

Australasian RECORD



AND ADVENT WORLD SURVEY



Volume 64

WARBURTON, VICTORIA, JUNE 20, 1960

Number 25

JUBILEE JOY in the Solomon Islands

1,200 MILES BY MISSION LAUNCH

★ THE EDITOR

MANY YEARS prior to my becoming an Adventist, mention of the Solomon Islands developed romantic pictures within my boyish mind. Lovely coral strands lined with stately coconut palms fringing blue waters, tropical sunsets spreading their effusion of glory upon the evening sky, were my mental pictures of these Isles of Solomon. The people I envisaged as laughing and care-free ebony figures with ivory teeth.

You can therefore appreciate my feelings of anticipation when I left Sydney in the evening of April 16 for a visit of approximately five weeks in the Solomon Islands. Boat travel has never had any attraction for me. I am one of the many who suffer severely from mal de mer. So I was glad that I could reach my destination by modern means of transport, namely, a DC3 aeroplane.

At Honiara airstrip in the Western Solomons I was met by the genial president of that field, Pastor Wallace Ferguson, and was soon aboard the "Vari Va To" on my way to Kukundu, his headquarters. The journey took exactly five hours, was pleasant and uneventful. My companion frequently reminded me that a group of experts had planned my itinerary, that this was undoubtedly the time of the year for boat travel within the Solomons. Everything was right—moon, wind, and tide; in fact, nothing had been left to chance. This was going to be the most pleasant boat trip of my life!

So far so good, I thought—not the slightest feeling of sea-sickness, a congenial com-



Above: The editor, seated in the seat of honour, is taken ashore in the beautiful decorated war canoe, *Viru*, Solomon Islands.

Below: A beautiful arch of welcome greeted the visitors at Batuna.

panion, a good cook boy, although but a learner, a comfortable ship, and a calm sea.

Within the Western Solomons Mission we have approximately 2,500 baptized members and 4,800 Sabbath school members, the majority of whom are true to my previous mental picture. How different they are, however, from those that surround them! The teachers, clean, with neatly trimmed hair, spotless white shirts and shorts (or sulus—loincloths) are a credit to the denomination. Their mental alertness and devotion to the cause of God reflect a splendid training in the first instance—back in the district schools, then Kukundu or Betikama, and finally at Jones Missionary College, Kambubu, a few miles out from Rabaul.

After visiting the majority of our mission fields within the division, in my opinion our Solomon Islands ministers and teachers are second to none. Our people will be glad to know that we have many Rangosos, Rores, and Salaus in the making right now in the Solomons; the only difference being that the younger men have educational advantages that those older ebony saints did not enjoy.

Pastor Ferguson reminded me that Captain G. F. Jones commenced Adventist missionary service among these people back in the year 1914, and it was soon evident to me that our mission has made encouraging development through the years. Our believers in this group are not "rice" Christians. They are most faithful in their tithes and offerings. The tithe for the Western Solomons Mission in 1959 amounted to £7,000.

Never have I met a people more sensitive to their need of, and dependence upon, God for His help and blessing. They follow the Holy Scriptures' plan of honouring the Lord with their first-fruits. For instance, those engaged in fishing for a living request a dedication service for a new net. The first catch within that net is then dedicated to the Lord. Yes, they have received, but they have also given, and they continue to give. Six hundred-odd families from the Solomons have gone into missionary service through the years. Many of these consecrated people can be found today right throughout the Coral Sea and Bismarck-Solomons Union Missions.

Baptisms within the Solomons last year numbered 408, and their aim for this Jubilee Year is 450. At Kukundu I had my first glimpse of the Amyes Memorial Hospital. One cannot dissociate this medical institution from men like Dr. Finklé, Dr. C. Evans, and Dr. C. Palmer, men whose kindly deeds and skilful medical ministry are remembered with gratitude by the people in this group. How sorry we were to discover that this hospital is at present left solely to the care of a native dresser boy trained by Brother John Gosling. He is doing an amazing work with his limited knowledge and was proud to show me the temperature charts of his patients, who number about twelve. We hope that a trained nurse will be located there in the near future.

The Western Adventist Missionary School, under the able direction of Brother L. Haycock, is a credit to him and the denomination. Between 150 and 200 young people are here receiving their education to Grade VII. It is hoped by next year that the educational standard of this central school will reach Grade VIII. After partaking of the hospitality of the Ferguson home we left on Tuesday the 19th for Dovele on the island of Vella Lavella. This was another smooth and uneventful trip.

Dovele was of particular interest to me, for this is the home village of Pastors Rore and Salau, who are so well known to our people in Australia and New Zealand. We must take you quickly from place to place, to Ruruval on the island of Choiseul, to Tusomini on the island of New Georgia, then to Batuna, where the Calvin Staffords are situated. While travelling there we passed Pastor Rangoso's village of Sasoghana. In all of these places we received spectacular welcomes. Choirs greeted us with songs specially composed for the occasion. Gaily decorated wharves with banners carrying messages of greeting seemed to be the order of the day. The line-up and the hand-shaking were all part of the proceedings. But Viru's welcome superseded them all.

On Sunday the 24th as we entered the harbour we were greeted by a canoe in which there appeared a sign painted on three sides of a petrol tin, "Please Stop." We immediately obeyed and were requested to anchor down-stream for a special surprise. We soon discovered what the surprise was. Paddling toward us came a beautiful war canoe manned by the boys and girls from the Viru district schools neatly attired in their school uniforms; the girls in white blouses and blue skirts, the boys in white shirts and shorts. What an attractive picture they made!—thirty-five paddlers, thirty-five brand-new white paddles striking the water in perfect unison, while they sang, "Joy, joy, joy, with joy my heart is ringing!"

Soon we espied an elevated chair in the middle of the canoe, below which was a double cushion. This, I was informed, was the very canoe that had carried His Royal Highness the Duke of Edinburgh last year. The chair was the very chair upon which the distinguished visitor had sat when welcomed by these friendly people in 1959. Today they were honouring their church leaders. The canoe drew up to the "Vari Va To" and I was invited to take the seat of honour, while Pastors Ferguson and Itulu, president and vice-president, respectively, of the Western Solomons Mission, sat on the double cushion below.

Upstream we paddled in state. As we approached the wharf we saw anchored in the stream a series of floats made of bamboo and decorated with grass and flowers. Upon these were presented different symbols. The first was a lion, and as we approached, an ex-teacher in an accom-

panying canoe announced that this lion represented the British Empire. Because of the religious freedom afforded her subjects, Pastor G. F. Jones was able to come to the Solomons in 1914 and preach the third angel's message. Here the paddlers sang a verse or two of an appropriate song.

Next came a beautifully carved dove of peace floating gaily on the stream. This we were told symbolized the peace of God that came with Pastor Jones as he proclaimed the good tidings in their midst. Prior to his coming they had known only fear, as the various tribes lived in dread of each other.

We were drawing closer to the wharf now and the floats were becoming larger and gayer. Next was an American eagle. Our American pioneers had not been forgotten in this Jubilee Year. The joy that came with the heralds of the Advent Message was today filling the breasts and resounding in the voices of these second-generation Adventists who, while paddling our canoes sang again, "Joy, joy, joy, with joy my heart is ringing!"

Then appeared four torches in a row, standing eight to ten feet high. The first represented Pastor Jones. His torch was surrounded by his favourite texts, known so well to those who heard him preach in the early days. On top of his torch was a symbol of Jesus "the bright and morning Star."

The other three torches were in honour of three loved missionaries of bygone days: Brethren O. Hellestrand, D. Grey, and J. D. Anderson. And again I was honoured, with a torch marked: "Visitation, Pastor L. C. Naden."

By this time we were almost opposite the wharf and passed under a colourful floral arch built in the stream and named "The Garden of Eden." This symbolized the objective of all our work and that of our beloved Master—the restoration of humanity to the Paradise that was lost.

We must not stay to give further details of a welcome that was unsurpassed. We were not worthy, for what had we done for these people? This was their way of saying thank you to our faithful missionaries and members for all the help sent to them through the years.

As we stepped ashore and viewed an appropriate monument, our eyes swam in tears. Here we were reminded again of that fearless little man, Captain Jones, whose ministry in the Solomon Islands was so mightily blessed of God. This marked the place where he slept the first night that he spent in Viru.

Monday, April 25, ended my visit to the Western Solomons. In all the places mentioned our people pressed in to the meetings. God's Spirit touched many hearts as appeals were made for all to prepare for the supreme event of the ages—the second coming of Christ. In after meetings, scores of people told of their longing for power to overcome sin, and we were glad to remind them of the statement in the Gospel of John: "But as many as received Him, to them gave He power to become the sons of God."

(To be continued)

"Terrible are the consequences of not having a constant connection with God."



Around the CONFERENCES

Little Witnesses

When viewing the response to some of our church missionary endeavours I am reminded of the witness of two junior disciples of the Master.

One very hot day one three-year-old Adventist was playing with the children at a neighbour's house, where three families were gathered in the shade. All were drinkers of intoxicants. The man of the house, a school-master, produced some bottles and began to pass drinks around, offering one to our small hero, who stood up manfully to his full three-feet-three inches and declared firmly, "No—we don't drink beer at our place. I'm going home."

Amid gasps of astonishment the perplexed host at last found his voice and assured the little lad that the glass contained only cordial. The incident was told and retold until everyone in that neighbourhood had heard of it.

More recently, his younger brother, now aged four, was spending a deal of time with a man renovating the house next door. He came home and informed his father thus:

"Daddy, that man next door doesn't love Jesus!"

"How do you know, son?"

"I asked him."

How the Advent Message would spread and the gospel proclamation be finished if we adults were to go about our missionary service and deal with our contacts with the same innocent candor, which knows neither fear nor favour nor respect of persons! How the recording angels must love to write such incidents on the pages white and fair!

Returning from the last camp-meeting with their parents, these two little missionaries were travelling in a diesel car up near the driver's cabin. Being very interested in trains, and with the curiosity of children, they were soon questioning the driver in his cab. Before long they were singing him their kindergarten songs, putting great gusto into such rousing choruses as "Lift up the trumpet, and loud let it ring, Jesus is coming AGAIN!" For an hour they repeated the story of Jesus and His love in gospel story and song to this man, as the diesel rattled homeward along the narrow rails so like the narrow way. By the time the home station came into view, he also knew that his two small passengers honoured God by keeping the Sabbath and not Sunday.

