

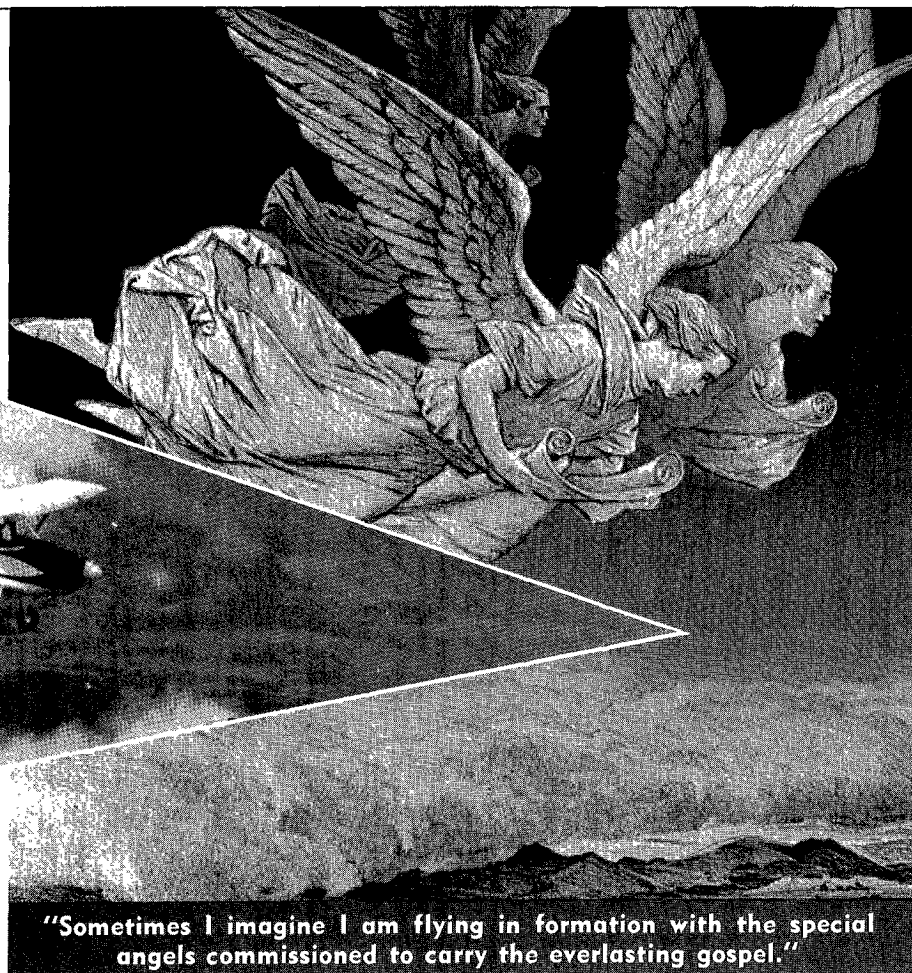


Review

THE ADVENT REVIEW AND SABBATH HERALD • WEEKLY INTERNATIONAL EDITION

THREE DREAMS IN NEW GUINEA

By LEN H. BARNARD



"Sometimes I imagine I am flying in formation with the special angels commissioned to carry the everlasting gospel."

SUPPOSE you like find im life sino savie finish you must behind im Seven Day Mission," which is Pidgin English, meaning, "If you want to obtain eternal life you must follow the Seventh-day Adventist mission."

This startling message, spoken in a series of dreams to Chief Karkar, of Maramun Valley in the New Guinea hinterland, stirred this influential man and his whole clan of 60 men and women to make a persistent plea for an Adventist missionary in his village. In all, this

L. H. Barnard is director of Lagaip District, New Guinea. See This Week (page 3).

chief had three dreams within a period of six days, and these he now related to me through an interpreter. Squatting beside the open fire on the floor of the grass hut where I was to spend the night, this humble man of the jungle gripped my attention as he told me the story.

"In my first dream," he said, as he thoughtfully stirred the fire with a stick, "walking along a jungle trail I came to a point where it divided. One well-used branch led along the floor of the valley to the left; the other branch, which was narrower, climbed abruptly upward. Intrigued by the challenging trail to the right, I decided to follow it.

"For several hours I plodded la-

boriously upward, clambering over fallen trees, wading through mud, and tripping over tangled tree roots. As evening approached I saw half hidden among the tall trees a small grass shelter apparently deserted. Stooping low, I pushed myself through the small doorway and sat on the earthen floor, happy to rest.

"Suddenly a voice spoke to me out of the darkness. Slowly and deliberately the voice said, 'Are you satisfied with your mission and your way of life?'

"Struggling against fear, I replied, 'Yes, I am quite contented with my way of life. I attend worships and meetings fairly regularly.'

(Continued on page 10)

Unity, Politics, and Church Members

LAST week we emphasized the fact that the church has a unique mission to perform—to carry the message of salvation to all men in all lands in this generation. Nothing must be permitted to divert the church from this assignment. As worth-while as are many other activities, they cannot be given high priority on the church's list of "things to do." Above all, the church must not involve itself in politics. Christ's kingdom is not of this world, hence the organized body of Christ must avoid entanglements with governments, and with efforts to bring in the kingdom of God by human legislation. The church must marshal all its resources and focus all its energies on the task of setting forth clearly the vital issues in "the great controversy," and of preparing the world for the imminent return of Christ.

Weighty Reasons

In this editorial we wish to carry this concept further. We believe there are weighty reasons why individual members of the remnant church should not agitate political questions among fellow church members. Perhaps the major reason is that division, disunity, and schism often result.

The church is God's family on earth. Its commitment is to God. Its spirit should be the spirit of heaven. Political agitation tends to divide the membership into various camps.

Whose cause is served by this? The answer is not difficult to come by. "It is Satan's object to keep Christians occupied in controversies among themselves" (*Testimonies*, vol. 9, p. 216). One means that he uses is to awaken controversy over national and international political questions. Foreseeing this, God has provided this inspired counsel:

"Do not take part in political strife. Separate from the world, and refrain from bringing into the church or school ideas that will lead to contention or disorder. Dissension is the moral poison taken into the system by human beings who are selfish."—*Fundamentals of Christian Education*, p. 483.

"Christ is our teacher, our ruler, our strength, our righteousness; and in Him we are pledged to shun any course of action that will cause schism. The questions at issue in the world are not to be the theme of our conversation."—*Ibid.*, p. 479.

Dissension Is Poison

In a general way this counsel applies to all church members, but it is addressed particularly to leaders. Ministers, teachers, managers of our institutions, and others in positions of leadership "are not at liberty to unite in making apparent their prejudices for or against political men or measures, because by so doing they stir up the minds of others, leading each to advocate his favorite theory. There are among those professing to believe present truth some who will thus be stirred up to express their sentiments and political prefer-

ences, so that division will be brought into the church."—*Ibid.*, p. 475.

It is a solemn thing to be in a position of influence in the remnant church, for the shape of the church, with its schools and other institutions, is determined largely by the leaders. Leaders who fulfill their responsibilities conscientiously will at last hear the Master's "Well done," but those who create division, undermine authority, and weaken faith will have a fearful price to pay. Only in the day of judgment will it be known how destructive and damaging is the influence of a church leader who follows his own wisdom in preference to that revealed through the prophets, and who has thereby led souls astray.

So serious did Ellen G. White consider the matter of leadership involvement with political agitation that she wrote: "Every teacher, minister, or leader in our ranks who is stirred with a desire to ventilate his opinions on political questions, should be converted by a belief in the truth, or give up his work."—*Ibid.*, p. 477. (Cf. *Fundamentals of Christian Education*, pp. 475-484.) Sister White was addressing herself to a particular, local situation. But because of the underlying principles involved, church leaders throughout the world have wisely stood apart from publicly aligning themselves with one party or another, or with one political philosophy or another. Church leaders have seen clearly that they "have no battles to fight in the political world. Their citizenship is in heaven."—*Ibid.*, pp. 478, 479.

Not Disinterested

This does not mean that Adventists are disinterested in the world about them, or that they have "written it off." They seek to do good to all men. This is clear from the following statement: "The word of the Lord is to be our guide. Any connection with infidels and unbelievers which would identify us with them is forbidden by the word. We are to come out from them and be separate. In no case are we to link ourselves with them in their plans or work. But we are not to live reclusive lives. We are to do worldlings all the good we possibly can. Christ has given us an example of this. When invited to eat with publicans and sinners, He did not refuse; for in no other way than by mingling with them could He reach this class. But on every occasion He gave them talents of words and influence. He opened up themes of conversation which brought things of eternal interest to their minds."—*Ibid.*, p. 482.

Nineteen centuries ago, in a world of unrest, crime, poverty, and political turmoil, Jesus avoided political agitation, but issued the blessed invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). We can do no better than to follow His example.

K. H. W.

CATHOLIC CHURCH NEEDS LEADERSHIP, NOT AUTHORITY, THEOLOGICIANS TOLD

BALTIMORE—The church needs stronger leadership, not greater exertion of authority, according to the president of the Catholic Theological Society of America, speaking at the society's twenty-sixth annual conference here.

Father Richard A. McCormick, S.J., of Bellarmine School of Theology in Chicago, asserted that authority, "the right to command," and leadership, "the ability to influence the behavior of others," are not the same.

When there is a "careless identification" of the two, said Father McCormick, formal authority attains a value that it should not have. "Instead of being in the service of the gospel, it tends to become that which is served, preserved, maintained, maximized. . . . Threats to authority are seen as threats to the faith itself."

"The more one relies on mere authority, the less he does those things that are essential to real leadership," Father McCormick said. He added that as actual authority wanes, "authority figures appeal all the more loudly to their position, office, and authority," and the "protest against their authoritarianism grows."

CEYLON RETURNS TO WESTERN CALENDAR

COLOMBO, CEYLON—The government of Ceylon has decided to drop the lunar calendar and restore Sunday as the weekly day of rest.

The decision, backed by the Prime Minister, Mrs. Sirimavo Bandaranaike, returns to the calendar that was in effect before 1966, when the Buddhist "lunar months" were officially recognized.

There were fears among Christians that the lunar calendar would severely curtail attendance at worship. That did not happen and Christian churches successfully adjusted to the lunar calendar.

80,000 ADVENTISTS TO AID BRAZIL'S DRIVE ON DRUGS

WASHINGTON, D.C.—An "army" of 80,000 Seventh-day Adventist youth has been placed at the disposal of the Brazilian Government in a campaign against narcotics and alcohol, according to a report issued here at denominational headquarters.

The young Brazilian Adventists will work with the Ministry of Education in expanding educational programs aimed at curing drug addiction and alcoholism.

Currently, the church has 13 schools for rehabilitating alcoholics in the São Paulo, Brazil, area.

METHODISTS IN SOUTHWEST U.S.A. CITE CHURCH ATTENDANCE DROP

REDLANDS, CALIF. — Church attendance at the United Methodist Church in the Southwest has dropped nearly 21 per cent and church school attendance more than 17 per cent over the past five years.

However, funds contributed to the churches and spent on both local and benevolent programs reached a record \$25,462,932 last year, according to data released at the 1971 Southern California-Arizona annual conference. Per capita giving also reached a record high.

HUMPHREY EULOGIZES NIEBUHR IN ADDRESS TO THE SENATE

WASHINGTON, D.C.—Senator Hubert Humphrey (D-Minn.) paid tribute on the Senate floor to the late Dr. Reinhold Niebuhr, his friend and "inspiring teacher" for more than 20 years.

Dr. Niebuhr, who died June 1, "surely has been one of the great intellectual and moral forces in twentieth-century America—and the Western world," Senator Humphrey said.

This Week...

Author of "Three Dreams in New Guinea" (cover) is New Zealand-born Len H. Barnard. A graduate of New Zealand Missionary College (now Longburn College), he served seven years in the church's Sanitarium Health Food organization. During four years in the Australian Army Corps, he completed a tropical-medicine course and afterward served two years in the Government medical service of New Guinea.

Called in 1948 to pioneer the mission leper work in the highlands of New Guinea, he has served in that country since, being ordained in 1962.

Earning a pilot's license with the express purpose of expanding mission work, he has combined flying with ministerial and medical work to open remote and primitive areas.

Says Barnard, who has spent 29 years in New Guinea, "If I had a hundred lives to live again, I would choose to spend them all in this land."

On the cover is shown Barnard's Cessna flying as if in formation with the three angels of Revelation 14.

The second in the series *Christian Principles Applied to Dress* by D. A. Delafield appears on page 6. Scores of letters coming to our editorial offices express concern over current trends in dress (or, as the author expresses it, undress). It is hoped that the author's careful analysis of principles underlying Christian conduct will give guidance to those wondering as to how to relate to the new situation.

A surprising number of people are content to live on husks (secondhand experiences) while within reach is a rich diet (the satisfactions that come from personal missionary involvement). On page 4 Elsie Garvin explores this irrational conduct and cites the experiences of those who have to their joyful satisfaction switched diets.

PICTURE CREDITS: Cover (angels), Franklin Booth. Page 5, J. Byron Logan. Pages 16 and 17, courtesy of the author.

♦ Advent Review and Sabbath Herald ♦

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TO OUR CONTRIBUTORS: The Review welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the Review. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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ARE YOU SATISFIED

THE prodigal son in Jesus' story was humiliated and acutely aware of his miserable condition on the pig farm. He had known better days. By contrast, many of us today who are satisfied with "husks" have probably never known anything better.

I discovered recently that I was living on the husks of others' attainments. How thrilled I was at the accounts of missionary endeavor and prowess related from the pulpit! What vicarious satisfaction I received from reading of the great faith and spiritual victories of God's heroes of old, or even of my own peers! But when the story ended I felt a lack, as though others had experienced the real kernel of Christian living, while I was left with the husks.