Small wonder that Jesus held up a little child as the example His servants are to copy. "Verily I say unto you, Except ye be converted, and become as little chil-

dren, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18:3, 4.

Up They Go!

From Pastor W. A. Townend's departmental bulletin "In Touch," we take these paragraphs:

"Three conferences have pushed their Appeal for Missions totals up so high this year that between them they register a £5,350 lead over their goals.

"Breakdown of current facts: Queensland (Pastors S. M. Uttley and L. J. Kent) now £12,055, 114.8 per cent of goal. North New Zealand (E. F. Giblett), now £A30,905, 106.94 per cent of goal. Greater Sydney (H. J. Halliday and M. G. Townend), £16,020, 112.56 per cent of aim.

"We predict that our other three conferences in the union will be stepping along with their 'up' colleagues. South New Zealand commence their 1960 Appeal in August. North Queensland commences within a few days. North New South Wales still has some country territory to do."

Seventeen Added By Small Town Mission

EVELYN R. GARVIN

"And now I belong!"

What magic there seemed to be in those jubilant words, as a new soul stepped from the waters of baptism in to the long-sought fold!

What a joy, what a blessed privilege was ours as we gathered in the Manjimup church (W.A.) on Sabbath afternoon, May 14, to witness yet another six precious souls go down into the watery grave, following in their Saviour's footsteps and claiming Him as their personal Saviour, dedicating their lives to His service.

This dignified and impressive baptismal service brought to a satisfying conclusion, eight months of labour in the Bridgetown-Manjimup districts by Evangelist John Gray.

Manjimup sat up and listened as the mission progressed, and a vigorous newspaper correspondence opened new homes to the investigation of the truth.

One of Manjimup's most active laymen had been a player in the local football team. Instead of playing football he now used his energy in visiting former friends. Soon the captain of the team began to feel a power of greater attraction, and he,

too, resigned from his team leadership, which conflicted with Sabbath observance.

Within weeks, the secretary of this same football team felt the magnetic draw of the message of salvation. His life centre shifted slowly, until his resignation from the team was handed in. He is now baptized.

A chain reaction in the football field! What does the future hold? Of one thing we can be sure: "The gospel is the power of God unto salvation."

This was the third group to go forward in baptism as a result of Brother Gray's mission. A total of seventeen candidates have now become united with Christ.

A remarkable feature of this series of baptisms was that practically all converts were youth and young married couples with precious children who have also been added to the fold of the Master. This influx of youthful blood promises well for the future vitality of the churches in these districts.

Small Conference With Big Facilities

M. G. TOWNEND

In May I made a brief visit to South New Zealand after an absence of only eighteen months, and was greatly impressed with the spirit of consecrated progress there. It seemed that almost every church was planning a lay evangelistic effort for this year. Each one in Christchurch was expecting to open around mid-June.

Pastor Ray Howes reported to me that as a result of the follow-up work from the Burnside Mission he was confident of baptizing forty converts.

As far as buildings are concerned, the conference office staff are very adequately accommodated since extensions were made to the office. Plans are now afoot to renovate a house next to the Youth Centre to serve as a Welfare Centre, and it is hoped to enlarge Ilam Lodge home for the aged by the addition of a new wing.

I was greatly impressed with the new Youth Centre, seating over 700, which was used twice during my stay. I would say there is no finer youth centre belonging to any other church or organization in Christchurch.

In this city, St. Albans church has recently finished extensive renovations and additions; Sydenham congregation has completely renovated its interior, which is now one of the most attractive I have seen for a long time, with seating for 300; and Papanui's extensive renovations and additions make it possible to seat 400 worshippers. When these were planned it was considered that there would be adequate accommodation for some time to come; but already almost every seat is full every Sabbath. In the country, I understand that the new Invercargill church is now under construction. Built of Oamaru stone in Gothic style, to accommodate 300 people, it promises to be a pleasing edifice.

Altogether, I feel that the South New Zealand Conference has not only made rapid progress in all fields, but has facilities superior to those found in many of

our larger conferences. Those provided on the Chaney's campground are perhaps the finest in the Trans-Tasman Union. And now an MV camp is being established fifty miles from Christchurch.

I expect to hear of the Lord doing wonderful things through our dedicated members in South New Zealand.

Progress of Temperance Campaign

E. H. J. STEED

Executive Secretary, Australasian Temperance Society

There are definite signs of a real awakening toward temperance ideals. As we endeavour to present the full picture of our responsibility our church members are joining hands in dedication, prayer, and witness.

We are keenly awaiting reports of each conference activity following this campaign. Our union temperance leaders, Pastors L. C. Coombe and A. White, are assisting conference men in a programme of church visitation. Pastor R. A. Vince is co-operating with us in a New Zealand programme. It has been my pleasure to work in North New South Wales for the past two weeks. Meetings were well attended throughout. Press coverage was excellent. Radio talks and interviews in most towns called attention to our visit. Our total, with sponsors, was 1,353 new postings for "Alert."

Reports from the island unions indicate an appreciation for the special material provided for their particular situation. "Alert" is growing in popularity. The number printed for May was 10,140.

Fragrant Memories

MARGARET WEEDON

A familiar and well-loved brother is no longer with us at Mona Mona Mission. Paddy Cannon, one of the most widely known and respected natives in Australia, passed away very suddenly during the early hours of Sabbath, May 7. Death was caused by a heart attack, and occurred at the North Queensland camp-meeting at Townsville.

The news of Paddy's passing brought sadness to the hearts of many, for he had endeared himself to all who met him, by his wide, beaming smile, which was but the reflection of his inner rejoicing in "the blessed hope." His body was returned to Mona Mona for interment.

Paddy was born in 1904, and came to Mona Mona in 1916, at the inception of this mission. He could remember, and is no doubt remembered by, all the missionaries who have served here since that time. He accepted the Advent message early in life, and thereafter devoted much of his time to spreading the gospel among his people. Paddy had a real burden for his native race and tried to impress on the mind of each one the imminence of Jesus' return and the urgency to cast aside sin and prepare the heart to meet Jesus.

Wherever he went, Paddy tried to witness faithfully for the Lord he loved so much. He always took part in the Appeal



Paddy Cannon, a beloved brother of Mona Mona, with his boomerang and Bible.

for Missions, and his absence this year will be deeply felt.

Paddy's huge grin and friendly manner never failed to impress tourists, to whom he demonstrated the art of boomerang throwing. Those who have made a return visit have usually asked, "Where's Paddy Cannon? I'd like to see him again."

He is survived by his aged mother, Mary Ann Lawrence, two sisters, five daughters, two sons, and several grand-children. It can be truly said of Paddy, "He was a loving and lovable Christian."

Jubilee Lower Lights

W. A. TOWNEND

Home Missionary Secretary, Trans-Tasman Union

When he sent along a list of nine lay-evangelism projects he and his president hoped could benefit from our Union Lay-Evangelism Fund, Pastor J. J. Dever of South New Zealand, announced that on Sunday night, June 12, five laymen-run and pastor-guided missions will start in the city of Christchurch.

Since Pastor E. F. Giblett of North New Zealand told us of his field's twenty-one lay-evangelism projects now under way, we have had several long letters from this exemplary keeper-in-touch. News: At least eight baptisms in recent weeks were the direct result of lay Bible study work.

Layman after layman came to us during workshop recesses at the North Queensland camp-meeting, telling of decisions to "do something," and that straight away. Pastors A. R. Mitchell and C. O. Lowe list six lay projects for current support.

In Queensland, our leadership friends sent us a list naming some twenty-five centres as they requested aid from the Union Lay-Evangelism Fund.

Pastor J. R. Kent rang the other night to tell of a layman's mission where eight decisions have already been made for the Sabbath. Pastor H. W. Hollingsworth, the president in the North New South Wales Conference, reports another lay effort where the church is having its best mission ever held in that town. Nine different centres are named in this conference line-up of present major lay work of various forms.

In Greater Sydney, laymen have commenced a mission at Rydalmere, guided by Pastor M. M. Stewart. This conference submits a list of fifteen planned projects for which they ask support from the recently voted Union Lay-Evangelism Fund.

The Division Half-yearly Meeting

F. G. CLIFFORD
Division President

The half-yearly meeting of the division committee was held in Wahroonga on May 24. At that time certain actions were taken which will be of interest to our people.

It was decided to discontinue the present practice of gathering missionary reports by way of an insert in the Sabbath school lesson pamphlet. The new plan will be for such reports to be taken up in groups in the church following the Sabbath school. This will take a little time to put into operation, but soon the necessary forms will be available.

It was voted to authorize the printing of 10,000 extra copies of the Jubilee number of the "Australasian Record" so that every Adventist family who desires a copy may have one. This issue will review the history of the denomination in our territory.

It was voted to provide suitable material for the promotion of an MV programme in 1961 entitled "Spotlight on the Bible" and also "Festival of Holy Scripture." This will provide opportunity for our youth to share their faith and also stimulate public interest in the Holy Scriptures.

The committee received reports regarding the various evangelistic missions that are now under way, and all present at the meeting felt we had reason to be of good courage and that the prospects are bright for a large harvest of souls before the end of the year.

It was voted that Brother E. H. J. Steed, the division Public Relations and Temperance secretary, be ordained to the gospel ministry. For fourteen years he has been engaged in various lines of gospel service.

The committee approved an itinerary for Pastor L. A. Skinner, one of the General Conference MV leaders who will visit this division from December 9, 1960, to March 2, 1961.

Pastor R. S. Watts, a General Conference field secretary, has been authorized to come to our division to give counsel at our annual meetings. He will remain in this country so as to visit a considerable number of camp-meetings. Brother Watts is a vigorous speaker, and we are sure our people will enjoy his ministry.

The WORLD VISION



V.O.P. Lessons Halt Ceylon Sorcerer

JAMES E. CHASE

Pastor Bernard Pinghe of Ceylon tells the story of a sorcerer summoned to solve certain household problems. The weird ritual, the mumbling of the incantation, the muffled beat of the drums, began. Soon the confidence of the sorcerer began to weaken. Consternation and doubt were apparent. Something was obstructing his work.

With wild gestures he suddenly stopped the ceremony. Calling the chief man of the house he said, "My work cannot be done here. Something powerful is retarding the work of the spirits. They cannot and will not help . . . until . . . until some lessons entitled 'Voice of Prophecy' are removed."

A hurried search was made and the lessons that were causing the obstruction were removed. The sorcerer went about his work once more.

God's Word is powerful. By it lives are changed. By it men are saved.—"Review and Herald."

Bible Studies for Institutions

B. MATTISON

"Wide, wide as the ocean,
High as the heaven above,
Deep, deep as the deepest sea
Is my Saviour's love."

These words tunelessly sung fairly raised the roof as 200 voices sang of God's love. But this was no ordinary meeting. This was a Bible study being held at an institution for mental defectives. Brethren Allen and Swartz are doing a wonderful work among these people. A waste of time? No! no! a thousand times no! Hear them sing the songs of Zion, watch them sit with rapt attention as the study is thrown on the screen, hear their testimonies, and the reports from the sisters in charge, and you would agree this work must go on. In "Testimonies," Vol. V, page 444, we read: "The religion of Christ so far from being the cause of insanity, is one of its most effectual remedies, for it is a potent soother of the nerves." The Medical Superintendent writes: "I am pleased to inform you that all the patients and nursing staff who have attended the studies on Friday nights, given so generously by your Bible Association, are very enthusiastic about it, and I am sure are deriving spiritual benefit from attending them. Please convey my thanks to your committee for all that you are doing for us."

Very shortly studies are to commence at a military camp, the request having come through the medium of a Dutch Reformed Church school teacher.

Further studies have been given to a young people's guild and also to a group of adults in the church of another denomination, at the request of the minister in charge. The studies have been much appreciated by all, and requests made for more at an early date. From this has come a further request to give studies in the church of yet another denomination. All this is doing much to break down prejudice and so the work and the interest grows. There comes a mighty challenge to our laymen to sacrifice their time and money and fulfil the commission of our Lord when He said: "Go ye into all the world and preach the gospel."

Brother Parker, another of our members, has been conducting a series of studies in a reformatory with 150-200 in attendance each week. He has also been studying in an orthopaedic and a children's home of recovery, in addition to private homes. This institutional work is making it possible to bring the message of salvation to hundreds of souls each week. We may not see or know the full results of the labours of our members in this life, but some day in the new earth we shall know and meet those who have been influenced by their self-sacrificing ministry of love.

Recently, Brother Toerien requested some names in order to commence studies and was given those of twelve ex-V.O.P. students. He called at one home, and found an old gentleman ill in bed. Following some discussion, our brother offered prayer and made arrangements to give a study the next week. Imagine his surprise when he arrived to find fifteen adults waiting for the study!

The next house he visited he found was the home of a coloured lady who was also ill in bed. Following a word of prayer she too agreed to have studies. On the evening arranged our brother drew up to the house and was feeling somewhat disappointed to find it seemingly in darkness. However, the door opened to his knock and he began to put up his equipment. Very soon he was ready and when he looked around he found to his astonishment twenty people waiting for the study. The next week the number had grown to thirty. The following week he gave a study to forty, and the fourth week, fifty with children. The next week, as the room was too small, the children's study was given first, and the children then filed out to make way for an adult study to sixty-five persons in all. These are Moravians, a very fine people. And this is an-

other evidence that peoples of all races and classes are eagerly seeking for truth today. From this group five new homes are awaiting studies.

Some weeks went by and then Brother Toerien decided to visit another home on the list of those given to him. With a sad heart he turned away from the door when he learned that the interested person had passed away two weeks earlier. Our brother is to be commended for his zeal and it is not his fault that he was unable to call earlier. But, friends, statisticians tell us four people pass away into eternity with every breath we breathe. This leaves us with the solemn thought, "What account will we some day render for all our lost and neglected opportunities?" How tragic to knock on someone's door and hear the words, "Too late."

Fellow laymen, with present-day events giving evidence of Christ's soon return, how can we continue to remain indifferent? Should we not arouse ourselves to the ministry of soul-saving in a much more determined way than ever before?—"Southern African Division Outlook."

Indigenous Leadership in Southern Africa

R. H. PIERSON

President, Southern African Division

Events in Africa have been moving rapidly the past few months. Some time ago John Gunther in his book "Inside Africa" wrote: "The pace of events everywhere in Africa is very fast. Reform, education, or training for administration, must come at once, or it will be too late." Since these words were written breath-taking events have swept much more of Africa toward independence.

The Southern African Division, believing that as a church we should keep pace with the times, has sought to adopt a policy of placing greater responsibility upon capable African workers. On the mission station and local mission level, as well as in some union mission departmental posts, African leaders of experience have accepted new responsibilities.

A reorganization of two large local missions in the Congo Union into five fields has opened the door for more African leaders. From this organization one African field president has been appointed, five African vice-presidents, and as many new treasurers. The new fields also made room for African departmental secretaries in all of their territories. Many more African leaders will find their places on the mission committees.

Five new African union departmental secretaries have been appointed to serve their fields in the newly organized Church Development Department. With our division needing 1,300 church buildings, we have launched out in a division-wide programme of fund raising and church building to meet the need. We believe the African leaders selected will give great impetus to this programme.

Plans have been laid in the South African Union and the East African Union for the organization of several more new

local missions in 1961 or soon after. Experienced African pastors will head these missions.

In the South African Union another forward step in indigenous leadership was made when the Cape Field, with 2,180 of our coloured members, was organized into a full-neagued conference and they elected one of their workers, Kenneth Landers, as their first president. All other officers, departmental secretaries, and committee members are from among fine coloured people.

Pray for our consecrated African and Cape coloured leaders as they assume places of greater responsibility in the cause of God in this division of opportunity.—"Review and Herald."

Gospel Per Gramophone in Many Languages

JOHN E. FORD

Director, International Educational Recordings

I.E.R. is becoming known to the public. A letter came to our desk this past week from Africa, with only the brief address, "International Educational Recordings, California, U.S.A.," and it was delivered at the factory address.

The missionary who wrote the letter saw the article in "Newsweek" and wrote for the script, from which he hopes to make translations and recordings in the fifteen different languages of Sierra Leone. He is the acting principal of a high school where students from ten tribes attend.

From Missionaries' Letters

Navajo Indians: "I have all of the machines and it is wonderful to see how eager the people are to receive the next record. I take a new record to them each week. I have them all in one territory and they do not begin to cover it. Many are asking for an extra machine they can pass on to someone else. I have calls coming all the time to tell people of the way to heaven. I study with them but the records are much better, for they then can hear in their own language.

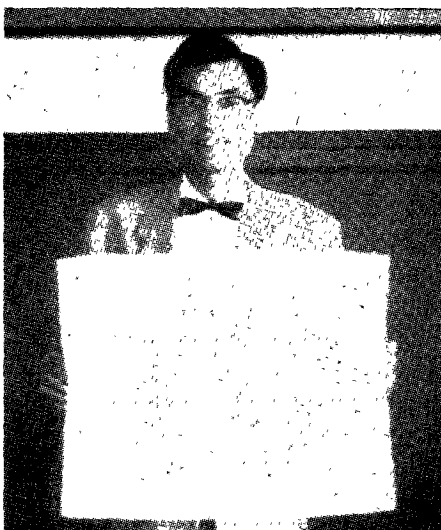
"One woman who has a gramophone recently lost her husband, who was a medicine man and would never let her learn anything about God. She told me the other day when I took her a new record that this was the message she always wanted, and she knew God sent it from heaven.

"Could you send us twenty-four more gramophones and sets of records in Navajo?" (Of course we can and will.)

Palau, Western Carolines: "I sent one of the gramophones with the 'Palaun' to a man on a remote island—Anguar. He has literally worn out the machine. Last week he came over and brought a man and his wife for baptism.

"One of our members has a native store, and on the counter he keeps the record player. Customers are curious about it and ask questions. He plays the machine for them and interest is gained.

"A youth was walking down the road with a gramophone under his arm. He passed an old man working in the garden.



Brother M. Kamoda, holding the certificate of appreciation.

The youth told the old man he was going to a meeting to demonstrate the machine. The old man asked to go along. He did, his interest was aroused, and he is now attending gospel meetings regularly."

Philippines: "The gramophones have been effective in reclaiming fifteen people who had fallen away from Christ."

New Guinea: "I notice you have about 500 gramophones and 3,500 records ready for shipment to our field. This field will receive a rich blessing as they are sent out to play their part in spreading the good news of salvation. Wherever I go in the highlands I find these little machines, and they are now spreading down to the coast. I am sure you will soon get more tapes from Brother Stocken in a new area we are developing, where the people just swarm. We expect to reap a rich harvest of souls from this area.

"Just recently in visiting the highlands I was listening to some of these records, and the people wanted the same one played over and over again. By so doing they naturally get a good grip on the message, and are then able to pass it on to others.

"I do appreciate your deep interest in our field and assure you that we are grateful for the work of your organization. Out of all the aids to teaching, such as picture rolls, picture sets, and projector film, I would say that in the first instance the primitive people receive the most startling effect from the gramophone. It quickly breaks down prejudice and brings to the native a grasp of the truth we are endeavouring to imprint on his mind." (J. B. Keith.)

Panama: "We are thankful to you for the records and gramophones. We have many in use, with very good results. . . . Our missionaries have set a goal of 1,075 baptisms for 1960. Every machine is helping to finish the Lord's work here in Panama."

Venezuela, Netherlands Antilles, and Lake Titicaca, Peru, are also highly satisfied gramophone gossellers.

Certificate of Appreciation to Japan V.O.P.

W. T. CLARK

President, Japan Union Mission

Recently at a special dinner the Japan Broadcasting System cited the Voice of Prophecy in Japan for the high quality of its broadcasting and the public service it is rendering to the Japanese people. Every week for five years our message has been broadcast over the 50,000-watt Tokyo outlet of J.B.S. to a potential single-station audience of more than fifteen million people.

The president of the broadcasting company presented a certificate of appreciation to our representative, and a few days later had a beautiful stereophonic record player set delivered to our office. Pictured holding the certificate is Brother M. Kamoda, acting director of the Voice of Prophecy, while Pastor P. H. Eldridge is on furlough.

The Voice of Prophecy staff now numbers fifteen. Two half-hour and four fifteen-minute programmes are broadcast weekly to a potential network listening audience estimated at about forty million. The great majority of those baptized in Japan in recent years have listened to our radio programmes and taken one or more correspondence courses.