Let me share an admonition that gave me great encouragement. "Stand in your God-given personality. Be no other person's shadow. Expect that the Lord will work in and by and through you."—*The Ministry of Healing*, p. 499.

Many sincere Christians in many churches are beginning to stir in the spiritual cocoons that have bound them for so long. Having grown tired of nominal and stagnant church membership, they are setting out to explore their religion, examine the reasons for their profession, and most important, to prove the promises for themselves.

Mary Brett had been a member in a small Western church for 25

years, imbibing the good sermons directed from the pulpit week by week and fulfilling the mechanics of a good church member. Thus her life continued evenly, albeit barren, until she was forced to come to grips with a call for those willing to become Bible-study visitors. She volunteered. I saw her walk down the aisle of that church a few weeks later with two women visitors with whom she had been studying. She remarked afterward: "I always knew there was something I could do, and at last I've found it. There is some purpose in church attendance now."

One who knew the blessedness of personal experience wrote: "There is more encouragement to us in the least blessing which we receive ourselves than in reading biographical works relating to the faith and experience of noted men of God. The things we ourselves have experienced of the blessings of God through His gracious promises we may hang in memory's halls."—*Our High Calling*, p. 135. As we search memory's halls and discover a few good experiences, sprinkled like glowing gems over our past, we will find a greater longing for more grace in the life to do exploits for the Master.

A group of laymen met together to lay plans for a campaign to evangelize a small town nearby. They covenanted to put forth the dedication necessary for a real experi-

ence. This meant many weeks of visitation even before the meetings began. Then they rented a small hall, prepared and delivered the sermons themselves, and at the close requested an evangelist to bind off the campaign. As a result six people were baptized. When I was talking with one of those laymen recently, he reminisced, "That experience was the high point of my life." Then he added, "I will never be satisfied until I have the same blessed experience again."

"Every soul who would be saved must have a genuine, personal experience in the things of God."—*The Acts of the Apostles*, p. 388.

"Many can tell what the great and good men of generations past have done and dared and suffered. . . . They become eloquent in setting forth the power of the gospel that has enabled others to rejoice in trying conflicts and to stand firm against fierce temptations, but while so earnest in bringing forward other Christians as witnesses for Jesus, they seem to have no fresh, timely experiences of their own to relate."—*Gospel Workers*, p. 273.

Working in Seattle, Rick Wilkinson, member of Adventist Collegiate Taskforce, testifies: "Whether or not we accomplish anything of importance in Seattle, I can say it is very worth-while as far as our personal experience is concerned. Just having to depend on the Lord develops faith, and teaches one how to get hold of the power necessary. Too much 'pouring it in,' sermons, et cetera, often only turns young people off. What they need is actual involvement in missionary activity."

Such reports from the young bring new life and interest to testimony meetings.

The prodigal had much time for

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WITH HUSKS?

By ELSIE GARVIN

Instead of being satisfied with husks, it is our privilege through missionary involvement to enjoy a fully satisfying experience.



daydreaming in his isolated occupation at the pigsty. Daydreaming at its best may result in concerted action. Consider Joe Smith. Accounts of literature evangelism had always fascinated him. When a colporteur visited the local church Joe was always on the front seat drinking in every word. How he reveled in these stories of adventure and relived these experiences vicariously, picturing himself as the intrepid colporteur who knocked on strange doors and finally influenced the prospect to buy.

In culmination, he glowed with joy as he thought of the final results—the truth entering the mind and converts being won for the kingdom. This secondhand experience persisted for many years, until a crisis in Joe's life made it necessary for him to make an immediate decision as to what to do about his dreams to enter the colporteur work. After ten years in the work, he says, "I am only

sorry I didn't dedicate my life years ago."

Some may feel that they are not able actively to engage in missionary endeavor because of inexperience, physical handicap, or other reason. But the field is not restricted to the types of activity in the foregoing examples. The field is wide enough for all, and to everyone work has been allotted. The "least blessing" includes the knowledge of an answered prayer uttered in sincerity, or the thrill of a burning heart as the Saviour draws near to commune at an unexpected time. These glowing gems in our experience satisfy our longings for participation in the

great drama of Christian living, and we are brought to realize that one direct evidence of a personal Saviour is of more value than a thousand accounts of what others have experienced, however thrilling.

"It is not possible for one branch to depend upon another for its vitality; each must maintain its own personal relationship to the vine. Each member must bear its own fruits."—*The SDA Bible Commentary*, on John 15:4.

Why should we be wont to satisfy ourselves with the husks of others' attainments, when we might enjoy the kernel of personal experience, each for himself?

"Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Gal. 6:4). ♦♦

Principle, Not Whim

By D. A. DELAFIELD

ABOUT twelve years ago Florence Stratemyer, professor of education at Teachers College, Columbia University (not a Seventh-day Adventist), wrote an article for the *REVIEW* (Aug. 6, 1959). In it she commented approvingly on Ellen White's book *Education*. She said that she was struck by its "advanced educational concepts." "The breadth and depth of its philosophy amazed me," she testified. "Its concept of balanced education, harmonious development, and of thinking and acting on principle are advanced educational concepts."

The instruction Mrs. White received from God emphasizing principle as the guiding star in Christian education and in Christian life and behavior appears again and again throughout the broad range of her literary work. Not simply in the book *Education*, which was published in 1903, but all through the Spirit of Prophecy writings the student comes face to face with appeals to move from "principle" and not "feeling" (*Testimonies*, vol. 1, p. 187) or "impulse" (*ibid.*, vol. 2, p. 129).

More than a century ago Mrs. White wrote: "Move from principle, from thorough understanding. Search the Scriptures."—*Ibid.*, pp. 92, 93.

The principles of which she wrote are inscribed upon the pages of the Bible and are to be impressed by God's Spirit upon the heart of every Christian. And what are these principles? Love to God and love to man are the basic ideals. But love does not in itself define the nature of man's obligations to God or to man his brother. However, the Ten Commandments do, and each of the ten is a specific definition of an aspect of love or a principle illustrating how love operates. For example, the seventh commandment embodies the principle of purity and modesty; the first four, reverence

and single-heartedness in the worship of God, the Creator and Redeemer.

In applying true love principles to specific issues and problems we enter an atmosphere of freedom of thought, of action, and of self-control. But a person who is the victim of impulsive behavior is a slave, a slave to personal feelings and desires, whims and fancies of the mind, and impressions and delusions. The man of firm principles is delivered from the erratic. He is a stable, sure man.

A Strange Spiritual Phenomenon

Ellen White mentions a "strange abandonment of principle" which is to mark the last days of this world's history (*Gospel Workers*, p. 125). In *Testimonies for the Church*, volume 3, page 140, she calls attention to the "strange absence of principle which characterizes this generation." This statement is made in a context in which she refers to "eating and dressing, and . . . general dissipation." The average man and woman of our century know little of Christian principles in "eating and dressing," but the question of our ultimate salvation hinges on our understanding of this subject.

The final battle between Christ and Satan will be fought on the ground of divine principles versus man's laws, schemes, devices, whims, and fancies (see *Testimonies to Ministers*, pp. 420, 421). "*Your salvation depends on your acting from principle—serving God from principle, not from feeling, not from impulse.*"—*Testimonies*, vol. 1, p. 698. (Italics supplied.) And how many people dress from principle? How many from whim and fancy and feeling?

"Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God."—*Ibid.*, vol. 4, p. 647.

Is this assertion not true today to the degree that involvement with

whimsical "fashion" dictates the manner of our dress, instead of Christian principle?

Styles in dress reflect standards or principles of right and wrong. According to the dictionary the word *style* means "mode or manner which is . . . in accord with the standard." Your personal dress styles reveal your standards. Are your standards or principles good enough for the people you love, and who love you, to adopt?

It is still right for a Christian to ask, What would Jesus do? What did Jesus do? What is the example of Jesus? How would Jesus dress if He were living today? To be specific, would He wear a long robe as He wore when He was upon the earth? And what would be the color of the garment? Of what quality would be the material? Would He wear His hair long? Perhaps a beard? And sandals?

Jesus used the dress common to His own race—the nation of Israel, at that time. He did not create a furor over dress by introducing an odd style. Should not His example be a guiding principle to Seventh-day Adventists in relation to sensational or bizarre stylings?

At one time Ellen White recommended the principle of "dress . . . appropriate for this age" (*Child Guidance*, p. 414). There is a dress appropriate for the age in which we live. Our Lord practiced this principle.

Simplicity and Good Taste

If Jesus were living today as an American, born in the United States, He would doubtless dress accordingly, but with simplicity and good taste, without pomp or parade or show or bizarre appearance. The Seventh-day Adventist Christian with his emphasis on purity and simplicity in dress should by his example stand out against bizarre practices in silent protest. But at the same time Seventh-day Adventists should avoid "holier than thou" attitudes.

The claims of national distinctiveness in dress should be honored if they do not violate Christian principles. For example, not all Adventist peoples in the world need to dress like Americans or Japanese or any other nationals.

Climatic and other considerations justify certain dress styles in given geographical areas, but Christian principles of modesty, good health, and simplicity should transcend every consideration.

There are principles to guide Christians at all times and in all

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ages. What are they? These principles, whatever they are, are recognizable for their enduring qualities. The most positive proof, for example, of the worth of a song or a piece of music is its longevity. True principles are like that, enduring and changeless. It follows, then, that we are debtors to the past for many guidelines of life.

Let us identify the principles that govern the Christian in dress in the context of actual historical incidents in the life of our church. Years ago a church sister who had spent a few weeks as a patient at one of our Seventh-day Adventist institutions became discouraged over what she saw and heard there.

Examples From History

Recounting the incident, Mrs. White wrote; "Before accepting the truth, she had followed the fashions of the world in her dress, and had worn costly jewelry and other ornaments; but upon deciding to obey the Word of God, she felt that its teachings required her to lay aside all extravagant and superfluous adorning. She was taught that Seventh-day Adventists did not wear jewelry, gold, silver, or precious stones, and that they did not conform to worldly fashions in their dress. When she saw among those who profess the faith such a wide departure from Bible simplicity, she felt bewildered. Had they not the same Bible which she had been studying, and to which she had endeavored to conform her life? Had her past experience been mere fanaticism? Had she misinterpreted the words of the apostle, 'The friendship of the world is enmity with God, for whosoever will be a friend of the world is the enemy of God?'"—*Evangelism*, p. 270.

One day a woman who occupied a position in the institution came to our sister's room. The patient "took out of her trunk a gold necklace and chain, and said she wished to dispose of this jewelry and put the proceeds into the Lord's treasury. Said the other, 'Why do you sell it? I would wear it if it was mine.' 'Why,' replied Sr. ———, 'when I received the truth, I was taught that all these things must be laid aside. Surely they are contrary to the teachings of God's Word.'

"In answer, the lady displayed a gold ring on her finger, given her by an unbeliever, and said she thought it no harm to wear such ornaments. 'We are not so particular,' said she, 'as formerly. Our people have been overscrupulous in their opinions upon the subject of

dress. The ladies of this institution wear gold watches and gold chains, and dress like other people. It is not good policy to be singular in our dress; for we cannot exert so much influence.'"—*Ibid*.

Consistency a Vital Principle

To this Mrs. White wrote: "We inquire, Is this in accordance with the teachings of Christ? Are we to follow the Word of God, or the customs of the world? Our sister decided that it was the safest to adhere to the Bible standard. Will Mrs. D [the sanitarium employee] and others who pursue a similar course be pleased to meet the result of their influence, in that day when every man shall receive according to his works?"—*Ibid.*, p. 271.

The foregoing incident emphasizes consistency as a governing principle. Parents and teachers and Christian workers in particular must *be* what they expect others about them *to become*. And all

should seek to become like the standard Man, Jesus Christ.

Some time ago an experienced institutional worker told a story that made an impression upon my mind. In substance it went like this:

"Once I heard a stirring appeal for missionaries to give the gospel to non-Christians. The earnest young woman making the appeal held in her hand some small and inconspicuous earrings. She told how hard a struggle a dear old woman had had to give up that possession.

"Now on the hand of the speaker was a ring bigger than the small article she held. As I listened, I wondered whether she would have stood the test of the dear old Christian of whom she spoke?"

Consistency with a purpose to be in harmony with the life of Jesus and the principles of God's law of love, and with the laws of our being, is important. So also is our influence upon others. ★★

(Continued next week)

FOR THE YOUNGER SET

A Garden for Ellen

Part Two

By ELLA RUTH ELKINS

ELLEN and her father went over to the place her father thought would make a nice garden for her.

"What seeds would you like to plant? I have some nasturtiums and some sunflower seeds and lots of different kinds of vegetable seeds." Father held out all the seed packets for her to look at.

"I think I'd like the nasturtiums and the sunflowers. They look so happy with their yellow and orange colors. Will you help me dig the hard part? I can rake it and get the rocks out."

"Sure thing! I'll have that soil turned over for you in no time."

And Father began digging right away. Father even helped her take out some of the rocks, and soon the soil was ready for the seeds. Ellen tore off the corner of the sunflower seed packet and took some of the big seeds in her hand.

"These seeds you are about to plant will be your teachers," daddy said with a smile.

"What do you mean?"

"You will see. If they do not grow, then they are dead—real dead. That is like people. If we don't grow to be more and more like Jesus every day, even though we may go to Sabbath school and church each week, if we are not growing more like Him, then we are dead—really dead! And as your seeds send their roots into the soil so they can take up water and food to the plant that is growing above the soil, so we are to remember that we must have

roots of faith in Jesus. Our prayers are also roots. These things make us strong, so that we can grow more and more like Him. Just as your sunflowers will take in the sunshine, dew, and rain, so are we to take Jesus into our lives. If we keep our hearts and thoughts on Jesus we shall grow as the lily."

"That all sounds easy," said Ellen.