Evangelism Wins Souls in Northern Italy

G. CUPERTINO

Secretary, Ministerial Association, Southern European Division

In the northern part of Italy, in the large and busy cities of Milan and Turin, an evangelistic effort was conducted from September 26 to December 19, 1959.

This effort was the object of special prayer and careful preparation. The General Conference sent Pastor Walter Schubert of the Ministerial Association to lead, and I assisted him by translating. The Italian Union sent eight assistants, and two others came from other fields, M. Nazarian from Lebanon and A. Bueno from Spain. All of these gave good help.

Since in spite of long and careful investigation it was impossible to rent halls in the two towns, it was decided to hold the meetings on our premises, in a hall seating about 300 in Milan and in a small rented hall in Turin, where our people usually meet for regular services. We had room for only about 120 guests, so our church members were obliged to sit in an adjoining room. In this way we were able to accommodate from 180 to 200 people.

We were somewhat anxious as to how the people would react to hearing the sermon through a translator, but apparently nobody minded. We had a good attendance. All followed the meetings from the beginning and remained regular to the last. In Milan it was more difficult to attract people than in Turin because the hall we were able to secure was not conveniently situated.

We had to spend some money and effort to get the attention of the people, who as a rule do not attend religious meetings

outside their own church. Aside from publicity, an intense programme of visiting was organized, and Pastor Schubert, the speaker, was always first in going out to visit those who showed an interest.

At first we had public meetings twice a week both in Milan and Turin. Later a Bible class was added, bringing the total to six meetings a week. Turin is about ninety miles from Milan, so this meant a heavy travelling programme.

From our experience in these cities we learned that it is very difficult to prepare people for baptism in only three months when you have to start from the very beginning, presenting the Bible to people who know very little about it.

The speaker gained the full confidence of the great majority, even though some opposed by saying that an American could not speak against the religion of the Italian people, who are almost all Catholic. A leader of Catholic Action tried to interrupt the speaker several times, but later he admitted that he was impressed by the truths preached, and gradually he stopped his opposition. We were able to continue our effort with no other appreciable opposition.

The hope and the labours of the team were rewarded on December 19 when thirty-one souls were baptized, thus testifying to their desire to follow Jesus and unite with the remnant who "keep the commandments of God, and the faith of Jesus."

There are now hundreds of people in Milan and Turin who have learned to love the Bible and the second coming of Jesus. Pastor Schubert and the other members of the mission staff have now returned home, but I am continuing the effort, assisted by local workers and two others, one in each city. We hope to baptize seventy-five more souls. God will help us reach this goal.

The church members have co-operated heartily and have given good offerings in spite of their low income. This evangelistic campaign has been a blessing to the two churches. Both have experienced a spiritual revival. The workers, too, received a new vision, and are determined to start evangelistic efforts in other towns of Italy. We have seen the power of God at work in helping people to get Sabbaths off from their work.

There is no substitute for evangelistic efforts in winning new believers and reviving the church. We are grateful to God for His help and express our heartfelt appreciation to Pastor Schubert and all the evangelists who were associated with him.—"Review and Herald."

How They Do It in Jamaica

For the second time in their history the members of the Adventist congregation in Asia, Western Jamaica, are building a larger church around the existing inadequate one, so that services may continue without interruption. Reporting on the latest project, Brother A. Fossey, secretary-treasurer of the West Indies Union Mission, says:

"Soon the walls were completed and funds were almost exhausted. Accordingly a 'stone-laying' ceremony was planned. This is a typical Jamaican custom. Individuals contribute to the fund by purchasing a building block or 'stone' upon which their name is inscribed, generally at £5 a stone. On the designated day the contributors gather around the building for a consecration meeting; then they set their stones at specified places around the building.

"There were more than thirty stones for the Asia church. A large group of people gathered, filling the little old church. With money raised by the 'stone-laying,' the new building can be completed and the old one demolished from the inside."—"Review and Herald."



Easiest and Most Effectual Soul-Winning Instrument

G. R. NASH
Secretary, Sabbath School Department,
General Conference

"Go ye therefore, and make disciples [or Christians] of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Matt. 28: 19, margin.

It is not enough to warn men. They must be wooed to Christ. They must be saved from sin and prepared for heaven. There can be no substitute for soul-winning.

It has often been said that no department of the church offers a greater soul-winning opportunity than the Sabbath school. The messenger of the Lord in "Counsels on Sabbath School Work," page 61, states, "The object of Sabbath school work should be the ingathering of souls." And again on page 10 we read: "The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."

The God-inspired words "most effectual" should stimulate our evangelistic planning

for 1960. Would it not be wonderful if every Sabbath school class in our adult divisions would consider themselves as rescue squads, or say a lifeboat crew, with the teacher as the captain. They could then go out and rescue the people in the neighbourhood.

1960 has been designated by the Sabbath School Department as "Branch Sabbath School Year." We believe this is one of the easiest and "most effectual" ways to win souls for Christ.

This is the hour when a new rallying cry of Sabbath school soul-winning should be sounded. This call must ring out continuously until every believer responds to it. Let us take deeply to heart these words:

"God's people have a mighty work before them, a work that must continually rise to greater prominence. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ. God's people are not to cease their labours until they shall encircle the world. . . .

"New territories are to be worked by men inspired by the Holy Spirit. New churches must be established, new congregations organized. . . . The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and all peoples. And it is from those who have received the light that it is to shine forth."—"Testimonies," Vol. VI, pages 23, 24.

The sands of time are sinking. Probation's hour is fast closing. What we do must be done quickly! We must enlarge our plans and proceed with our God-given task with increased rapidity. The time has come to cast off lethargy and complacency. We must make plans to enter the unentered areas—the cities, towns, and country places where as yet there are no representatives of the church.

My appeal is that our leaders and Sabbath school members everywhere will get a vision of their God-given commission and will go forth conquering and to conquer. Our aim is to have at least one branch Sabbath school for each parent school.

May the magnitude of our task, the state of the world, and the peril of lost humanity arouse us to action and cause us to seek God for the spiritual preparation so necessary to accomplish our heaven-appointed task, is my earnest prayer.

A New Book

The Pacific Press Publishing Association, U.S.A., have this to say in recommendation of Pastor R. W. Taylor's new book, "Polynesian Paradise":

This new authors' awards book is another outstanding contribution to the missionary literature of the church. Its centre of focus is Samoa, that island of enchantment celebrated as the final home of Robert Louis Stevenson. It is only one of the land areas of Polynesia, which means "many islands."

This running account of mission life and Samoan customs evokes admiration for the highly intelligent island people, who in a large measure reflect in their advancing civilization the rich results of many years of Christian evangelism among them. The old cannibalism and cruelty have virtually disappeared under the teachings of the gospel. Yet, as in every effort to evangelize a people steeped in centuries of tribal customs, there are problems and hazards to be met by those who live among them.

With modest reference to some of his Solomonian decisions in settling social and civil grievances among these people, the author makes vivid the character and charm of these winsome Samoan natives. They take to the sea like denizens of the deep, for it is at once their means of transport, their source of food, their sport and relaxation, and their lullaby at night when they retire from the activities of the day. They are the cleanest of the Polynesian people, often bathing several times a day and never less than once. Their hospitality and communal good will offer a noble example to peoples of greater boasted culture.

Aside from its informative record, there are many fascinating and amusing stories in the book that are highlighted with adventure and intrepid courage. It will stir in every reader new impetus to a support of missions with his prayers and liberality.

Tobacco Films in Canada

JESSE O. GIBSON

One of our God-fearing doctors a short time ago arranged for the showing of our two tobacco films, "One in 20,000" and "Cancer by the Carton," to members of the legislative assembly in British Columbia. A very favourable impression was made on the entire assembly, and several of the members decided to give up smoking. One said, "We can do something in this house to advance the cause of tobacco education by obtaining these films for use in high schools." As a result, our Canadian conferences are busy answering requests for these films. We have just signed an agreement with the Canadian Broadcasting Company permitting them to show these films on television in Canada.

Thank God for our zealous doctors and other church members who are capitalizing on the great interest of the general public in this timely subject by showing these good films and distributing factual tobacco leaflets.—"Review and Herald."

College Invites Community Friends

MRS. M. LUCHAK

Social Committee Chairman, Canadian Union College

Canadian Union College has always been "aware" of its community. Now and again definite efforts have been made to avoid any reputation of exclusiveness and to make the community and the college better acquainted. It is easy for Advent-

ists to become just a little "clannish" and consequently to be considered a strange and exclusive people socially as well as religiously.

On a recent evening the college held an informal supper with worship and games. Each faculty and staff member had the privilege of inviting non-Adventist guests. No attempt was made to invite prominent people. It was felt that the persons whom the faculty and staff meet in stores and shops or in service stations or on farms nearby are the ones with whom they would like to become better acquainted. The programme was to promote friendliness.

The faculty social committee planned the evening. The college cafeteria provided the main dish, drink, and dessert, and each faculty and staff member

brought a large salad. The meal was served buffet style, and each college member was seated at a table with his guests.

A short worship service was held during which a few musical numbers were given by students, along with a devotional thought. Following this the entire group was asked to gather in seven units of about twelve each for games. These were carried on in seven different booths around the dining-room. Each unit spent eight minutes in each booth, then moving to the next until all had completed the seven.

Response in the jubilant atmosphere of the occasion and in many verbal comments made by nearly all present indicates frequent repetition of such occasions.—"Tell."

OUR RELATIONSHIP TO NATIONAL COUNCIL—3

The Sabbath Sets Us Apart

F. D. NICHOL

Editor, "Review and Herald"

We continue this week our presentation of reasons why we have not joined the National Council of Churches.

Our whole view of God and man and evil springs primarily from our understanding of the opening chapters of Genesis, at least from our understanding of the Bible in the setting of those chapters. We cannot surrender our belief regarding the beginnings of our world without undermining the whole structure of our faith. Indeed, we cannot minimize or hide that belief without being guilty of a failure to witness for God in an evil world. That is one prime reason why we attach such great significance to the keeping of the seventh-day Sabbath.

We view the Sabbath as the holy memorial of a great event, the making of our world and man as literally described in Genesis. Thus we consider Sabbath-keeping a witness we bear to all men of our belief in Genesis as the foundation of our whole conception of God and the plan of salvation. We view the Sabbath not simply as a convenient occasion once a week to take special time for the worship of God; we view it as a day set apart by God for worshipping Him in the setting of His peculiar relationship to man, out of which view of relationship grow all our other doctrines.