"It is easy, but there is work to do. We must always fight the old enemy, Satan. And right now I can tell you that one of the garden enemies that you will have to fight the most will be the weeds. The garden weeds spring up so fast that they will choke out and kill your flower plants if you do not keep them pulled out whenever you find them there. Weeds are like bad habits and thoughts. We must keep them out of our lives as we keep the weeds out of our gardens."

"Oh, I'll pull them every day!" Ellen meant business.

And Ellen did watch for weeds every day. Each morning, noon, and evening found her looking over her garden and pulling weeds or breaking up the soil with a great big fork to let the air in to the roots. Whenever daddy or mother went outdoors and passed the garden, they smiled to see that Ellen's garden never had any weeds in it, and the soil was always chopped fine. Never had such lovely plants been grown in that part of the yard before.

(Concluded)

I'm for Soy Milk

By MURL VANCE

LIVING in Iowa during the economic depression of the thirties, I found that in order to be accredited to teach in the State I would have to take a certain subject in an Iowa school. I therefore registered at Parsons College in Fairfield and commuted each day from my father-in-law's ranch a few miles from town.

To help pay the gasoline bill, I contracted to pick up milk each day from a neighboring farmer and deliver it to a bottling plant in Fairfield. One morning I noticed a dead newborn calf, frozen stiff as a board, lying on the floor of the barn. I thought little of it, supposing that the calf had been born during the night and that it had not been able to survive the cold weather.

However, a few days later when I noticed a second dead calf, I spoke to the farmer about it. "No," he said, "the calves did not freeze to death. They were born dead." He went on to tell me that he did not know what the trouble was, but that several of his calves recently had been born dead.

I was considerably disturbed, for somewhere I had heard that stillborn calves were an evidence that the cows had brucellosis, a disease which when transmitted to human beings is commonly called undulant fever. Though usually not fatal, sometimes it becomes chronic and weakens its victims over a period of many years, sometimes with serious complications.

Now it happened that my farmer friend's herd was "certified," and the milk was sold unpasteurized, primarily for the use of babies or those who were prejudiced against the use of pasteurized milk.

Under the circumstances, at the risk of finding myself without a badly needed milk-hauling job, I felt that I must report those dead calves to the county authorities. When I did so, I was amazed at the reception I received.

"What's your grudge?" I was asked. "Why are you seeking vengeance?"

I am not sure whether they ever believed that my sole purpose was to protect those using the milk.

I pointed out that an inspection could do no harm and that if the herd was free from disease, all would be well. If, on the other hand, the herd was infected, it was our duty to find out about it, since the milk was being sold unpasteurized.

A few days later the farmer informed me that the milk inspector had come out and asked him about the dead calves. He asked whether I had reported them. I said that I had. I explained my reasons for doing so and stated that I had done so only because I was concerned about those using the unpasteurized milk.

No Problem

He told me that fortunately he had hauled the dead calves away and had assured the inspector that there was not a problem. It had been an extremely cold day, and after a friendly visit, the inspector left without testing any of the cows. Though somewhat irritated over the fact that I had made a report, the farmer seemed able to understand my reasons for doing so, and continued to let me haul the milk for the rest of the winter.

However, with the coming of summer, the inspectors got back on the job and inspected the herd. Then came headlines in the paper and the report that the entire herd, with the exception of two cows, was found to be infected with brucellosis. I knew that in the processing plant the milk was dumped in with the milk from other "certified" herds and that thousands of gallons of infected milk had been sold! How many people had come down with the disease as a result no one will ever know.

Even pasteurized milk is not always safe. I have talked to several employees of pasteurizing plants who have told me of power failures and of mechanical breakdowns that resulted in hundreds of gallons of milk passing through the plant with-

out proper processing. The plant simply considered the financial loss of dumping the untreated milk too heavy.

A problem connected with modern milking machines also disturbs me. Every farmer who has milked cows by hand knows that with considerable frequency cows develop mastitis, or inflammation of the udder, resulting in bloody and clotty milk, usually for only a few days. When I was a boy on the farm we always milked such milk out on the ground.

But milking machines do not have vision, and the milk from infected udders goes into a common tank along with all the other milk from the herd. Thus all the milk, the bad as well as the good, goes into the carton and out to the customer.

We have strong counsel in the Spirit of Prophecy against fanaticism in advocating that milk should not be used. We are told that the time will come when we will have to give up the use of milk (*Counsels on Health*, p. 495), but that we are to wait, before doing so, till God has prepared the way (*ibid.*, p. 136).

Though I throw no stones at those who see otherwise, I personally think that the way has been prepared, in that tasty and nutritious substitutes are available.

I must confess that my early attempts to use soy milk were most unsatisfactory. Later, however, I found that by getting the right amount of powder along with a few ice cubes in a blender, I could turn out a product that actually tasted better than cow's milk to me and to my ten-year-old grandson. For several years after my disastrous first attempts, I gave up and returned to cow's milk, but for the past several years I have been happy with the substitute and in perfect health.

Some may want to mix the soy milk with cow's milk at first so that the taste transfer will be gradual. This would especially be true if there are children. They often have a strong prejudice against any new flavor. It is probably better for them not to know at first that you are making any substitutes. I know of families who have changed over in this manner, pouring the new mixture in regular milk cartons for a few weeks. The children make the changeover without so much as a question.

Since we have been told that the time will come when we will have to give up the use of milk, it would seem the wise thing to do to investigate the substitutes ahead of time and be prepared to make the changeover. ♦♦

What a Friend We Have in Jesus

Converse. 8.7.8.7.D.

JOHN M. SCRIVEN, 1855

CHARLES C. CONVERSE, 1868



1. What a friend we have in Je - sus, All our sins and griefs to bear;
2. Have we tri - als and temp - ta - tions? Is there trou - ble an - y - where?
3. Are we weak and heav - y la - den, Cumbered with a load of care?

By VIRGINIA RAY HANSEN

IT WAS the big night of the year, the night to which the Eagles Unit had looked forward for a long time. In his freshly ironed uniform with all his regalia on, husky Marvin Hansen was looking over the program for the evening. His mother was changing into her counselor's uniform in the next room.

"Mom," he called out, "the program looks pretty good tonight. What are the chances we win the trophy?"

"I don't know, son, but I have high hopes. You fellows have been working hard and you surely deserve it," his mother encouraged.

At the beginning of the Pathfinder activities, seven boys of the same grade had been assigned to the Eagles Unit. I loved each one as if he were my own. I had coaxed and teased my husband into uniform. The boys enjoyed him and my heart swelled with pride as he was able to help me in various activities. He was an outstanding storyteller and could sing beautifully. The boys had responded well.

As I adjusted my cap and placed my honor scarf over my shoulder, I thought of the first meeting in the "museum," which the boys had established after they came home from Pinecrest summer camp—seven little Pathfinders, spic and span in brand-new uniforms, clean as a whistle, even behind the ears, hair combed, shoes shined—just about the best-looking outfit for miles around. There were Tommy and Freddy Bunch, only a year apart, almost like twins, they were

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so inseparable; Bobby DuBose, a small replica of his handsome father; John Wolfeil still a little too thin from a recent illness, a gentlemanly lad, always courteous; Dennis Miller, the cute little blond son of the baker; Sammy Kriegbaum, active and enthusiastic; and little Bill, our mascot. Then, of course, there was Marvin, our oldest. He had always been a quiet, dependable boy, a good worker. Naturally, we were proud of him. The boys had chosen him for their captain and my heart beat a happy little rhythm as I pinned his captain's badge on his shirt.

Promptly at six-thirty, the meeting began in the big auditorium. All the units were present, as were all the parents, interested friends, and teachers.

"Tonight," Mr. Anderson, Pathfinder director as well as school principal, announced, "we have invited you all here to see how our Pathfinder Club is functioning. This is a very special occasion, because tonight the honor unit of the year will be chosen. To begin, we shall ask the Eagles Unit to direct a typical opening exercise, such as we would have at our Pathfinder meeting."

The Unit Chooses a Song

At a signal from their counselor the boys stood at stiff attention—hands at sides, heads erect, shoulders back, just as they had been taught. Then at the command "Forward march" they marched with precise step to the front. Captain Marvin announced the opening exercise. Tommy began with a short prayer, Bobby led out in the Pledge of Allegiance to the flag, then Freddy directed the recital of the

Law, and Dennis, the Pledge. Sammy eager to do his part, stepped forward and announced, "We have chosen as our unit song, 'What a Friend We Have in Jesus.' Please stand and sing it with us."

The judges, sitting in the back, observed carefully—posture, general appearance, obedience to commands, teamwork, the good performance of the group. They almost made their decision on the spot—but there were other hopefuls to be seen, so they must give each group a chance. Each unit took part in some way, showing well the training they had had, but when the program was all finished, the Eagles were the proud possessors of the coveted trophy.

Later, Ben Mattison, in his kind way, requested that each one in his congregation give him the title of his favorite song to be used in the services as time allowed. Was it any wonder that my choice was "What a Friend We Have in Jesus"?

Several years passed swiftly by. The boys had outgrown their counselor by many inches. A group of them gathered in the outdoor church bowl in Yosemite for church services. The meeting, as usual, was informal, each one being a minute man as he could. The special music? "My boys" sang a special song. Their choice? You guessed it—"What a Friend We Have in Jesus."

As the years fly on the wings of the wind, I continue to watch "my boys" grow up into stalwart manhood, playing in the band, singing in the choir, helping in many missionary activities, overcoming difficulties with God's help. Surely the angels join with them as they live the song that shows that they have chosen well the theme of their lives. ++

THREE DREAMS

(Continued from page 1)

"'But,' the voice continued, 'you are still living much the same as you did before the mission came to your village. You still practice your heathen sing-sings and indulge in all the evils that accompany them. You still believe in talking to your evil spirits when in trouble. And let me ask you, Does your mission help you or your people when you are sick?'

Follow the "Seven Day" Mission

"To this I could not reply. The words burned deeply into my mind. After a short silence the voice spoke again, 'If you want to obtain eternal life you must follow the Seventh-day Adventist mission.'

"This suggestion troubled me as it cut across many of my private practices and ambitions. I knew the 'Seven Day' mission across the valley from my village, and one day its local leader had visited our village and had spoken to us about the love of God and shown a picture of this great God's Son coming here with myriads of angels to take the faithful believers to His better land. I had never heard this story before, and it fascinated me. Then the missionary visitor walked over to a mother with a sick baby and after a few words of sympathy, prayed to his God, and marvelously the child was healed. This profoundly impressed us all. But we preferred our own mission, for we did not have to give up anything to belong to it.

"Once again the voice spoke, 'I want you to go back to your village and tell all your people what I have told you. Then I will visit you again to see if you have done what I have asked you to do.'

"'But now,' the hidden voice said, 'I want you to stand outside the hut and listen. Follow the noise that you hear, but beware, for you will be challenged by guards who will try to spear you. Grab the spears and hurl them back. None will harm you.'

"Going outside, I could hear the throbbing of drums and the deep-throated dirge of a heathen sing-sing. Following the noise, I came to a clearing in the bush, where I came upon a scene of typical heathen licentious dancing. It was a writhing mass of humanity. Men were beating drums and singing a mournful tribute to the spirits of their departed dead, while around the edges little groups were gathered and practicing their evil customs. Behind this scene

was a church. As I proceeded toward it, some men approached me, hurling their spears at me. These I was able to grab without being harmed and to throw back at my attackers, who finally fled.

"As I peered through the doorway into the dimly lighted church I saw natives coming from their sing-sing and carnal pleasures to bow down before the leader of the church to confess their wrongs so as to be forgiven. Then they went outside to indulge in the same evils again. In amazement I stood there for some time until I realized this very scene was reminiscent of happenings in my own village. Then my dream faded away.

"Awakening from my sleep and feeling deeply disturbed by my dream, I sat beside the fire in my hut pondering till the reluctant dawn crawled over the eastern mountains. I decided to call the villagers together and tell them about my dream, at least as much as I wanted to tell them. At this stage I was not prepared to dismiss my present native missionary, whom I had invited to my village more than a year ago. Furthermore, I was quite happy with my present way of life. But this dream had jolted me and raised serious doubts in my mind.

"Calling the villagers together, I told them a portion of my dream. I also told them that I believed this dream meant I was going to die soon. A hushed silence followed this announcement.

"In a dream two nights later I was walking the same mountain trail. After several hours' toiling I entered the same little hut I had entered in my former dream. After some time I heard the now-familiar voice speak to me. Displeased with my actions, the voice said in a chiding tone, 'I am ashamed of you.'

"I could think of nothing to say. After a long pause the voice repeated the same statement then added, 'Why did you not give the true meaning of your dream to your people? You are not going to die. Go, tell them what I told you.'

"With a start I awoke from my dream feeling justly rebuked. Around my neck hung a token of my former 'Christian' mission. This I tore off and flung away, now determined to be true to the divine directive.

"Even before dawn began to scatter the morning mists that regularly obscured the valley below my village on the ridge, I summoned my people to gather before me. This time I told them in greater detail my first dream, omitting none of it, then recited my latest dream. My people

rejoiced as I told them I was not going to die and listened intently when I informed them the mysterious voice was telling us to follow the friendly 'Seven Day' mission across the valley if we wanted eternal life in the better land.

"Soon the whole village was astir. With the village elders we decided where to locate the new mission. Since the whole village was now enthusiastic about the change, I selected a central site. Some of the men were sent to outposts for the missionary's hut while I led a delegation to visit the 'Seven Day' missionary, who willingly accompanied us back to our village.

A Further Dream

"This was not the last dream," Chief Karkar continued after a pause. "Four days later I followed the same trail in my dream, going much higher, past the little hut and up the high mountain. Finally I met a lone man beside the pathway who was very friendly and spoke to me. When I asked him what he was doing he said he had come up the mountain to prepare a dwelling for his villagers, who would shortly be coming to feast on the valued karuka nuts." (This practice is common in the New Guinea Highlands. These oily nuts grow on the pandanus palm eight to ten thousand feet high in the mountains, and are considered a delicacy. Every year some tribes still fight savagely to defend their ancestral rights to their nut-bearing palms amongst the moss-covered jungle.)

"My newly found friend told me to continue walking up the mountain and I would see what he had built. This I did and was amazed to find a gigantic building on the mountain-top. Its roof reached out of sight and from the inside a bright light emanated. Venturing forward to look inside, I saw men and women with lighted faces of joy reverently bowing before a great central column, the source of the light.

"Cautiously entering, I saw a huge banquet room stretching as far as I could see to the right. Angels in white robes were scurrying back and forth with armloads of karuka nuts and fruits of all kinds. Overcome by curiosity, I asked one of the angels what they were doing. He told me that they were preparing for the big banquet. Looking on the loaded table, I was told I could attend the banquet if I fulfilled the requirements. This aroused my keen interest.

"Early next morning I summoned the clan to assemble. This time they were eager to know whether I had

had another dream and a new message. Among them was Warai, the missionary who accompanied me back to my village when I visited the nearby Adventist mission.

"After reciting to my people the dream that was puzzling me, Warai stood up and told us all the true meaning of my dream. He said that Jesus, the Son of God, who died on this earth to save us, had returned to heaven. There He is preparing homes for us and is soon coming to take us to heaven, where we will attend a big feast with all the faithful Christians from all lands. Jesus invites all of us to this great banquet, and now we are to get ready.

"My people became very excited, and some of them began to build their huts near the new mission site and renounced their heathenism immediately."

Needless to say, I was spellbound listening to this astonishing narration by Chief Karkar. How gracious indeed of our Lord to stoop down to this lonely valley hemmed in by mountains soaring 13,000 feet high and accessible only over a 10,000 foot pass. This whole Maramun tribe is but 2,000 or 3,000 strong, being sparsely scattered throughout the valley, and is surely one of the "uttermost" parts now hearing the gospel.

The Maramun Valley church membership is growing rapidly, and its nearly 500 Sabbath school members throughout the rugged valley are in seven separate companies. Every quarter I conduct a baptism, and the church will soon have another hundred members. Last year when I flew into the valley to hold a baptism on Baptism Sabbath my missionary leader, Sarp, said he had chosen a more open site by the stream, since a larger crowd than usual would be witnessing the ceremony. Then he told me how a native missionary of another organization had dreamed he saw a plane land and two men disembark, one of whom conducted a baptism by immersion, which he had never seen in reality. When he heard that I was flying over in a few days to baptize some new believers he told Sarp he would like to attend and also bring his flock. This he did and he is now preparing for baptism by immersion himself. Again, how amazing!

Surely this series of dreams is another evidence of our Lord's soon return. We rejoice to see these divine revelations given directly to the humble inhabitants of the jungle. We are told, "Our watchword is to be: Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the 're-

gions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord."—*Testimonies*, vol. 6, p. 29.

As I fly the skyways of New Guinea in the *Andrew Stewart* I am continually aware of God's daily providential leadings, and so much so sometimes I imagine I am flying in formation

with the special angels commissioned to carry the everlasting gospel in this last age to a dying world. Continue to pray for our mission aviation program and our worldwide mission enterprise while we all, directly or indirectly, exert ourselves even more to finish God's work in these needy lands. ★★

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. Bradley

POLYGAMY Interestingly, the Adventist Church has developed a policy setting forth principles to be followed in dealing with cases where the knowledge of the message comes to families involved in polygamous practices. The progress of Christian work finds people living under many different social arrangements, and before a candidate may be baptized his status must be brought into conformity with Bible principles. Naturally, the practice of polygamy poses problems.

The Seventh-day Adventist policy on polygamy states at once that "it is clearly God's plan that man should live in a state of monogamy, that a man should have only one living wife." The policy goes on to outline procedure in dealing with specific cases where baptism and church membership are desired. (*General Conference Working Policy*, pp. 47, 48.)

"1. A man found living in a state of polygamy when the gospel reaches him shall upon conversion be required to change his status by putting away his wives save one before he shall be considered eligible for baptism and church membership.

"2. Men thus putting away their wives shall be expected to make proper provision for their future support, and that of their children, as far as it is within their power to do so."—Page 48.

The policy goes on to recognize that in cases where disgrace and suffering may result to the separated wife the church may need to cooperate with the former husband in making provision for such wives who are put away, and their children, to shield them and help them.

The policy recognizes the right of a wife of a polygamous husband who has been put away, to marry again. It also recognizes the right of a wife of a polygamous husband to receive baptism, provided the wife entered into the marriage while a non-Christian, and also provided her baptism is approved by union and local-mission committees. A woman who is a member of the church may not enter into marriage as a secondary wife

and retain her church membership; but if she later separates from her polygamous husband she may be considered for readmission to the church.

The problems raised when the evangelistic outreach of the church reaches into a non-Christian community can be complicated indeed. Sometimes the wives involved in such a polygamous situation are quite satisfied with their condition and would in ordinary circumstances not wish it to be disturbed any more than would the husband. The gospel brings searching tests to the new believer, whether he is living within a primitive society or in a sophisticated industrial and business community.

Occasionally a situation is encountered where the husband in a polygamous marriage finds it too severe a test to make the changes in his marital relationship necessary for church membership, yet continues to attend the church that teaches the truth he has accepted in his heart. Certainly only God can judge the rightful outcome in all cases. The church on its part will do its best to deal with all who come for admittance scripturally, preserving the image of a church that strives for a high standard for all its members, for purity of life, for evidences of the regenerating power of the gospel, for an active faith, for that prayer experience that can change hearts and solve many of life's man-made riddles.

Here is where the work of the Holy Spirit stands out as the only effective instrument for heart regeneration. Let one preach Christ to an audience of idolaters or polygamous listeners, be they in a primitive bush meeting or on the lecture platform of an educated community, and he must acknowledge how helpless he is of himself to bring about a real change in a sinner's life, and that the instrumentality of the Holy Spirit alone can do this. And the gospel worker is not disappointed in the outcome. He sees the mighty results that follow when the sinner is confronted with God's truth and yields to His salvation.

A MEMBER of the women's liberation movement lamented, "I developed all the typical housewife symptoms—hysteria, nervousness, boredom, a desire to sleep all the time. I left my husband and child when my baby was one year old." Another feminist, speaking about the home, said, "I don't like children. I don't like staying at home with them 24 hours a day, and the dull, uninteresting work that goes along with it." Another one opined, "Nothing is sadder than the educated woman who could have a career, too, but who chooses to be a housewife and nothing else."

Many militant women claim that the contemporary housewife's family is a "murderous bore" and that by marriage one endorses dead values. Some say that marriage is out of date; it won't do for our culture; it's a joke! For a good many people it may well be just that, because they never considered it a serious experience even when they repeated their marriage vows.

Some branches of the Feminist Liberation Movement are demanding a complete social revolution in America. They want to restructure the family. They vow that they are no longer going to be "second-class citizens." The nuclear family concept, they say, has to be revised. According to some, the daily procedure would be for father to go to work in the morning and be back home at noon. It would then be mother's turn to leave and engage in her career until evening.

We all sympathize with mothers who have the prime responsibility in the home. We also have a feeling of pity for husbands whose work is often confined to routine tasks that lack creativity. Most husbands and wives are working only eight hours a day, five days a week. It would seem, therefore, that they would still have considerable time to work together in the home. They could make this the most glorious and most satisfying experience that two people can engage in.

"God wants the home to be the happiest place on earth, the very symbol of the home in heaven. Bearing the marriage responsibilities in the home, linking their interests with Jesus Christ, leaning upon His arm and His assurance,

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By
R. R. BIETZ

husband and wife may share a happiness in this union that angels of God commend."—*The Adventist Home*, p. 102.

Happy Training Center

Many parents consider home responsibilities uninteresting and monotonous. Such attitudes might disappear if they would give more time and effort to make the home a happy training center for the children.

It is difficult to understand all the motives behind the liberation movement. Irrespective of their goals, I have a strong conviction that in the United States there is a *far greater need to "liberate" children than there is to "liberate" mothers.* Thousands of youngsters need to be *set free from baby-sitters and child-care centers.* They need to be brought back to their mothers. This is especially true of preschool-age children.

There are an estimated 650,000 working mothers who have preschool children and who are divorced or separated from their husbands, or who are widows. Twelve million mothers are working at paying jobs. Many of these are neglecting the most important job of all—caring for and training their children. About half of all the mothers with children under 18 are employed outside the home. There are one million children on their own during the day and thousands of these are under the age of six.

Child-care centers are doing a good work for children who have no mothers to love them and look after their needs. At best, however, they are poor substitutes for mothers. A mother looking in on a child-care center was shocked to see children tethered to cribs and chairs. Others coped as best they could with little or no supervision. One mother, speaking about her baby-sitter, said that she ate all three dozen of her children's candy Easter eggs, then fell asleep on the couch while the children ran around the neighborhood.

No doubt these are extreme cases. They do point out, however, that children do not receive the loving and concerned care that only a mother can give. For mothers to be at home with their children is a thousand times more important than sitting behind a desk in an office, clerking in a store, working in a shop, or engaging in any vocation that takes them out of the home.

Many mothers in order to keep up with their neighbors feel that they must earn money. They want the extra income that makes it possible to display an ultra-grade of furniture. One wonders, however, what impressions the neighbors receive when they see children which, for lack of home training, are out on the streets destroying other people's property.

Mothers need to choose where they find their greatest joy. Is it with the children, or away from the home working and receiving equal pay for equal work? Mothers who, in spite of the responsibilities that they owe to their small children, insist on getting out of the home to do "their own thing" are manifesting an extremely selfish spirit. Mothers neglecting their children in favor of a profession reveal a lack of sense of values.

Dr. Lee Salk, a leader in child psychology, says that "motherhood represents a complexity of interlocking patterns and drives all directed toward propagation of the species, the protecting of offspring during its critical early development and the fulfillment of mother herself. . . . They are crucial to the survival of the human race and should not be considered arbitrary cultural whims of the movement. *Perhaps what needs altering is our social attitude toward motherhood rather than our technique toward baby care. . . . No matter how qualified and competent a nursemaid is,*

the response of the biological mother under most circumstances is deeper, warmer, and surer."—San Francisco *Examiner*, December 4, 1970. (Italics supplied.)

Can baby-sitters substitute for a mother's love and affection? Can they take the personal interest in children that loving mothers do? Can they give proper guidance in discipline? Can they mold and guide the daily emerging attitudes? Can they apply the principles of good parenthood? The answer is No. Why not? Because they are baby-sitters and not mothers. To take care of one's own children, to teach them, love them, train them, play with them, can be the most exciting experience in the world and in no way synonymous with male-imposed slavery. To say that spending time with our children, taking care of their needs and entering into their feelings, is boring, reveals almost complete ignorance as to the importance of the home to the church and society.

Speaking about the mother's high calling, Ellen White says, "No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon canvas; nor, like the sculptor, to chisel it from marble. She has not, like the author, to embody a noble thought in words of power; nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine."—*The Adventist Home*, p. 237.

Motherhood Is a Full-Time Job

Dr. James Dobson, assistant professor of pediatrics at the University of Southern California School of Medicine, makes this observation in his recent book *Dare to Discipline*: "Motherhood is a full-time job during the child's first five years. What activity could be more important than shaping human lives during their impressionable and plastic years. I am afraid I have little patience with the view that domestic responsibilities are not worthy of a woman's time. The hand that rocks the cradle rules the world, and yet Mom is now told that she should chase around after some additional source of fulfillment. The cigarette commercials tell her 'You've come a long way, baby,' but that image portrayed makes me want to say, 'Yes, but you've still got a long way to go, baby.' *The traditional concept of motherhood, full-time motherhood, still sounds like a pretty good idea*

to me."—Page 54. (Italics supplied.)

The only reason some children are better off spending much of their time in child-care centers and with baby-sitters is because at home they have to live with selfish, bickering parents—parents who are not worthy of the name father and mother. The love that parents have for each other is of even greater significance than the love that they show for their children. Psychiatrists tell us that if children see that there is genuine love between father and mother it will give them a sense of security. It has been proved that when parents are emotionally close and genuinely in love the children improve. When either parent directs more attention toward the child than toward the other parent, the child almost immediately and automatically regresses.

Happy Parents, Happy Children

Children are happy at home when they see a happy father and mother. They are sad when they see sad parents. They are insecure when they see insecure parents in action. They become unloving when they see little or no love between parents. When the child sees nothing but contemptuous parents he will become a good candidate for a home where there is constant civil war. He will develop these traits of character and later in life will be a detriment to society.

Dr. David Mace, a specialist in marriage and family counseling, says, "Parents exist to serve their children and not children to serve their parents. It is a fundamental law of life that the older generation must be willing to sacrifice in its interest to those of the younger generation. When the parents were emotionally close they could do no wrong in the management of the child. The child responded well to firmness, punishment, talking it out, and other management approaches. When the parents were emotionally divorced, any and all management approaches were equally unsuccessful. . . . The child needs both parents for survival and some survival instinct in the child doesn't let the child take sides. *The focus in strengthening a family's needs is put squarely on how well the husband and wife are functioning together, yet so much in life today is tending to pull families apart.*"—*Pulpit Digest*, January, 1971.

One youngster said, "My parents fight. They don't understand me. My father doesn't talk to me. I really hate both of my parents. My father is away a lot. I have no rap-

port with my father." Another complained, "My father goes out on the road. He never talks about what he does, but I have to wonder sometimes. My parents fight. They fight all night."

The solution to the problem is not for parents to run away from problems, but to correct them. Once we bring children into the world they are ours! We have a responsibility that we cannot shirk. Our children do not belong to the baby-sitter, nor to the child-care centers, nor to anyone else. They belong to us, and as long as we are here it is our responsibility to love them, train them, and care for them. Rather than look for a job outside of the home, mother should concentrate on the job inside the home. It is imperative that we spend more time studying how to train our children.