So sincerely and fervently do we hold this belief that we can consistently view Sunday worship, at best, as a forgetfulness of the prime truths of Genesis, and at worst, as a denial of them. Thus we cannot view the matter of a weekly holy day as something casual. On the contrary, we believe that we are duty bound to promote the Sabbath as a memorial of creation. But such belief, sincerely held and promoted, cannot do other than create a division between us and most Christian people, a division so real and so fundamental as to make quite impossible our sincerely joining hands with them in any long-range united religious endeavour.

The relation of our belief in Genesis to other great beliefs is evident. Let us summarize. Our belief that God supernaturally intervened at the beginning of human history prepares us to believe that "God was manifest in the flesh" in the person of Jesus Christ. Our belief that mankind fell from a state of perfection prepares us to take literally the words of our Lord: "And I, if I be lifted up from the earth, will draw all men unto Me." Our belief in the Genesis account of creation causes us to believe that God works miracles at times in man's behalf. And it is only the man who believes in miracles who can believe that Christ was raised literally from the grave the third day.

Now, it is Christ's resurrection that devout Sunday-keepers declare they memorialize by their observance of what they describe as "the Lord's day." Indeed, they glorify it as vastly superior to the Sabbath. But to memorialize the great event of Christ's resurrection while turning away from the primary events of creation, which give meaning to His sacrificial death and resurrection, is like glorying in the superstructure of a building while destroying its foundations.

We repeat: We keep the Sabbath and seek to promote it because we believe in the primacy of the truths of creation. We feel that we can honour our Lord in His death and resurrection only as we believe in the primacy of the truths of creation. We feel that we can honour the Lord in His death and resurrection only as we believe in the truths set forth in the opening chapters of Genesis. The whole edifice of our belief rests on the foundation of Genesis. We keep ourselves ever reminded of that foundation, ever protected against the temptation to undermine it, by keeping holy God's Sabbath day.

Our differences of view that are symbolized by our keeping of the Sabbath are sufficient to create between us and the National Council a gulf that is too great

to be bridged. But that is not the only gulf that separates us.

Our View of Man Creates Gulf

We differ also in our view of the nature of man and his state in death. We do not believe that man is inherently immortal, and that therefore the real man, despite the turning of his body, to dust, lives on either in bliss or in torment. We believe that man was made of the dust of the earth, as Genesis declares, and that there was breathed into him the breath of life. We hold that in God we live and move and have our being, and that at death the life-giving breath, the spirit, returns to God, who gave it. That causes us to give great literality to the declarations of Scripture that God "only hath immortality," and that Christ "brought life and immortality to light through the gospel."

Our belief regarding man enables us also to give full significance to the great doctrine so vigorously preached by the apostles, the doctrine of the resurrection. Further, this belief that man lies silent in the grave until the resurrection protects us from the fearful doctrine that millions of dead, doomed sinners are now writhing in horrible flames. Our belief permits us to hold that in the last great day, when the wicked are raised from their graves to meet judgment, the consuming fires of God will finally bring them down until they are, in the words of Malachi, but "ashes under the soles of our feet."

The Danger of Spiritualism

We believe that the generally held view that man is inherently immortal, and that the spirits of the dead may even commune with us at times, opens the door for the diabolical deception of spiritualism with all the evil possibilities that can flow from such a deception.

Hence we cannot view this subject of the nature of man and his state in death as of minor importance. We believe it to be most vital. Accordingly, we feel that we ought to promote, with vigour, our view of this subject. But the very promoting of our view tends to create a gulf between us and most other Protestant people. Indeed, we do not know quite how to join in singing of the present bliss of those who have already died in the Lord, without stultifying our witness on this important matter of the nature of man and his state in death. We love fellowship, but not at the price of denying our witness.

—"Review and Herald."

(To be continued)

The Soviet Government is especially worried by the religious activities of Baptists, Seventh-day Adventists, and Jehovah's Witnesses, a young Russian embassy official who recently defected to the West told the Senate Internal Security subcommittee in Washington, D.C. Alexander Yurievich Kaznacheyev, who in 1959 fled his post in the Soviet Embassy at Rangoon, Burma, and was granted refuge in the American Embassy there, told the subcommittee that a religious revival is occurring among Russian youth because of their disillusionment with Communist ideas and philosophy.

—"Review and Herald."

Has America Become a "Post-Protestant Country?"

R. F. COTTRELL

Associate Editor, "Review and Herald"

In the March 5 issue of the Jesuit publication "America," Editor in Chief Thurston N. Davis declares that "America has entered a post-Protestant era." "Two hundred years ago," he says, "this was a Protestant country. A half a century ago we were Protestant still. As a matter of fact, we remained overwhelmingly Protestant in temper and tone up to and even after 1928. . . . However, in the years since the Depression and World War II, a series of shifts have little by little changed the religio-political face of America. Today, in 1960, we are certainly not a Catholic country, nor are we on the way to becoming one. But we have virtually ceased to be Protestant. . . . Suddenly, as though empowered to recognize it for the first time, we can perceive the difference the years have made. Thus, it is dawning on us today that America has entered a post-Protestant era."

Nearly a year ago we took editorial note of the phenomenal growth of Roman Catholic membership in the United States in recent decades, particularly since the beginning of World War II twenty years ago. Over this period it has risen from a little more than 21,000,000 to almost 40,000,000, or from 16.2 per cent of the total population to 22.4 per cent. It is this impressive fact that provides Editor Davis with a solid basis for his recent observations in "America."

Projecting this same rate of increase into the future, we estimated a year ago that by 1970, thirty-three per cent of the population would be Catholic, and that this would rise to fifty-one per cent—a numerical majority—by 1978. Earlier this year Monsignor Henry C. Bezou, a prominent Roman Catholic educator, told 3,000 Catholic elementary school teachers of the New York Archdiocese that American Catholics, who now constitute less than one quarter of the nation's population, would account for one third, or sixty mil-

lion, by 1970. The precise correspondence of his estimate with ours naturally struck us as more than accidental. As an educator Monsignor Bezou must lay plans to accommodate the anticipated increase in parochial school enrolment over the next few years, and his figures doubtless are based on reliable estimates.

When Catholics Attain to Majority Status

The prospective increase in the proportion of Catholics to the total population is a matter of vital concern to Protestants, particularly in view of the fact that Catholics always claim special, exclusive privileges for themselves when they become a numerical majority. This policy has been unequivocally stated by many spokesmen for the Church. For instance, Catholicism's most influential American editor, Monsignor Matthew Smith of the Denver "Register," chief diocesan newspaper in the United States, declares that "where the Catholics are in overwhelming majority, it is theoretically better to have an official union of Church and State, with the state participating from time to time in public worship and using the machinery of government, when needed, to help the church."

In similar vein Heinrich A. Rommen maintains in "The State in Catholic Thought" that a Catholic majority would mean the official "recognition of the Catholic religion as the religion of the people" and legal status for it as the "exclusive public cult." This, he says, would require that all higher state officials be Catholics, and that the state provide financial support for the church.

Clearer yet is a definitive statement on the Catholic philosophy of tolerance and freedom for non-Catholics, from the Jesuit fortnightly review "Civiltà Cattolica" of April, 1948, published in Rome, which reads in part as follows: "The Roman Catholic Church . . . must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error." In a country where Catholics constitute a minority they "will be obliged to ask full religious freedom for all, resigned at being forced to cohabitate where they alone should rightfully be allowed to live. But in doing this the Church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to 'de facto' conditions, which must be taken into account in practical affairs." But "in a state where the majority of the people are Catholic the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a 'de facto' existence without opportunity to spread their beliefs. . . . The Church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

The End of the Journey

*We are nearing the end of the journey, we
have reached earth's crisis hour,
When love shall be crowned with glory and
justice shall stand in power;
When the forces of wrong, defeated, shall
cease with the setting sun
As the last great page of this mighty age
sends forth the decree: It is done!*

*We are nearing the end of the journey; it's
only a little way
To the sweetness of rest in heaven, to the
joy of sinless day.
In the strength of that hope eternal let us
bear every wearying load.
The triumph of right is now in sight; we are
nearing the end of the road.*

—Selected.

This policy, openly avowed by the Church and consistently practised in Catholic lands today, is the prospect that would seem to lie in store for free America within our generation. As Protestants, let us never forget that Catholics advocate religious freedom and the separation of church and state, as understood by Protestants, only as temporary concessions in non-Catholic countries. There is no reason to believe that once they attain to majority status in the United States they

will not carry their declared policy into effect here as they consistently have done in other lands where they are in the majority.

While the waning sunlight of religious freedom lingers, let us maintain unwearied vigilance against the devious words and ways of those who tolerate freedom only until they are able to destroy it. Let us labour diligently while it is yet day, for "the night cometh, when no man can work."—"Review and Herald."

The Truth About Vitamins

HULDA CROOKS

Assistant in Nutrition, Department of Pharmacology, College of Medical Evangelists, Loma Linda, California.

Many scientific volumes have been written about vitamins. The general population, however, is exposed more to sales propaganda than to facts. The truth about these vital food factors needs to be presented repeatedly. It is well known that a diet complete with everything but vitamins will speedily result in sickness and death. These vital factors are essential for the utilization of the food we eat and for the healthy functioning of the life processes.

Every natural food contains its own nutrients with its own quota of vitamins, which are organic substances, and of minerals, which are inorganic. The amount of vitamins required by the body is very small, and so the amount present in foods is small. Because they come in such minute quantities, vitamins remained unknown until the intense research programme early in the present century discovered the first of them. Since then many have been isolated and identified and more are still being added. Their amazing role in all metabolic processes continues to unfold.

As long as a dietary contains a proper balance of natural foods, the health is protected. However, when a deficiency is produced by a severely restricted diet or by foods that have been much processed and refined, then diseases indicative of the lack appear. It was not until such a lack appeared that vitamins were searched for and discovered. Deficiency diseases occur in vast populations of earth. In continental Africa, where refined cornmeal, casava root, and tapioca are the principal articles of diet, serious nutritional diseases exist. Large areas of the Orient depend chiefly on polished rice. Beriberi has afflicted these people for ages. About half of the corn eaten by humans is degerminated cornmeal. A main dependence upon corn, without sufficient other foods to balance what it lacked, made pellagra a dreaded disease in several countries, including poor areas in southern states of America, until it was discovered that the cause was primarily a deficiency of nicotinic acid.