In my opinion our educational institutions should place more emphasis on training young people for the joys, privileges, and responsibilities of homemaking. We are stressing many subjects in our schools that are not nearly as important as teaching our young people the essentials of a Christian home. There may be no harm in being instructed how to play tennis, volleyball, and so forth, but it is of greater importance to be taught how to play and communicate with the children they will someday bring into the world.

For mothers who feel that the home burdens are a bit heavy, it would be well to read often the words of Ellen G. White: "There are opportunities of inestimable worth, interests infinitely precious, committed to every mother. The humble round of duties which women have come to regard as a wearisome task should be looked upon as a grand and noble work. It is the mother's privilege to bless the world by her influence, and in doing this she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine and shadow, to the glorious heights above. But it is only when she seeks, in her own life, to follow the teachings of Christ that the mother can hope to form the character of her children after the divine pattern."—*Patriarchs and Prophets*, p. 572.

In spite of some extremism and some unwholesomeness in the women's lib movement, perhaps some good things have resulted from the agitation for equality. Now how about a movement for children's lib? ♦♦

HOW TO BE DECEIVED BY REASON

If Jesus knew the hearts of men, and He did, why did He allow Judas—the opportunist, the self-server—to become one of the twelve? Why didn't Jesus reject his application? It seems that there are at least two main reasons.

First, the disciples would have seriously questioned their Master's wisdom. They would have wondered and fretted and doubted while they were trying to do their task as personal witnesses of their Master's way of life. Such doubt dilutes conviction, and their ministry would have been powerless. Just as the angels would have been disturbed if Lucifer had been summarily removed from the universe, so the disciples would have questioned the judgment of Christ if Judas had been rejected.

The disciples were surprised and disturbed because Jesus received Judas so coolly (*The Desire of Ages*, p. 294). They had hoped that Jesus would solicit the aid of influential men and attract the admiration and excitement of those in power. Although Jesus was doing enough to attract front-page attention, He was unconcerned with the fickleness of fame and the drooling of fawning men. The disciples were still under the impression that the work of God needed the public support of influential men, that public favor is the sign of success.

In response to His apostles' narrow concept of success, evidently Jesus decided that the inclusion of Judas would teach the disciples a painful, but necessary, lesson. The unfolding of Judas' life would show all men the folly of allowing worldly considerations to dominate the selection of men for the work of God. Jesus suffered, knowing the end from the beginning, when He accepted Judas. But He would have suffered more if His closest friends thought they had reason to doubt His good judgment. This is one of the prices that leaders pay when their co-laborers are not able to see the truth even when they are told.

The second reason for accepting Judas lies in the fact that there was still a corner of Judas' heart that was uncommitted to materialism and self-service. Jesus has never turned His back on any man, and He wanted to give Judas every possible, lingering chance for his soul's salvation. Judas could have become to the New Testament church what Paul eventually became—the organizing genius and keen-minded interpreter to both Jew and Gentile.

A Man Without Excuse

But alas! Judas is a man without excuse. He lived three years, day and night, with God Himself. What person has had more chance to be saved eternally than Judas, excepting Satan himself?

Now and then, the writers of the Gospels provide their readers with quick snapshots of Judas in action. For example, less than a week before the crucifixion, Jesus and the disciples were invited to a feast at the house of Simon in Bethany. The feast was Simon's way of honoring Jesus, a gesture of personal gratitude. Lazarus also was an honored guest. It has been strongly suggested that Martha was Simon's wife.

During the feast, Mary found an unobtrusive moment when she broke open an alabaster box of expensive ointment and poured its contents upon the head and feet of Jesus. It was not done with a sad heart, but with great joy. Mary believed that she was the first to honor the Man

who was soon to be crowned king of the Jews and reign as their Messiah. Furthermore, she had many personal reasons for which to show her gratitude.

But her action could not be hidden. The fragrance of the ointment made its pleasant way throughout the room, and Judas looked upon this act with great annoyance. He whispered his displeasure among the disciples: "Why was this ointment not sold for \$5,000 and the money given to the poor? Why this waste?" (See Mark 14:4, 5; Matt. 26:8.)

Nature of Deception

To us today, this response seems incredible, coming from the lips of "one of His disciples" and not from a proud Pharisee or a worldly-minded Sadducee!

Yet, all of us, as did the disciples who joined in with Judas, see some truth in the observation that \$5,000 would go a long way to help some poor families. But the nature of deception is to mingle a little plausibility with the tempting suggestion. In a way, Judas was right, but he missed the whole point. His only defense was his rebel reason as it tried to substantiate his displeasure.

For us, in the twentieth century, to appreciate Mary's unusual deed and also Judas' heartlessness, we must understand the Eastern mind, with its love for perfumes and feast customs, which included perfumes. Easterners place a value on incense and perfumes that most Westerners do not fully understand.

Throughout history, a present of perfumes indicated a high degree of reverence and honor. When Cambyses, king of Persia, sent a gift to the prince of Ethiopia, it included a purple vest, a gold chain for the neck, an alabaster box of perfume, and a cask of palm wine. Mary gave Jesus a gift fit for a king. Even today in the Orient, to sprinkle the apartment, and the guest himself, with rose-water and other perfumes, is still considered a work of respect.

It wasn't the act of breaking an alabaster box containing fragrant ointment over the feet of Jesus that displeased Judas. He recognized the act as an expression of devotion and honor. He was aghast, however, at the size of the gift. He was astonished that anyone could have been so devoted—for Mary's gift was equivalent to a year's salary of an average laborer.

Imputing Unworthy Motives

Because Judas did not love freely and generously, he could not understand such love in Mary; he thus allowed himself to impute unworthy motives, the only alternative that his grasping, self-serving mind could understand. It is unpleasant to be misunderstood by non-church members—those who do not share the commitment and gratitude learned only by those who have known through experience the presence of Jesus. But it is tragic to be misunderstood by those who are also within the inner circle, by church members, or even by members of the family, who should know what joy and gratitude are and why the hours and funds devoted to helping others are a work of joy and only a small repayment for what Jesus is doing daily for them.

It well may be that when unpleasantness arises within the church, within Christ's inner circle, or within the home, the issue is often a replay of Judas and Mary. Because some have not experienced the joy of full love and commitment, they cannot understand others who expend themselves with the sheer self-abandonment of generous living for others. Yes, love and service do cost, in both time and money. Mary's kind of love may appear inconvenient to those who do not share it. The question of Ju-

das is in the eyes and on the lips of many of Christ's followers today, "A little sacrifice of course, but why so much!"

By those who serve their Lord as Judas did, yes, even winning the approbation and respect of men in the process, the Marys of life will always be depreciated, even though it be done with sophisticated observations and,

alas, at the last resort by attributing unworthy motives.

For Judas, even in this dreadful exposure of his true self at Simon's feast, there was still time to catch himself from the brink of hell. For all of us, there is time yet to examine ourselves as to where our feet are taking us. Who leads the way, Judas or Mary?

H. E. D.

(To be continued)

LETTERS

... to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

WORDS AND DEEDS

Many are the beautiful examples of how Jesus lived the principles He taught. For example, Matthew 18:21, 22, and Daniel 9:24.

Peter, evidently annoyed by repeated offenses of others, asked Jesus "how many times" he should forgive—considering the Jewish custom, "until seven times." But look at the tender, simple reply—"I say not unto thee, Until seven times; but, Until seventy times seven [490]" (Mat. 18:22).

How descriptive of Christ's own great simplicity and tenderness! His total lack of self restrained Him from pointing to His own great example as given in Daniel 9:24. For 490 years Jesus extended mercy to His countrymen, who offended Him perpetually, before writing them off as a nation. Surely in this He has proved Himself the Great Exemplar as we follow Him doing as He did, forgiving those who offend us, doing it sweetly, holding no bitterness, but showing only love for the offender and a desire to do him good.

LUCIA HUDSON LEE

Tampa, Florida

INCOMPATIBLE

The REVIEW is much appreciated in our home and often so good that it is difficult to lay it down until the last word has been read. The "Editor's Viewpoint" has been outstanding.

We have just finished our Upper Columbia Conference camp meeting, where we listened to C. D. Brooks for eight nights. What preaching! I wish that every Seventh-day Adventist in North America and elsewhere could hear those sermons. We saw Christ in that man and heard the Holy Spirit speaking through him. We need his kind of preaching in ever-increasing circulation in our denomination.

Shouldn't our every move be designed to bring us into closer fellowship and harmony with one another, notwithstanding color or any other factor that might seem to separate us? In view of the Scriptural emphasis that "God is no respecter of persons" and the abundant reinforcement of that fact found in the Spirit of Prophecy, it is inconceivable that our church, either collectively or individually, should go on making distinctions. As

Adventist Christians, we should be the very first people in the world to put aside prejudice, and not just to prove a point to the rest of the world, but because we cannot at the same time possess the Holy Spirit and the spirit of discrimination. The two are wholly incompatible, and either one, if nurtured, will force the other out of our lives.

MRS. EVERETT CRAIK

Walla Walla, Washington

TIME TO STAND

I would like to say "amen" to "Reformation Follows Revival" [June 3], and "A Time for Maturity" and "Maturity in Dress and Appearance" [June 17, 24].

It is encouraging to see our leaders standing staunchly for the high and holy standards of the beautiful message of truth entrusted to the "remnant" people of God.

There are some, sad to say, who are not standing so staunchly for these standards. We believe the majority of our people are standing loyally for the high standards of modesty in dress and deportment taught in the Bible and the Spirit of Prophecy, standards that have always distinguished Seventh-day Adventists from the world. But we fear that this majority is too often a "silent majority." We believe it would be well for them to let our leaders know that they have our support and prayers.

J. O. WILSON

Gentry, Arkansas

GRATEFUL MOTHERS

I was so thrilled to read "Breast-fed Is Best Fed" [June 24]. Two years ago when I decided to breast-feed our baby I wondered why, with all the instruction received through the church on the value

of good nutrition and balanced diet, almost nothing is said about preparation and techniques of breast-feeding.

Through the La Leche League International of Franklin Park, Illinois, I found nursing my baby to be one of the sweetest, most joyful experiences of my life. Through L.L.L. instruction mothers who want to nurse their babies learn to overcome almost any obstacle and discover a very special completeness in motherhood.

How thankful we can be to God for giving us such a simple and satisfying way to feed our very young.

CONNIE HAYWARD

Orlando, Florida

A GOOD FEELING

"What About Credit?" [May 27] was very timely in these days of "pay next year." Longfellow said of the "Village Blacksmith":

"[He] looks the whole world in the face,
For he owes not any man."

It's a good feeling!

THERESA O. WHELPLEY

Hendersonville, North Carolina

ONE OF THE BEST

Among the fine articles appearing in the REVIEW, "How to Live With the Saints" [June 17] is in my estimation one of the very, very best. Could we with Christ's help only shake ourselves free of the maladies it points up, we would indeed hasten His coming. Let us apply ourselves diligently to a compassionate way of life within our church so that His indwelling presence will be reflected.

EDWIN F. BUCK, JR.

Berrien Springs, Michigan

The Lord Watches Over His Own

By WALTER C. MOFFETT

A cyclone funnel headed directly for the W. E. Batterson home near Wichita, Kansas. In great alarm its occupants fell on their knees and cried to God for divine protection. Brother Batterson reminded the Lord that they had been faithful in their tithes and offerings, and he pleaded with God to fulfill His promise in Malachi 3.

The storm came roaring on straight for the loosely constructed home, but then a strange thing happened. The storm lifted and seemed to divide. Not a shingle was moved. Not a board was loosened. Not a plant was touched.

Neighbors' crops were destroyed. Across the road, the home of a Seventh-day Adventist was demolished. This brother had claimed that he could not afford to pay tithe. People came from miles around to see the untouched home in the desolated area, and to hear the story of divine intervention.

Surely the God who watches over the sparrow cares for His children and is able to do exceeding abundantly above all that we ask or think.



The first class of medical technicians from Malamulo Hospital's school of laboratory technicians graduated in 1970—they came from Botswana, Lesotho, Malawi, and Rhodesia.

Training Medical Workers at the Malamulo Hospital

By BARBARA J. VANDULEK

AUGUST, 1971, marks the third anniversary of Malamulo Hospital's new clinical laboratory and school of laboratory technicians. Steady growth and progress have highlighted the operation of both the laboratory and school during their first three years. In addition to providing clinical diagnostic services for the Malamulo Hospital, the laboratory school also trains technicians for the other six Adventist hospitals throughout the Trans-Africa Division.

Prior to establishment of the laboratory in the new clinic building, there was only a small cubicle with extremely meager equipment serving as a laboratory. It was staffed by one African hospital assistant without training as a laboratory technician (he had learned years earlier from a doctor how to perform blood counts and make stool and urine examinations). This was the extent of Malamulo's laboratory facilities and services prior to 1968.

Today, the clinical laboratory, consisting of seven departments—hematology, bacteriology, urinalysis, parasitology, blood-bank immunology,

Barbara Vandulek is the wife of George L. Vandulek, director of the clinical laboratory and school of laboratory technicians, Malamulo Hospital, Malawi.

chemistry, and serology—processes approximately 32,000 tests a year and is comparable in facilities and services to laboratories in hospitals of like bed capacity (174 beds) anywhere in the world. The X-ray department is also under the supervision of the clinical laboratory, and future plans include the addition of a histology department.

Since the full-time staff comprises only one registered medical technologist (the director of the laboratory and school), a graduate from the first class of the laboratory school, which was graduated in 1970, and the hospital assistant from the old laboratory, the bulk of the laboratory determinations necessarily falls to the student laboratory technicians under the training and supervision of the medical technologist.

Each August the laboratory school accepts six to eight students for a two-year training program, but unfortunately a Malawi Government ruling restricts non-Malawians from hospitals throughout the Trans-Africa Division to only 50 per cent of each class. Consequently, we are still in the process of training at least one laboratory technician for each of our hospitals in the Trans-Africa Division.