In many lands people suffer for lack of sufficient food of a variety to maintain health. Direct deficiency disease is not common in some other countries, though it is impossible to estimate how much misery exists because of borderline deficiency.

Through commercial milling, refining, processing, and preserving to prevent spoilage and to provide easy-to-prepare foods for our fast modern way of life, we have departed far from the ways of our forefathers.

Refined flour, cereals, and their products are now frequently "enriched." However, only a few of the vitamins and minerals lost in the milling are returned in certain amounts. These are usually thiamine, niacin, iron, and sometimes riboflavin. Thus, the "enriched" product is still much

poorer than the natural grain from which it was made. Unless all the nutrients removed in the milling were known it would indeed be impossible to "enrich," "restore," or "fortify" a refined product to its original value. Beneficial results are being reported from enrichment of refined foods in areas where better eating practices seemed too difficult to institute. However, a more generous consumption of such normally vitamin-and-mineral-rich foods as unrefined cereals, legumes, vegetables (especially green leafy ones), fruits, and milk is recommended by all nutrition educators. The judicious use of wheat germ, rice polishings, food yeasts, or similar products, adds not only an abundance of the B-vitamins and minerals to the diet, but also protein at reasonable cost.

In America there seems to be an anxiety on the part of many lest they or their families fall short on vitamin intake. This awareness has fallen as a ripe plum into the lap of the commercially minded, and people are urged to protect their health and increase their vitality by the daily use of bottled vitamins and minerals. Not long ago an editorial in "Modern Drugs of 1958" summarized its effectiveness thus:—

"The most ardent pharmaceutical salesman would privately admit that during the last twenty years the American public has been most successfully stampeded on the subject of supplemental vitamins."



Some of these supplements contain a long list of vitamins and minerals, the least expensive in large amounts and the expensive ones in small amounts. While in deficiency states vitamin supplements may give dramatic relief, they are money wasted if consumed when not needed. A few of the known vitamins are positively harmful when taken in very large quantities.

Many people take supplemental vitamins daily in addition to an abundant diet in the belief that such a practice increases one's vitality and efficiency. This concept was put to the test by the U.S. Army in the winter of 1953 in the mountains of Wyoming (Ryer et al., "Am. J. Clin. Nutrition" 2: 97, 179, 1954).

Eighty soldiers on regular Army rations were divided into two groups. The control group received additional placebos (inactive pills) while the experimental group received large supplements of B-vitamins and ascorbic acid. For ten weeks these men were put through severe physical tests to measure the degree of improvement in performance as the study progressed. They were also examined at intervals with psychological tests. The records at the end of the ten weeks revealed that both groups had improved equally in the performance of the physical tests and that the mental keenness of the supplemental group was no greater than that of the controls.

This study and others of a similar nature indicate that a good diet cannot, normally, be improved by large quantities of added vitamins. The Food and Drug Administration of the U.S. Department of Health, Education, and Welfare reminds us:

"Nutrition authorities agree that the best way to buy vitamins and minerals is in the packages provided by nature."
—"Food Facts vs. Food Fallacies," July 1958.

Whenever possible these vital food factors should be obtained from the garden, orchard, field, or food market unless the doctor prescribes supplements for some specific reasons. Nor is it hard to obtain them thus inexpensively. Whole grains, legumes, vegetables (some leafy) and a little milk (even skim milk) with a few culinary accessories to make palatable dishes, provide every known nutritional need. Add to this a selection of fruits and a few nuts or oily seeds and even a king could not dine more wholesomely. To such a feast vitamins come in their birthday suits. See!

(To be continued)

★ According to Pastor T. Kajiyama, Japan Union Sabbath school secretary, there are 7,007 Sabbath school members in this territory and they turned in the largest offerings in the history of any biennial period. Pastor Kajiyama, a veteran of forty years of service, has been a member of the Sabbath school for fifty years. Many branch Sabbath schools are being conducted, and this coming summer the department plans to launch out in Vacation Bible School work.

Children Can Be Reverent

KATHRYN B. CASH

A few days ago I chanced upon a question sent to one of our denominational periodicals by a mother who was concerned because her little three-year-old was restless and unable to sit still during the sermon hour. It would be well if more Adventist parents felt concern and would give thought to this situation. Our children must be taught to love and reverence the hours they spend in God's house, and it is up to us as parents to control their restlessness so that it does not get out of bounds. How shall we approach the problem?

First, we must put ourselves into the feelings of our little children, so that we may better understand their situation. Several years ago my husband and I stepped out of an aeroplane into a new life, a new home, new friends, new customs, and even a new language. That was a Tuesday we shall never forget. But equally unforgettable was the next Sabbath and the many others that followed in the early weeks of being a missionary in a foreign field. The only way we knew when a hymn was announced was the tangible evidence of a hundred hymnbooks being opened at once. When the others knelt we naturally assumed prayer was about to be

offered, so we knelt along with the rest of the congregation. We prepared for the offering when we saw the ushers take up the offering plates. And during the sermon (which that day seemed interminable) we simply sat. It was a great temptation to keep looking at my watch every few minutes.

And we were adults—not little children. We had, supposedly, already developed control over our muscles, and should have been physically able to sit quietly. Even with that somewhat great advantage over a youngster, every time I see a wiggly and restless child in church, my thoughts turn back to those early Sabbaths in the mission field. (Before the end of the first month, I might add, we had advanced to the primary age, when with a little notebook in our hands we would copy down every word or phrase we understood.)

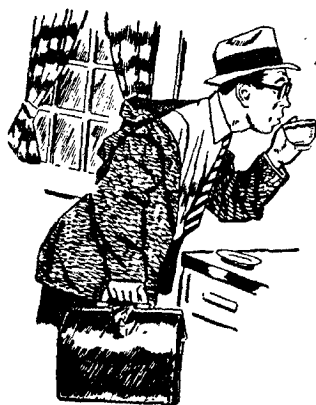
It is well, also, to take into consideration the fact that the church and its equipment are planned for adults. The seats are large, hence little feet cannot reach the floor; what else can they do but dangle? The back of the seat in front of the child, as well as the person sitting in that seat, almost certainly cuts off his view of the minister. He is placed in an uninteresting cube of space and told to sit still and be quiet. He can hear the voice of the speaker, but rarely can he see him. Nor does he understand the words the minister uses. Is it any wonder that the child loses interest? Is it surprising that he cannot resist the temptation to turn around and look at those behind him?

When parents are able to face this problem by seeing the situation through the eyes of their children, feeling along with them their sense of strangeness, half the battle is won. Then it is time to set up certain criteria, and adapt every occasion to its principles. But once a "do" or a "don't" has been decided upon, carry it through.

Perhaps the following basic principles will help in formulating some of the standards that will meet your needs. First of all, since the "don'ts" are always with us, whether we like them or not, let us consider the negative aspect of the problem:

Don't try to keep a small child absolutely quiet for both the Sabbath school hour and the church service. If your church has a cradle roll, your child should be enrolled as early as possible. Do not wait until he is a year or two old. Our cradle roll leaders have planned their service to be interesting for these little ones, and if rightly conducted, from the earliest months a youngster will look forward to attending his Sabbath school.

Some mothers keep their babies with them until they are nearly ready for kindergarten. But we should remember that children learn by feelings and imitation long before they understand words, and they need to be near other children in Sabbath school in order to see and imitate them. Again, if the mother keeps the child with her in the senior division dur-



Time of the Mad Atom

VIRGINIA BRASIER

*This is the age
Of the half-read page.
And the quick hash
And the mad dash.
The bright night
With the nerves tight.
The plane hop
And the brief stop.
The lamp tan
In a short span.
The "Big Shot"
In a good spot.
And the brain strain
And the heart pain.
And the cat naps
Till the spring snaps—
And the fun's done!*

"Today's Food."

ing Sabbath school it makes it doubly hard for the parents to help the little one be quiet during the following hour. Sometimes a mother must stay with her very young child in the cradle roll division for the first several weeks, but the sacrifice is worth while, for the child thus becomes attached to the Sabbath school.

The division leaders should encourage the mother to bring her child to Sabbath school as soon as possible. The child may be allowed to sit on the mother's lap and watch the other children as they participate, and sometimes actually hold a bell, or participate in an activity of which he is physically and mentally capable.

Don't forget that, unless the child is taken to the rest-room between services very likely he will demand to be taken out during the church hour. A child will soon learn that he is not allowed to get into the habit of being taken to the rest-room once or twice during the church hour, if the parents take the initiative and plan ahead of time.

Don't neglect to take your wiggly and restless child out into fresh air for a moment after Sabbath school, and perhaps even walk around the block with him. This little precaution will often enable him to be quieter during church.

Don't take a very young child, or one that tends to be restless, to the front of the church. Most churches that do not have mothers' rooms reserve the back pews for mothers with small children. If you have a choice of seats, select one near an aisle, and one that will separate your child from others by at least one or two seats.

However, as soon as your child is old enough so you know he will not break into sudden crying, and he is well into the habit of being quiet and reverent, it is time for you to leave the back seats for latecomers and mothers with smaller children, or little ones less responsive than yours. Away from the back of the church there will be fewer distractions for both you and your children.

Don't get into the habit of allowing your children to sit with their friends. Until a child has developed the responsibility of being reverent and quiet himself, you are placing temptation before him. Even juniors are not able to resist the temptation to whisper, giggle, and play when they are clustered together.

The positive side of developing a spirit of reverence and quietness within the hearts of the children often takes a bit of strategic planning. Here are some suggestions.

Do teach your child the difference between a monotone and a whisper. This is harder than it sounds, but the earlier it is learned, the fewer will be your problems.

Do teach your children to kneel with the rest of the congregation during prayer, to stand when the hymn is sung, and participate in the offering. These little breaks serve a double purpose. They teach the child the procedure of religious worship, and also give him a chance to stand and stretch a bit, to change his position. If you call attention to the offering just as

the ushers stand to receive it, this part of the service will occupy him for several minutes. He will eagerly clutch his offering in his dimpled hand, tensely awaiting the moment when the plate reaches him. Afterward he will likely watch until the ushers have finished.

Now just a word about children dropping their offerings. We have found with our own youngsters that the following procedure keeps them from constantly dropping their money. At first, give the child the coin just a moment or two before the plate arrives. As he gets older give it to him as the ushers take their place, with a warning that if he drops it

we shall take it away and he cannot put it in. By the time this happens once the child knows we mean what we say, and strangely, the coin does not drop any more. Until a child is beyond the five-year-old stage it is well not to give him more than one coin at a time, for invariably one or both drop with a clatter to the floor.

Do have something for your small children to occupy themselves with during the church hour. This will take planning and preparation on your part, but it will pay dividends in far greater proportion than the time and effort expended.—"Review and Herald."

(To be concluded)

Things Jesus Would Like to Have Done, But Couldn't

S. R. JAYNE

There are many things that you and I would like to do but can't. I suppose there isn't a pianist anywhere who at one time or another hasn't wished that he could play the piano like Paderewski; or a violinist who wouldn't like to play like Fritz Kreisler. I am sure there isn't a writer who doesn't wish he could write as a Scott or a Tennyson. And I suppose there isn't a preacher who wouldn't like to have the ability of a Spurgeon or an Alexander MacLaren.

All of us would like to be giants in something. But we don't waste much time brooding over wishes of this sort. There are many things we should like to do, but as sensible people we don't fret about not doing them because we know we don't have the natural ability.

Yet even Jesus wanted to do some things and couldn't. This sounds strange, doesn't it? for Jesus possessed powers that astonished and amazed the people of His day. He had power over sickness, so that at His touch fevers were cooled, the skin of lepers was made whole, sightless eyes were made to see, and deaf ears were unstopped. He had power over nature, so that at His word the wild waves were hushed to rest. At His word five loaves and two small fishes became a bounteous meal for a multitude.

So far as sheer power was concerned there was nothing Jesus could not have done had He wished. For all power in heaven and on earth awaited His command. The failure was not in Jesus, but in the men with whom He had to deal. It was not that He did not possess the power, it was that men would not let the power be exercised.

One of the first instances in the ministry of Jesus when He desired to work in behalf of those He loved, but could not, is recorded in the Book of Mark. It took place as Jesus came back to visit His home town of Nazareth. Mark 6:5 says, "He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them."

Great miracles could have been performed that day if the people would have

allowed Him to work. I believe that shadows would have been lifted from every darkened home. But He was not allowed to do that. A few homes were the happier for His coming, but He wanted to bless every home. "He could there do no mighty work."

Matthew puts it rather bluntly: "He did not many mighty works there because of their unbelief" (Matt. 13:58). You see, Jesus had grown up in Nazareth. He had been the village carpenter. They had paid Him to mend their cabinets and broken furniture. They just couldn't believe that this man who had lived among them for almost thirty years was the promised Messiah.

Unbelief in the Wilderness

The Apostle Paul, writing in the third chapter of his Epistle to the Hebrews, declares that it was the unbelief of the Hebrew people that kept them a nation of slaves. How often we have used the story of the Exodus with its manna from heaven to feed the people, the pillar of fire to guide them by night, and the pillar of cloud to lead them by day, as evidence of God's providence in caring for and guiding His people. God might have led Israel into the Promised Land in forty days instead of forty years, but He could not because of their unbelief. It was not the fearful giants that kept them out, but their lack of faith in God.

In the familiar hymn, "Just as I Am," is this line: "Sight, riches, healing of the mind, yea, all I need, in Thee to find, O Lamb of God, I come." Every need will be supplied if we but have the faith to come. Oh, the infinite loss, if even today Christ cannot do what He wants to do for us!

A second time that Jesus desired to help His people but couldn't was when He spoke His farewell words to His disciples. "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12), He said. There were many things that Jesus wanted to tell His disciples, but He couldn't. The difficulty was not with Him but with them. The disciples were, as Jesus Himself put it, "slow of heart."

You remember that time and again He told them He was to die. But they didn't comprehend it. His statements fell on deaf ears. Jesus had a hard time driving the truth home because their hearts were already occupied by indoctrination of Jewish notions and traditions.

The psalmist David at one time said: "The secret of the Lord is with them that fear Him," Ps. 25: 14. I would like to alter one word. "The secret of the Lord is with them that love Him." Love is a great gateway to knowledge. Christ can reveal truths to the loving-hearted that He can reveal to no one else.

The third time that Jesus so much wanted to help His people but was prevented was when He wept over Jerusalem as He viewed it from the ridge of Olivet. He recognized that the breach between Him and the city was almost too wide to be bridged. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee," He lamented, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23: 37.

That day, as Jesus beheld the city, He thought of its history, a history of great possibilities and great defeats. Prophets had come unto her, great men with God's Word burning in their mouths; and she had killed them. Every prophet opened up vast possibilities for Jerusalem. But she strangled each newborn opportunity in its cradle. It was not fate, but man's will that blocked the flow of God's power. Jesus called to Jerusalem and her children as a hen calls her brood to herself. Have you ever wondered what would have happened if the people of Jerusalem had taken inventory and listened to Him? God only knows.

The Choice Is Ours

The future is never so mortgaged as to foreclose human freedom. The Book of Jonah was written to make it clear that God will not destroy a repentant city in order to vindicate a prophet's reputation.

Had Jerusalem listened, had Caiaphas, Herod, and Pilate but arisen from their evil dreams and opened the door to opportunity, what a history the world would have made by now!

But Judas betrayed Jesus; not because he was bound by prophecy or fate, but because he chose to do so. Caiaphas, Herod, Pilate, each in his own way, did as he willed. They chose sin as their god. "O Jerusalem, Jerusalem, . . . how often would I . . . and ye would not!" This very Jerusalem that now was about to add the Son of God to the long list of her victims again heard the mothering cry of the Eternal One calling her and all her children to take shelter under the wings of God's mercy. But they rejected the appeal. They preferred to be orphans of that mercy.

How about you? Will you today listen to God's mothering cry and come under His eternal wings? Will you permit Christ to do what He has the power to do? You are one of God's risks. May you—and I—be converted into one of His opportunities.

—*"Review and Herald."*

Parents' Exchange

Sponsored by the General Conference Department of Education
ARCHA O. DART

WHAT DO YOU DO?

When it is time to put the child to sleep:

Parent No. 1: We try to make bedtime another pleasant and interesting occasion at our house. A little game helps a lot. We sometimes play aeroplane, and sometimes we play train. For aeroplane, one child is the propeller, one the wings, and one the pilot. We all get in position, and "take off" from the living-room. We fly upstairs, and land right in the bedroom. For train, one child is the engine, one the carriage, and one the conductor. They enjoy these games, and the whole process of going to bed is much easier for me.

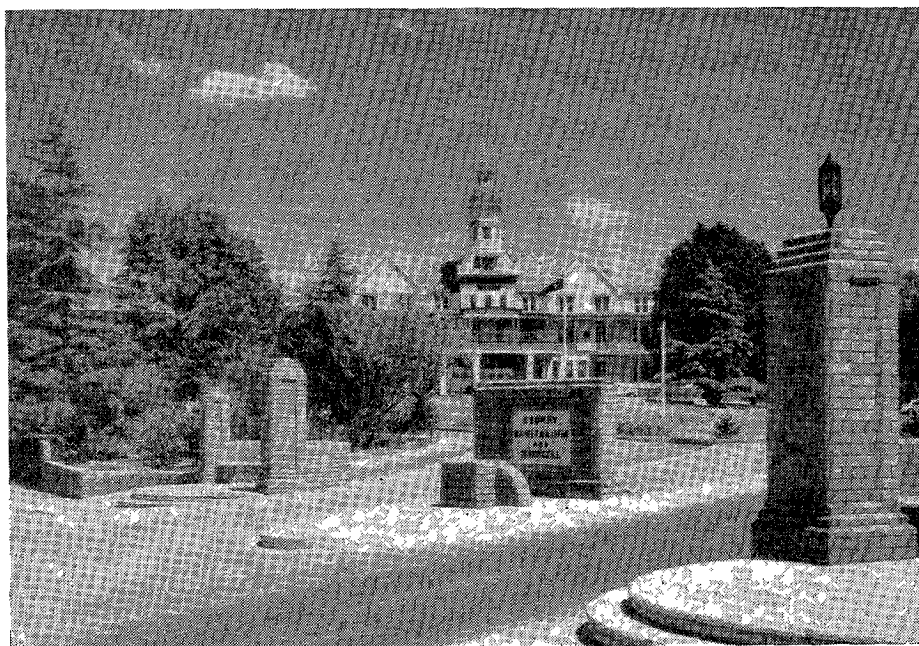
Parent No. 2: I have found that the use of a timer helps a great deal in getting children to bed on time. Three or four minutes before bedtime I set the timer

and say, "Children, it will soon be bedtime. When the bell rings, put your toys away and get ready for bed." This gives them an opportunity to finish their play and to adjust their thinking.

Parent No. 3: Scolding, commanding, yelling does not make a child drowsy, but makes it harder for him to go to sleep. I have found that soft music or a quiet story lulls little eyes to sleep quicker than anything else. For daytime naps, I found that a beloved doll or the teddy bear usually works like magic. I will whisper softly, "Ruby, your dolly needs her nap now. Both of you can put your heads right here on this pillow and cover up with this blanket." It is not long until Ruby is fast asleep.

When your teen-ager tells you some of her problems.

Parent No. 1: My daughter knows she can trust me with her secrets. I would not betray her confidence for anything. My neighbour wonders why her daughter



Training School for Nurses THE SYDNEY SANITARIUM AND HOSPITAL

The Nurses' Training Course at the Sydney Sanitarium and Hospital presents an excellent opportunity for prospective missionary workers to gain a thorough knowledge of the principles of healthful living, and how more efficiently to treat and care for the sick. Seventh-day Adventist young men and women over the age of seventeen years as at December 28, 1960, who may be desirous of joining the course, are now invited to submit their applications. Forms are available on request from the manager of the Sanitarium and from the principals of our Missionary Colleges at Cooranbong, N.S.W., Carmel, W.A., and Longburn, N.Z.

The New South Wales Nurses' Registration Board is prepared to accept the New South Wales Intermediate or Leaving Certificate or your State equivalent to commence training; otherwise it will be necessary for the applicant to pass the Nurses' Entrance Examination, in which case kindly write

immediately to the manager of the Sydney Sanitarium and Hospital.

All applicants who do not at present hold an acceptable certificate will be required to sit a test examination set by the Australasian Division Education Department on August 1, 1960. This will be conducted by the college principals and, in the case of isolated folk, by some approved supervisor.