The training program involves both theory and practical experience with students attending lectures pertaining to each department and working in each

department for a period of 17 weeks. Students must show their ability to perform reliably each process while in a department and must also pass both written and practical examinations at the end of their training period.

Graduation of the First Class

The first class of five students graduated in July, 1970. Three of the five are presently employed in Adventist medical institutions in the Trans-Africa Division; a young man from Malawi at Malamulo Hospital, a young woman from Lesotho at Maluti Hospital in Lesotho, and a young man from Rhodesia at the Malamulo-Blantyre Clinic in Malawi. A young woman from Botswana worked at Kanye Hospital in Botswana for several months prior to her marriage, and a second young man from Rhodesia is still seeking denominational employment outside Rhodesia, where we have no medical work.

Students in the classes of 1971 and 1972 come from Malawi, the Congo, Rwanda, and Tanzania. Two will be going to the Songa Hospital in the Congo, one to the Hospital de Mugonero in Rwanda, and one to Heri Hospital in Tanzania. In addition, a Malawian young man will be going to Mwami Hospital in Zambia if a visa and working permit can be arranged.

Recently the Malawi Government's

Ministry of Health granted Government recognition to the school of laboratory technicians. At the present time this does not involve a Government examination, though it may in the future. In the meantime, we are endeavoring to give our students the best possible training so that they may competently take their places in the ranks of dedicated Adventist medical personnel throughout the world, and honorably acquit themselves in government examinations at any time.

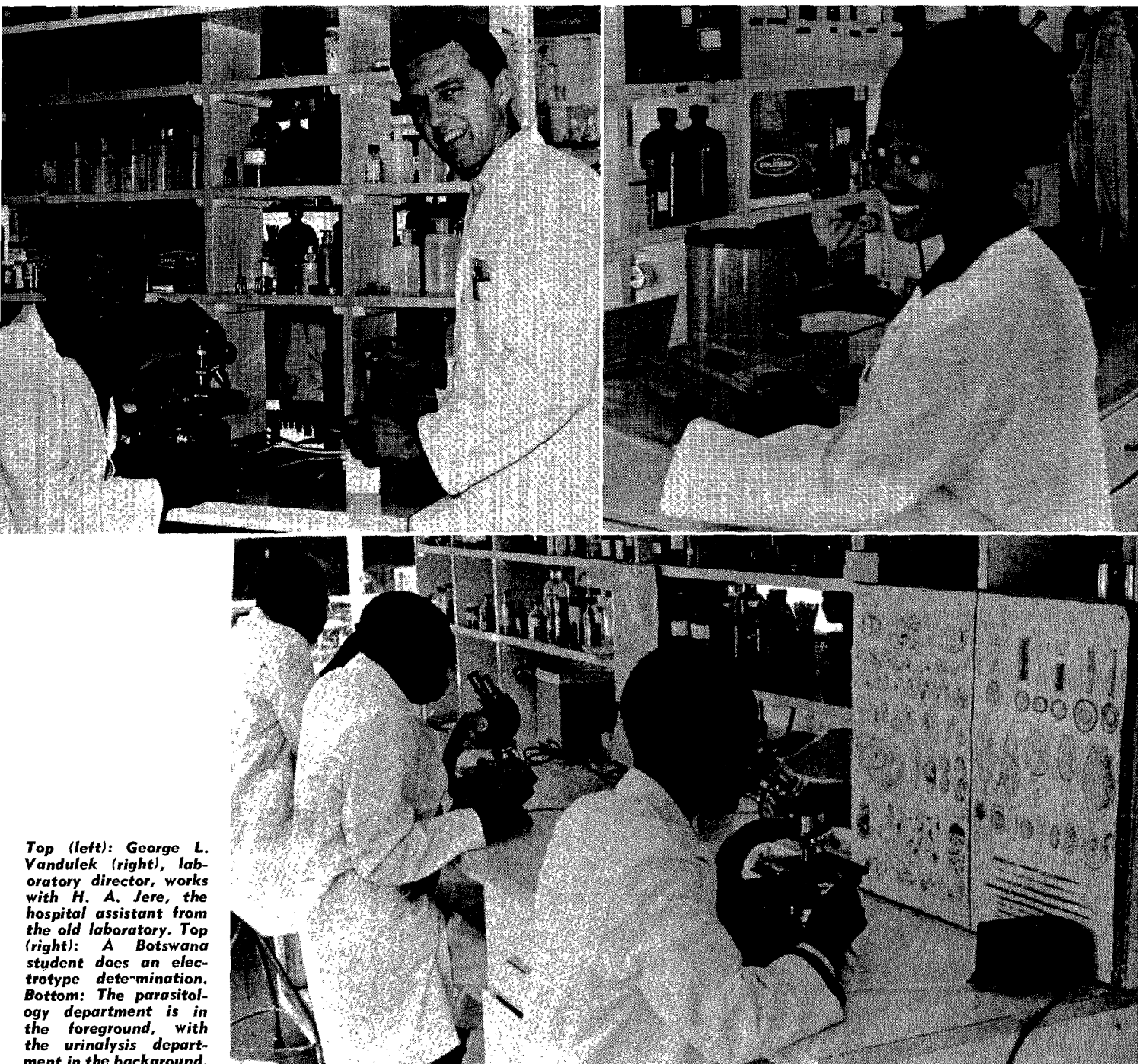
One of the Best

Although there are many government and private hospitals in Malawi, Malamulo Hospital's clinic laboratory ranks as one of the best, alongside the

government's Queen Elizabeth Hospital in Blantyre. These two hospitals are the only ones in Malawi with modern laboratories, though others are beginning to modernize. It is our aim and desire to continue to be at the top of the list in this important medical service. Because of Malamulo's superior diagnostic facilities, patients come from great distances for both outpatient care and hospitalization. Thus, our opportunity to minister to the spiritual, as well as the physical, needs of the people of Malawi is greatly increased.

At the present time Malamulo Hospital is the only hospital in the Trans-Africa Division with a modern clinical laboratory. Thus students, after completing their training here, return to

our hospitals to work, but do not find there the necessary equipment to enable them to make use of their training or to render the fullest possible diagnostic assistance to the doctors. Although those hospitals getting technicians are in the process of obtaining equipment, mission budgets are extremely limited, so that acquisitions of equipment are necessarily slow and likewise limited. Used laboratory equipment would be a great boon to the medical work in this division. Equipment sent to the Malamulo Hospital for students to receive training in using the equipment may be distributed as needed among the other Seventh-day Adventist hospitals in the Trans-Africa Division.



Top (left): George L. Vandulek (right), laboratory director, works with H. A. Jere, the hospital assistant from the old laboratory. **Top (right):** A Botswana student does an electrolyte determination. **Bottom:** The parasitology department is in the foreground, with the urinalysis department in the background.

AUSTRALIA:

New Conference Office Opened in Sydney

The new headquarters building of the Greater Sydney Conference was officially opened on May 12 by R. R. Frame, Australasian Division president. The two-story, \$200,000 brick construction provides 24 centrally heated offices, an assembly hall seating more than 60, a committee room, and a modern Book and Bible House. Facilities including separate printing and duplicating rooms and film library are among other features of the building.

M. M. STEWART
PR Secretary
Greater Sydney Conference

PHILIPPINES:

Student for Priesthood Aims for SDA Ministry

Nonito Dacles, a theology student at Mountain View College, on the island of Mindanao, in the Philippines, kept the Sabbath as a student priest in a monastery for four years before becoming a student at MVC.

Nonito had been given the opportunity of a free education by a kindly priest because of his high academic record and his religious bent of mind. While reading some books on philosophy in the monastery, Nonito came to the conclusion that the ultimate truth is to be found in God. He determined to make the quest to know God his life-long task. The loving kindness of the priest made life at the monastery very enjoyable. Nonito purchased a Bible, that he might know what it, as well as other religious books, taught.

As he read the Bible he came to believe it is the Word of God. He asked his friend the priest many questions concerning it, but often the answers he received did not satisfy him. As he dug deeper into the Scriptures he found that many of his Catholic practices were not in accord with the Bible. Then he discovered that the Sabbath of the Bible, and the day the apostles kept, is Saturday.

Up to that time Nonito had never met a Sabbathkeeper, but he began to observe the Sabbath in the monastery, while at the same time continuing his studies for the priesthood. He had given his all to the Lord and was determined to spend his life in the service of God. However, the more Nonito studied, the more he found himself in disagreement with many of the things he was being taught.

Shortly before he graduated from the high school portion of his training he met some Seventh-day Adventists. Soon a friendship developed with an Adventist young man. The two of them discussed religion together, but while the student priest kept the Sabbath, he had

no intention of leaving the Roman Catholic Church.

It was not until three years later that he attended his first Adventist meeting, in western Samar. In the meeting, opportunity was given for questions from the floor. Nonito had some questions to

ask. After the meeting the preacher invited the youth to visit his home. As they became acquainted, the minister promised to help Nonito to attend Mountain View College. While Nonito's friend the priest was very reluctant to see his student leave the monastery,

Southern Union Ordinations



Pastor Ordained in Florida Conference

Roland M. Smith, right, pastor of the Lake Worth and Boynton-Delray churches, was ordained on May 28 at the Florida camp meeting. From left are: W. O. Coe and H. J. Carubba, Florida Conference president and executive secretary, respectively; Theodore Carcich, a General Conference vice-president; and Leslie Mansell, Florida Hospital chaplain.

R. J. ULMER
PR Secretary, Florida Conference



Three Ordained in Kentucky-Tennessee Conference

Three men were ordained on May 29 at the Kentucky-Tennessee Conference camp meeting, conducted at the Highland Academy, Portland, Tennessee. Standing behind their wives, from left, are: Claude Steen, Phil Neal, and John Wagner. Left of the ordaines are: K. D. Johnson, Kentucky-Tennessee Conference president, and F. C. Webster, assistant to the General Conference president. On the right is H. H. Schmidt, Southern Union Conference president.

A. J. ISEMINGER
PR Secretary, Kentucky-Tennessee Conference

he finally agreed when Nonito pointed out that he was well versed in the catechism and promised that he would use it in defense of his faith.

During Nonito's first six months at our college there were no funds for him to attend classes. He found it necessary to work full time in one of the college industries. During this time the young student priest attended the Bible-marking class presented by the college Lay Evangelism Club. Now, with the help of friends, Nonito has been able to study at MVC and is preparing to serve the Lord as a Seventh-day Adventist minister.

J. H. ZACHARY
Head, Department of Theology

LIBERIA:

Book and Bible House to Open in Monrovia

The first and only Seventh-day Adventist Book and Bible House in Liberia is being constructed in Monrovia. The church had only \$300 available for the project, but the architect, construction firm, and a local block factory donated materials for the building.

In the city of Monrovia, with a population of 100,000, there are only half a dozen small bookstores. Only two of these sell religious literature, although

a large portion of the population are churchgoers.

The Book and Bible House will give us excellent opportunities to get our literature into the hands of the people. The opening of the building is planned in early November.

SIEVERT GUSTAVSSON
President, Liberian Mission

CANADA:

Radio Program Helps Growth of Church

D. J. Handysides, pastor at the Toronto, Ontario, Kingsview Village church, has become well known as a religious radio personality with his short daily broadcasts on CFRB radio station in Toronto. The membership of Kingsview Village church doubled during Elder Handysides' pastorate.

Elder Handysides says: "During the past almost four years it has been my privilege to speak on CFRB radio, one of the largest stations in metropolitan Toronto, in a two-minute broadcast at a peak period just before the news each Sunday morning. Recently we were able to purchase some one-minute periods on CKEY, and our listening audience has come to know Seventh-day Adventists in a much more friendly and appreciative way."

Elder Handysides illustrates this in the following experience: "I was standing at the counter in a bank when the teller said, 'Pastor Handysides, of the radio?' Then followed an introduction.

"Last week I was asked by a member of my church to attend a court of appeal. When the clerk of the court called for me to take the stand and announced my name the judge said with a smile, 'There is no need to swear this man in—I think I know him as well as anyone in this court; I listen to him each day on the radio.' Then looking directly at me, he said, 'Pastor, I am very happy to make your acquaintance. Keep up the good work.'

"My son, Dr. A. R. Handysides, tells me that there is hardly a day passes but what someone tells him that he has been listening to the radio messages. One of my son's professional colleagues told him that they had made a real change in his life; that he had learned that he need not keep Sunday any longer as the Sabbath. It was quite evident that he had accepted the truth of the true Sabbath as a result of the one-minute broadcasts."

Elder Handysides concludes his remarks with this declaration: "I am convinced that we need more of these short, crisp, clean-cut, and truthful minute-sermons presented in a positive and powerful way."

THEDA KUESTER

In the Beginning the Whole World Was Vegetarian!

Watch for an important new breakthrough in Vegetarian Cookery coming September 9!

World Divisions

INTER-AMERICAN DIVISION

✦ Enee Jean-Pierre, Alourdin Benoit, and Amos Bossou, district leaders of the North Haiti Mission, were ordained to the ministry on Sabbath, July 10. G. M. Ellstrom, president of the Franco-Haitian Union Mission, preached the ordination sermon; G. Sablier, president of the Guadeloupe Mission, offered the ordination prayer; N. Grunder, secretary-treasurer of the Franco-Haitian Union Mission, gave the charge; and Isaac Jean-Baptiste, president of the North Haiti Mission, welcomed the new ministers.

✦ The Limbé church of the North Haiti Mission was dedicated July 11. The dedication sermon was preached by G. M. Ellstrom, president of the Franco-Haitian Union Mission, and the dedication prayer was offered by Antony Henry, lay activities, Sabbath school, and ministerial secretary of the Franco-Haitian Union Mission.

✦ Groundbreaking services were held recently at the Adventist Educational Center, Pena Blanca, Honduras, to inaugurate construction of a 450-seat church building. The building is to be a memorial to Dr. J. L. DeWitt, founder of the school.

✦ The Honorable L. O. Pindling, prime minister of the Bahama Islands, addressed 206 Pathfinders at an Investiture service held in the auditorium of the Eastern Secondary School in Nassau, on Sunday, June 13.

✦ Forty-five attended a Sabbath school workshop held at the Adventist Educational Center in Honduras, June 14-16.
L. MARCEL ABEL, *Correspondent*

SOUTHERN ASIA DIVISION

✦ Literature Evangelist P. A. Dass of Tamil Nadu conducted Bible classes for six months with a group of 50 people in the village of Kothampatti. On May 15, Y. R. Samraj baptized 30 of the group.

✦ Six church buildings are under construction in Kerala, India, with plans under way to build another three. There are only 40 workers to serve 8,500 believers in 155 churches and companies. This gives most of the men four companies each to care for. In spite of the scarcity of workers, 600 have been added to the Kerala church through baptism during the first six months of 1971, and five new stations have been opened.

✦ Fourteen Voice of Youth meetings were conducted during the first seven months of this year in the Tamil Section, South India, according to W. J. McHenry, Southern Asia Division Missionary Volunteer secretary.

A. J. JOHANSON, *Correspondent*

JAPAN MISSIONARY COLLEGE

✦ Dr. Andrew Nelson, founder of Japan Missionary College, was the guest speaker at the college church on June 26.

✦ A year-round Saturday night evangelistic lecture program has been inaugurated at the Academy of Continuing Studies of Japan Missionary College. The first lecture series, on the subject of Western health foods, was presented by Mrs. Anna Klimes, with the assistance of Mrs. S. Tabuchi, Mrs. Nemoto, and Mrs. R. Spangler.

RUDY E. KLIMES, *President*

Atlantic Union

✦ The New England Memorial Hospital and the medical staff have each appropriated \$1,250 on a yearly basis toward support of the Boston University Medical Center Regional Medical Program in Cancer. The program, planned to run for three years, from January, 1972, through December, 1974, proposes to benefit the tri-State region of Massachusetts, New Hampshire, and Rhode Island—an area with a population of 7.2 million that has some 26,500 new cancer patients and 14,100 cancer deaths a year.

✦ Forty-nine students registered for the Winsted, Connecticut, church's first Vacation Bible School, which was held at the Masonic Temple in Winsted from July 19 to 23. The graduation was attended by more than 90 students, parents, and friends.

EMMA KIRK, *Correspondent*

Central Union

✦ Literature evangelist deliveries in Kansas thus far this year total just under \$130,000, approximately a 6 per cent gain over the same period of last year, according to Paul Jensen, publishing department leader for the Kansas Conference. Thirteen students from Enterprise Academy and Union College are working in the State this summer.

✦ A ten-week series of evangelistic meetings is being conducted in Sedan, Kansas, by Carlton Dyer and Henry Reid.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Fourteen children, all non-Adventists, enrolled in the 1971 Vacation Bible School sponsored by the Shiloh church, Huntington, West Virginia, and con-

ducted in the home of Ruth Anderson. Helen Johnson, assisted by Rose Clements and Lucille Prunty, directed the school.

✦ The Blue Ridge Youth Camp, Montebello, Virginia, has had the highest attendance in years at its first four summer camps, according to Matthew A. Dopp, MV secretary of the Potomac Conference.

✦ The West Side Mission in Cincinnati, Ohio, was recently organized into the Maranatha church, with a charter membership of 61. D. B. Simons and J. A. Washington, president and secretary-treasurer, respectively, of the Allegheny West Conference, officiated at the organizational service.

✦ Verticare, a method that emphasizes the treatment of a sick person as an outpatient rather than as a bed patient has been inaugurated at Kettering Memorial Hospital, Kettering, Ohio, in conjunction with the Blue Cross of Southwest Ohio. This program is a pilot experiment in an effort to reduce patient costs and to free inpatient staff and beds. If it is successful, the program will be introduced in other hospitals. The program was conceived and developed by Kettering physicians and administrators. Jo Ann Mottler, of Kettering, is coordinator of the study.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Michigan's annual parade evangelism project—the conference float—is making its appearance at numerous places throughout the State. The float depicts Harry Anderson's well-known painting of Christ knocking at the United Nations building and features the theme "The Prince of Peace."

✦ Youth groups from the Indiana camp meeting spent the week learning and practicing witnessing. The Collegiate Action for Christ team from Andrews University accompanied a group to Noblesville, where they gathered on the courthouse lawn and talked with young people. The juniors went to the park on Sabbath and signed many up for Bible courses.

✦ Nineteen women participated in commencement exercises on June 26, marking the successful completion of the 12-month course in practical nursing offered by Hinsdale Sanitarium and Hospital. Speaker was Lester C. Stannard, director of staff development for the hospital and coordinator of the four schools operated by the hospital. Diplomas were issued by Administrator William H. Wilson.

✦ Seventeen people have been baptized thus far as a result of the Search and Discovery meetings conducted by conference evangelists Roland Lehnhoff and

David Peterson, which began in Galesburg, Illinois, May 8. District Pastor Martin Feldbush is carrying on a strong follow-up program.

GORDON ENGEN, *Correspondent*

Northern Union

✦ Six persons united with the Minneapolis Southview church on June 12, one by profession of faith, and five by baptism. G. A. Haas is the pastor.

✦ The Consolidated Coal Company of Philadelphia recently donated five acres of land in the town of Bowman, North Dakota, to the North Dakota Conference. Groundbreaking ceremonies were held on Thursday, June 24, on the land for the new Bowman church. Other groups had tried to purchase some of the property from the company for years, but the company would not sell.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Niels-Erik Andreasen and Paul F. Bork, two assistant professors of religion

at Pacific Union College, have completed doctoral programs.

✦ During June exercises 1,332 seniors were graduated from the 23 academies within the Pacific Union.

✦ Whittier and La Habra members collected 74 pounds of soap, 54 pounds of toys, and 18 pounds of diapers for the Saigon Adventist orphanage and a non-Adventist center near Saigon, Vietnam.

✦ Paul Buckheim and Lannie Ross, Pacific Union College students, who administered 40 Pacific Union College branch Sabbath schools last school year, are assisting Northern California Vacation Bible School leaders this summer in establishing new branch Sabbath schools.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ A total of 1,916 students attended the church elementary schools and junior academies in the Florida Conference during the 1970-1971 school year, according to D. K. Griffith, educational superintendent. This represents an enrollment increase of 234 over the previous school year.

✦ Forty-two Southern Missionary College students have been involved in the

coordinated evangelism plan of literature evangelism during the summer months. At the close of their summer's work, they conducted evangelistic meetings in the towns where they had canvassed for the first eight weeks of the summer. Six two-week efforts were held by these students in London and Murray, Kentucky; Gastonia and Mocksville, North Carolina; and Tullahoma, Tennessee.

✦ One hundred seventeen non-Adventist children were sponsored at the Friendship Camp held at Camp Kulaqua, July 11-15, by the Community Service units of the Florida churches. S. L. Dombrosky, conference lay activities secretary, was director of the program.

✦ Dr. F. E. J. Harder, dean of graduate studies at Andrews University, was the commencement speaker for the 40 candidates at summer graduation exercises on July 29 at Southern Missionary College. SMC has had a total of 236 graduates for 1971, coming from 36 States and eight foreign countries.

✦ The Holley-Boling evangelistic team baptized 12 individuals as a result of meetings held in Bristol, Tennessee, recently.

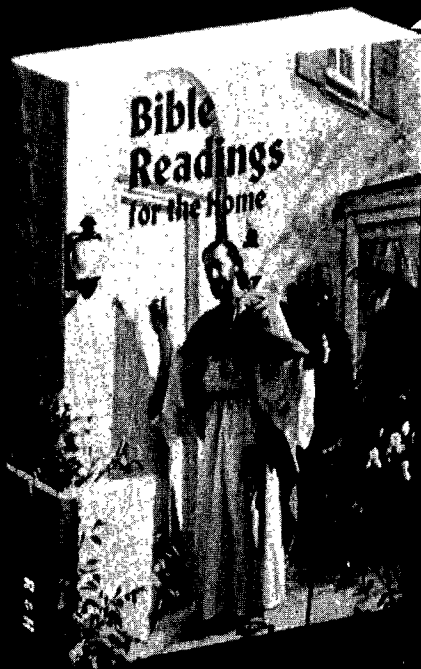
✦ Drs. Irene Wakeham, E. E. Rogers, and Delmer Ross, three Oakwood College teachers, have been chosen as Outstanding Educators of America for the year 1971.

OSCAR L. HEINRICH, *Correspondent*

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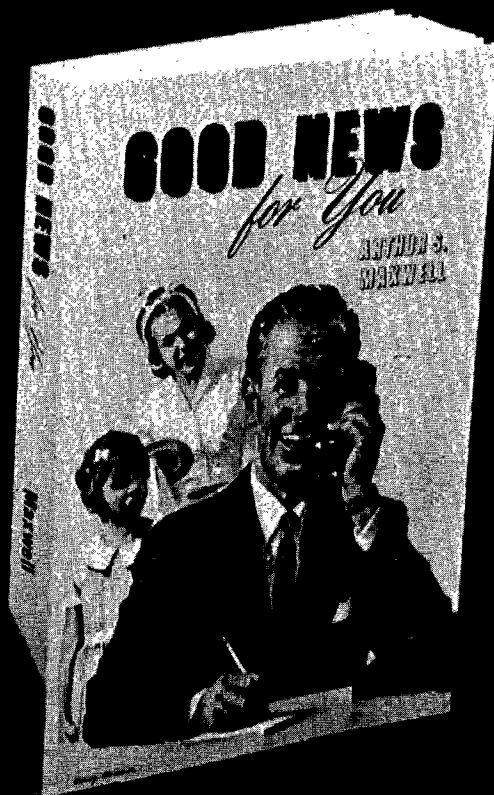
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(Conference names appear in parentheses.)

Alwyn R. Fraser, staff, Atlantic Union College, from Australia.

Roy Hoyte, pastor, New Haven, Connecticut (Northeastern), formerly educational and MV secretary (Caribbean Union).

Paul W. Joice, staff, Walla Walla College, College Place, Washington, formerly business manager, Atlantic Union College.

Isaac Lester, pastor, New Rochelle (Northeastern), formerly pastor (Allegheny West).

From Home Base to Front Line

North American Division

Barbara Yvonne Stockhausen, M.D. (University of Birmingham Medical School), returning as physician (obstetrician and gynecologist) in Karachi Hospital, Karachi, West Pakistan, left Miami, Florida, February 21. Dr. Stockhausen spent six weeks in Jamaica before going to Karachi.

Gerald W. Shavlik (South Dakota School of Mines and Technology '54; LSC '64; LLU '71), to be a teacher in Bugema Adventist College, Kampala, Uganda, Mrs. Shavlik, nee Lovina Buckendahl (SHH '56; WWC '58; LLU '64), of Loma Linda, California, and three children left New York City, June 28.

William A. Holley, to be construction supervisor, Nicaragua Adventist Hospital, La Trinidad, Esteli, Mrs. Holley, nee Edith E. Hoffman, and three children, of Panama City, Florida, left New Orleans, Louisiana, July 1.

W. D. Register (LLU School of Medicine '53), to be relief physician Lower Amazon Mission, Belém, Brazil, of Sunnyvale, California, left New York City, July 10.

NOTICES

Literature Requests

J. P. Johnson, 135 Cranwell Dr., Hendersonville, Tenn. 37075, desires missionary literature but no *Reviews*, *Workers*, or quarterlies.

URGENTLY NEEDED: *Guide, Little Friend, Review*, books, by Lower Gwelo College, P.B. 9002, Gwelo, Rhodesia, in a continuous supply.

WANTED: A continuous supply of Bibles and New Testaments by Idamae Melendy, *Review* and *Herald*, Washington, D.C. 20012.

Pastor and Mrs. S. L. Arrogans, Northeastern Mindanao Mission, Butuan City, P.I., wish a continuous supply of religious books, magazines, songbooks, child evangelism devices, and youth materials.

Send a continuous supply of missionary books and magazines for overseas distribution to Mike T. Adante, Canadian Union College, Box 510, College Heights, Alberta, Canada.

Send a continuous supply of *Listen, Smoke Signals, Alert, Activities, The Winner*, and other temperance literature to Pastor Paul Rambharose, P.O. Box 66, Port of Spain, Trinidad.

Irvine D. Sabido, Guinea Grass, Orange Walk, British Honduras, needs picture cards, *Guide, Signs of the Times, Little Friend, Primary Treasure*, and tracts in English, German, and Arabic.

URGENTLY NEEDED: *Providential Deliverances* by W. A. Spicer, slides, filmstrips, Bible pictures, *Signs, These Times, Listen, Liberty* in a continuous

supply by Charlotte Yates, Highway 62 West, Salem, Ark. 72576.

Send to Enrique Moreno, 4415 McClain Lane, Huntsville, Ala. 35810, the following: *Listen, These Times, Liberty, Message*, and *Life and Health* in a continuous supply.

Send Chinese, Japanese, and Greek missionary literature to G. Johnson, 2758 Forbes St., Victoria, B.C., Canada. He uses the literature for cargo and passenger ships.

WANTED: A continuous supply of tracts, missionary periodicals, picture cards, by J. I. Erundu, SDA Church headquarters, P.M.B. 1115, Aba, East Central State, Nigeria.

WANTED: A continuous supply of papers, books, and Bibles by Ghana Conference of SDA, Box 480, Kumasi, Ghana, West Africa.

WANTED: *Guide, Primary Treasure, Little Friend* by L. G. Sibley, principal, Palau Mission Academy, Box 490, Koror, Palau 96940, Western Caroline Islands.

WANTED: Bibles, *Hymnals*, songbooks, magazines, by Nancy T. Navarro, Padu Grande, Sto. Domingo, Ilocos Sur, P.I.

Pastor I. C. Ladia, Southern Mindanao Mission, General Santos City, P.I., wishes *Signs, Life and Health, Message*, Bibles, books, slide films—du. frames, *Commentary*, tracts, denominational books.

Dr. G. T. Werner, Ruby Nelson Memorial Hospital, Cantonment Road, Jullundur-5, India, wishes *Guide*, in a continuous supply.

Pastor O. C. Aguirre, Sr., Miller Sanitarium and Hospital, P.O. Box 306, Cebu City J-317, P.I., needs Bibles, *Review, These Times, Message, Liberty, Guide, Little Friend, Life and Health, Spirit of Prophecy* books, songbooks, *Listen*, doctrinal books, *Signs*.

Loida A. Estabillo, Bulacan, Makilala, Cotabato, P.I., wishes a continuous supply of *Review, Guide*, cut-outs, Bibles, songbooks, stories, picture cards, and Sabbath school supplies.

WANTED: A continuous supply of *Signs, Life and Health, Review, Good News for You, Your Bible and You, Spirit of Prophecy* books, *Cod and Evolution, Smoke Signals*, Bibles, songbooks, prophetic charts, filmstrip cassettes, *Primary Treasure, MV Kit*, visual aids, *Bannelgraphs, Guide*, by T. J. Osorio, Bambang, Nueva Vizcaya A-704, P.I.

WANTED: A continuous supply of *Guide, Listen, Signs, Liberty*, fingerplays, audio-visual aids, Bible games, *MV Kit*, pamphlets, Bibles, songbooks, *Smoke Signals*, tracts, Pathfinder materials, and denominational books by Edmundo Mauricio, no. 9 Cordillera St., Galas, Quezon City, P.I. D-502.

WANTED: A continuous supply of literature suitable for hospital rack by Chaplain Hector V. Gayares, Bacolod Sanitarium and Hospital, Taculing, Bacolod City K-501, P.I.

WANTED: A continuous supply of cut-outs, Memory Verse Cards, Christmas cards, colored magazines, by Paz Bacol and Linda Canesares, Safe Harbor Church School, Kapatungan, Bunawan, Agusan Sur, P.I.

WANTED: A continuous supply of *Life and Health, Signs, Liberty, Listen, MV Kit, GO*, songbooks, Bibles, by the following: Naomi P. Plaza, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Darlyn Mullaneda, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Flor Galigao, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Narcing Contreras, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Sally Deatablan, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Nicknick dela Cruz, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Ladie Joaquinio, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Sophie Mabale, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.

Send a continuous supply of Bibles, books, Hymnals, Insight, tracts, slide films—du. frames, and colored magazines to M. B. Abuyme, Kapatungan, Bunawan, c/o Monkayo, Davao del Norte, P.I.

Mountain View College Library, P.O. Box 87, Iligan City, P.I., wishes a continuous supply of *Insight, Guide*, and *Review*.

Vivencio S. Culibra, East Visayan Mission, P.O. Box 68, Tacloban City I-246, P.I., wishes a continuous supply of *Signs, Life and Health, These Times, Message, Listen*, children's books, denominational books and tracts.

Send missionary literature and supplies continuously to the following: Mrs. Annie V. Marquez, Miller Sanitarium and Hospital, P.O. Box 306, Cebu City, P.I., I-317; S. J. Balansag, Northeastern Mindanao Mission, Butuan City, P.I.; Joel Jondoneiro, West Visayan Mission, Box 241, Iloilo City, P.I.; Veda E. Knapp, Box 36, Pine Grove, California 95665; Samoa Mission of SDA, Upolu District, Box 600, Apia, Western Samoa; Generoso C. Llamera, San Isidro, Kicharan, Agusan del Norte L-109, P.I.; Mrs. Socorro Garcia, West Visayan Mission, Box 241, Iloilo, P.I.; Peter Zambales, Sto. Tomas,

Loreto, Agusan del Sur, P.I.; Gregorio Bulasito, Binocayan, Loreto, Agusan del Sur, P.I.

Cecil Tugade, La Paz, Agusan del Sur, P.I.; Juanito Banay, Maasin, Veruela, Agusan del Sur, P.I.; Mac Alcantara, Sion, Sta. Josefa, Agusan del Sur, P.I.; Pastor G. D. Mostrales, Northern Luzon Mission, Artacho, Sison, Pangasinan, P.I. C-341; Pastor P. S. Manatad, East Visayan Mission, Box 68, Tacloban City I-246, P.I.; Osias Telia, Keicharan, Agusan del Norte, P.I.; Bartolome Pilotin, Labu, General Santos, Cotabato, P.I.; Pauline Pilotin, Lagao, General Santos, Cotabato, P.I.; Rebecca Pilotin, Lagao, General Santos, Cotabato, P.I.; Emma Pilotin, Lagao, General Santos, Cotabato, P.I.; John Pilotin, Lagao, General Santos, Cotabato, P.I.

Cin Zakham, 14 Hospital Road, Kankauing Qr., (Lower) Mergui, Burma; Pio Balasbas, MacArthur, Leyte, P.I.; Wenceslao V. Solon, East Visayan Mission, Box 68, Tacloban City I-246, P.I.; Nelson L. Ornopia, East Visayan Mission, Box 68, Tacloban City I-246, P.I.; B. Somosot, San Jose, Toboso, Neg. Occ., P.I.; Mrs. N. Ponzalan, San Jose, Toboso, Neg. Occ., P.I.; Cely Lacano, San Jose, Toboso, Neg. Occ., P.I.; Jose A. Espiritu, Koronadal, South Cotabato, P.I. O-205; Seveda Oblenda Suan, Seventh-day Adventist Church, Calamba, Misamis Occ. M-304, P.I.; SDA Church, P.O. Box 13, M-304, Ozamiz City, P.I.; Benito Pantilo, Badas Placer, Sarigao del Norte, P.I.

Agatha McClatchie, Noel St., Couva, Trinidad, W.I.; **Thommy Silos**, 152 Roxas St., Surigao City, P.I.; **Alejandro Silos**, Km. 8 Bo. Bonifacio, Surigao del Norte, P.I.; **Loreto Cedenio**, Sn. Mariano, Loreto, Agusan del Sur, P.I.; **Fred Manatad**, Sn. Vicente, Butuan City, P.I.; **H. P. Lawson**, Comfort Hall P.I., Manchester, Jamaica, W.I.

Brigido T. Eteban, educational superintendent, Northern Luzon Mission, Artacho, Sison, Pangasinan, P.I. C-341, needs primary readers, *Testimonies, SDA Bible Commentary*, plus *Spirit of Prophecy* books for academy libraries.

URGENTLY NEEDED: *Review, Insight, Guide, Primary Treasure, Little Friend, Signs, These Times, Message, Life and Health, Listen*, picture cards, tracts and small books to D. R. Tamares, Negros Mission, P.O. Box 334, Bacolod City K-501, P.I.

The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 10:00 A.M., October 10, 1971, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of four directors for the term of three years.

THE INTERNATIONAL
INSURANCE COMPANY
TAKOMA PARK, MARYLAND
J. W. PEEKE, President

General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 10:00 A.M., October 10, 1971, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Insurance Service and the election of four directors for the term of three years.

GENERAL CONFERENCE
INSURANCE SERVICE
J. W. PEEKE, Manager

Church Calendar

Bible Correspondence School Evangelism

Day	September 4
Church Lay Activities Offering	September 4
Missions Extension Offering	September 11
Review and Herald	
Campaign	September 11-October 9
Bible Emphasis Day	September 18
JMV Pathfinder Day	September 25
Thirteenth Sabbath Offering (Trans-Africa Division)	September 25
Decision Day for Lay Evangelism	October 2
Church Lay Activities Offering	October 2
Health Emphasis Week	October 2-8
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 16
Community Relations Day	October 16
Temperance Offering	October 23
Week of Prayer	October 30-November 6
Annual Sacrifice Offering	November 6
Church Lay Activities Offering	November 13

Cape Town Evangelism Wins More Than 300

A combined evangelistic campaign and school of evangelism for the Cape Coloured population of Cape Town was conducted a few months ago. Director and speaker was R. H. Kent, Ministerial secretary of the South African Union Conference.

Cape Coloureds are a distinct racial group in South Africa, numbering two million out of a total population of approximately 21 million. The majority of Cape Coloured people, as distinct from Asiatics and Africans, are oriented toward Cape Town. Our church has cared for the needs of these warmhearted people by establishing a separate conference for them.

At the opening of the campaign nine sessions were held, attracting some 12,000 people. It was necessary to make arrangements for the assistance of another minister who had been working with Elder Kent in his campaign for Europeans in Cape Town.

Following the opening meetings, crowded sessions were held every week-night. Some 4,000 listeners attended these meetings.

Two hundred and seventy were baptized at the close of the campaign. Follow-up work resulted in the baptism of another 80.

Nine Cape Coloured workers who participated in the campaign received valuable experience and counsel during the school of evangelism conducted along with the public meetings.

M. F. KRAUSE

Pastor's Script Service To Begin in September

The *Pastor's Script Service*, a quarterly publication, is scheduled for release September 1. The program is a new service of the General Conference Radio-Television Department.

Pastor's Script Service, an evangelistic tool for broadcasting the message, will save the pastor time and effort. It provides five-minute, fifteen-minute, and thirty-minute scripts and continuities.

The scripts prepared for the first and second issues are designed to fit into the evangelistic outreach of MISSION '72. The five-minute series offers a total of 260 daily broadcast scripts for one year and costs \$50. The fifteen-minute service is weekly and costs \$40 per year. A thirty-minute continuity service featuring Chapel records is weekly and costs \$30 per year. All three services are published quarterly.

Pastors or laymen interested in the service may request it from the General Conference Radio-Television Department.

WALTER R. L. SCRAGG

Coordination of MISSION '72 Discussed by Church Leaders

Meetings to plan and coordinate the MISSION '72 program were held on four successive days at Harrisburg, Pennsylvania; Des Moines, Iowa; Mountain View, California; and Memphis, Tennessee. The meetings brought together union and local conference presidents, and Ministerial secretaries or their designates from every part of the North American Division. Every aspect of MISSION '72 was discussed. Special attention was given to the Pastor's Organizer Kit, which will be used in the MISSION '72 program as well as in the countdown program.

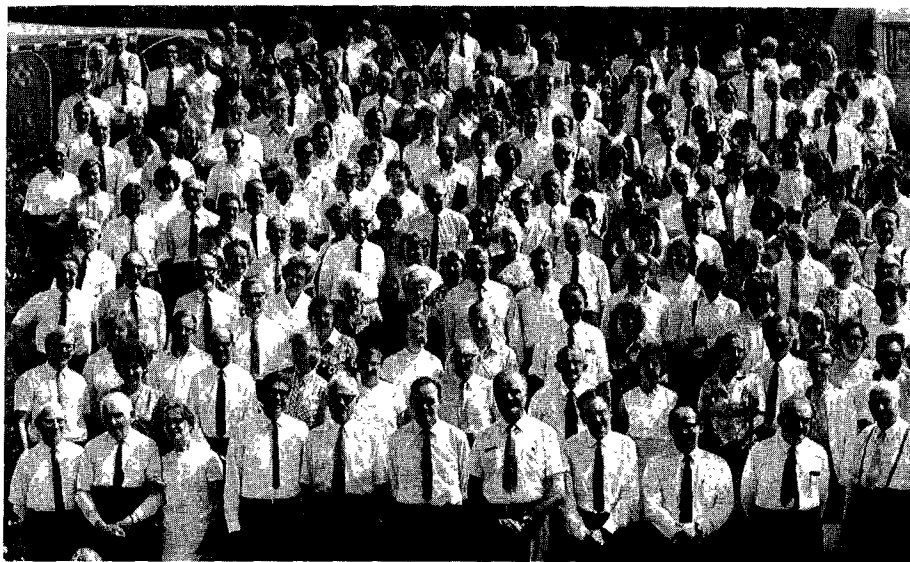
The purpose of MISSION '72 is to involve the whole church in a concerted evangelistic thrust. New approaches to soul winning, field tested and easily adaptable to every local situation, have been developed. The public phase of MISSION '72 is scheduled for the month of March.

N. R. Dower, General Conference Ministerial secretary, and C. E. Bradford, an associate secretary of the General Conference for North America, represented the General Conference MISSION '72 Committee at the meetings.

C. E. BRADFORD

IN BRIEF

★ Deaths: Mildred Beardsley, wife of O. B. Beardsley, M.D., former director of Mwami Mission Hospital and Leper Colony, Rhodesia, as the result of an automobile accident August 1, near Grayling, Michigan. • Mrs. F. W. Steeves, 80, who served with her husband from 1921 to 1934 in the Inter-American Division, August 8, at St. Helena, California. • Myrtle Irene Sather, 66, who served as a nurse in the Trans-Africa Division from 1946 to 1962, August 10, at Kettering, Ohio.



West Nordic Union Holds Workers' Meeting

Some 200 workers, workers' wives, and delegates from Denmark, Norway, Greenland, and the Faroe Islands participated in a workers' meeting at Norwegian Junior College (Tyrifjord Høyere Skole), Norway, July 4 to 6.

Theodore Carcich, a general vice-president of the General Conference; Andrew Fearing, an associate secretary of the General Conference Ministerial Association; W. Duncan Eva, president of Northern Europe-West Africa Division; B. B. Beach, educational secretary, Northern Europe-West Africa Division; J. F. Coltheart, Ministerial secretary, Northern Europe-West Africa Division; and K. Wright, evangelist, Northern Europe-West Africa Division, were the speakers for the meetings. The challenge to go forward in soul-winning work was accepted with a new dedication to service in the Lord's cause.

J. MADSEN

President, West Nordic Union

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