Applications should be forwarded not later than August 15, 1960, addressed to: The Secretary, Board of Management, Sydney Sanitarium and Hospital, Fox Valley Road, Wahroonga, N.S.W. The board will convene in September to select the new class, and successful applicants are required to enrol at the Sanitarium not later than December 28, 1960.

As failure to complete the course after having once started creates embarrassment for both the trainee and the institution, young people are cautioned against applying unless they have a determination to finish and take the final examinations.

A. H. FORBES.

never tells her a thing, but I know why. She repeats what the girl has said to her, and after a time it gets back to the girl. I love my daughter too much to broadcast her problems to relatives and friends. What she tells me I keep to myself.

Parent No. 2: Instead of solving the problem myself and handing down a ready-made decision, I talk the matter over with her and help her to solve her own problem. I give her the benefit of my knowledge and years of experience and I call her attention to the possibilities that may develop if she makes certain decisions, but the problem is hers and I leave the decision to her.

SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

Associate Secretary, General Conference
Sabbath School Department

For Sabbath, July 16, 1960

(Please preserve for reference.)

THE SACRIFICIAL SYSTEM RESTORED

Of the long desert journey of the exiles we know little or nothing, save that it was accomplished successfully under the governorship of Zerubbabel, of Davidic descent, appointed by Cyrus. Palestine was not an empty land at this time. Some Jews had remained behind, and many strangers had settled in the land. None of these residents seem to have been anything other than a hindrance to the work of restoration. They lacked the inspiration of loyalty to ancient religious ideals. But the repatriates went about their work with rejoicing and zeal.

1. Home Again

Ezra 3:2. "Then stood up Jeshua, the son of Jozadek, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren." "Upon Zerubbabel, a descendant of King David, Cyrus placed the responsibility of acting as governor of the company returning to Judea; and with him was associated Joshua the high priest. The long journey across the desert wastes was accomplished in safety, and the happy company, grateful to God for His many mercies, at once undertook the work." ("Prophets and Kings," page 559.) In Hagga 1:14 it is said that the Lord "stirred up . . . the spirit of all the remnant of the people," and in Ezra 3:1 "the people gathered themselves together as one man to Jerusalem."

Ezra 2:68, 69, R.S.V. "Some of the heads of families . . . made free-will offerings for the house of God, to erect it on its site. The people, following their example, gave freely of their meagre store." (Id., page 560.) These chiefs of the fathers were consumed by the spirit of sacrifice because they had seen and felt a great need. Wherever the sacrificial spirit is lacking it is obvious that the people do not sense the dire need in the world, in the church, and in their own souls.

Parent No. 3: It seems that teen-agers have about as many problems as the rest of us. Some problems, of course, are only temporary, and call for acceptance or endurance on the part of the teen-agers; others are more or less permanent and require the counsel of a specialist; but most of them can be solved by the teen-agers themselves with a little guidance from father and mother. But whether the problems are large or small, or whether the teen-agers are boys or girls, teen-agers are relieved and greatly helped when they find a sympathetic listener, someone who loves them and is ready to listen to their problems.



2. Restoring the Altar, the Feasts, and Sacrifices

Ezra 3:1. "When the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem." This gathering actually took place during the sixth month (see verse 6), so that all were ready when the most sacred month of the Jewish religious year began. This seventh month began with "a memorial of blowing of trumpets, an holy convocation," followed by the Day of Atonement ten days later. Five days later came the Feast of Tabernacles. (Lev. 23:24, 27, 34-44.)

Ezra 3:2. "And [they] builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God." "As speedily as possible, an altar was erected on the site of the ancient altar in the temple court . . . and there they united in re-establishing the sacred services that had been interrupted at the time of the destruction of Jerusalem by Nebuchadnezzar."—Ibid.

Ezra 3:3. "And they offered burnt offerings thereon unto the Lord, . . . morning and evening." The burnt offering "symbolized the entire surrender unto God, whether of the individual or of the congregation, and His acceptance thereof."—A. Edersheim, "The Temple and Its Services," page 99.

Ezra 3:4. "They kept also the feast of tabernacles." This was the most joyful festival of the year, coming after the harvest had been gathered and the land was

awaiting "the softening and refreshment of the 'latter rain,' to prepare it for a new crop." (Id., page 232.) It pointed "back to the wilderness sojourn, . . . and . . . forward to the great day of final ingathering." ("Patriarchs and Prophets," page 541.) It came close after the Day of Atonement, when sins had been forgiven, and "it was the crowning festal gathering of the year."—Id., page 540.

Ezra 3:5, 6, R.S.V. "After that the continual burnt offerings, the offerings at the new moon and at all the appointed feasts of the Lord, and the offerings of every one who made a freewill offering to the Lord." Three things are here involved: (1) The feast of the new moon as set forth in Deut. 28:11-15; (2) the three fixed and obligatory feasts—Passover, Weeks, Atonement—mentioned in Deut. 16:16; Ex. 23:17; 34:23; (3) the regular presentation of freewill offerings. In general, these constituted the essential framework of Levitical ritual.

3. God's House Begun

Ezra 3:7-9. "Then stood Jeshua with his sons and his brethren . . . together, to set forward the workmen in the house of God." Verse 7 shows that the Jewish workmen, many of whom had acquired constructional skills in Babylonia, were paid in cash; the Phoenicians, as in Solomon's day (see 1 King's 5 and 2 Chronicles 2), were paid in goods. "Phoenicia was a narrow strip of coastland and had to import foodstuffs (see Acts 12:20)."—S.D.A. Bible Commentary, on Ezra 3:7.

Ezra 3:10, 11, first part. "When the builders laid the foundation of the temple . . . they set the priests in their apparel with trumpets, and the Levites . . . with cymbals, to praise the Lord." The ancient Hebrew liturgy was beautiful both to see and to hear. Their massed choirs, at their best, numbered thousands, and their music was a high part of the Hebrew thanksgiving and rejoicing.

4. The Enemy at Work

Ezra 3:11, last part. "And all the people shouted with a great shout, when they praised the Lord." This was exultant singing that expressed the pent-up feelings of people who had suffered and been redeemed. Cf. Rev. 5:12 and 1 Thess. 4:16.

Ezra 3:12. "But many . . . that had seen the first house . . . wept with a loud voice; and many shouted aloud for joy." The "ancient men" could remember the glories of Solomon's Temple, which was built when the kingdom was at its best. The repatriated Jewish remnant had only their own skills and those of local residents, and their treasury was limited. Weeping and joy were strangely commingled in these oppressed people.

Zech. 4:10. "Who hath despised the day of small things?" A depressed people expecting to do big things ought to have welcomed the day of small things. Every big thing begins small. The mountain of difficulties before Zerubbabel would "become a plain" if only God's remnant would remember His way of achievement: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." (Zech. 4:6, 7.)—"Review and Herald."

"There is one law which in general holds for all. Those succeed who are most capable and efficient in their work: and those who are incapable and inefficient eventually fail."—W. H. Lancelot.

Weddings

MORONY-NEWTON. Reginald, the only son of Mr. and Mrs. Morony of Charles-town, N.S.W., waited in the beautifully decorated Wallsend church on May 1, while Lillian Newton, the second eldest daughter of Mrs. M. Chapman of Wallsend, radiant with happiness, joined him there to exchange wedding vows. Many relatives and friends were present to wish Reg and Lillian every joy in their future service. These young people are active members of the Hamilton church, where they hold office. May the blessing of God rest upon the new home which they have established. J. R. Kent.

UNTIL THE DAY BREAK

DEMPSTER. Sister Esther Dempster was born eighty-six years ago and passed quietly to rest on April 26, 1960. Since her baptism in 1953 she was a member of the Hobart Advent family. She now sleeps at the Cornelian Bay cemetery awaiting the call of the Life-giver. J. E. Cormack.

ROSE. Henry Rose, aged eighty-three years, passed quietly to his rest on May 3, 1960, and is survived by six daughters and four sons. Our brother was an excellent provider for his family and set a fine example of industry and achievement. He gave a number of years of valuable service to the S.H.F. Company. Great satisfaction came to Brother Rose when his son Leo was elected to the presidency of the Victorian Conference. In the presence of a large gathering of relatives and friends we laid him to rest in the Preston cemetery in sure and certain hope of a glorious resurrection. Pastor E. G. Whittaker was associated with the writer in the funeral services.

A. J. Gathercole.

TRUTE. On May 27, 1960, Brother Frederick James Trute passed quietly away, to await in death's sleep the call of the great Life-giver. Born seventy-eight years ago in the Murwillumbah district, N.S.W., our late brother accepted present truth there in 1918 under the labours of Pastor Ben Cormack, and became a charter member of the church. Later he became a charter member of Tweed Heads church. His wife, one son, Mr. Cedric Trute of Brisbane, and one daughter, Mrs. Honor Grubb of Cooranbong, now deeply mourn their loss. Services were conducted by the writer in the Tweed Heads church and the South Brisbane crematorium. May the resurrection and reunion day soon dawn. Selwyn A. Bartlett.

ROBERTSON. George Robertson passed away at the Nunawading Homes for the Aged, Melbourne, on April 8, 1960, in his eighty-fourth year. I first met him in Perth, W.A., when he was farming in the southwest of that state. He joined the medical section of the first Expeditionary Forces that went overseas during the First World War, and on returning, engaged in farming in Victoria. Some time later he lived at Warburton. For about fifty years he was a loyal Seventh-day Adventist. Funeral services at the undertaker's parlours and at the Box Hill cemetery reminded those who paid their last respects that one day soon, Jesus, the Life-giver, will reclaim from the land of the enemy those awaiting the call to renewed and everlasting life. Ross E. G. Blair.

GAY. Following a serious accident, Sister Florence Gay passed to her rest on April 19, 1960, at the age of seventy-one years. She accepted the message of truth under the ministry of Pastor K. S. Parmenter. Our sister is survived by a son and two daughters, and now rests in the Coburg cemetery while awaiting the call of the Life-giver. Pastor R. Taylor was associated with the writer in the services in the funeral parlour and at the graveside. We extend our deepest sympathy to those who mourn.

A. J. Gathercole.

BUDARICK. On May 20, 1960, our respected Brother A. E. Budarick of Paradise, S.A., passed peacefully to rest in death at the age of eighty-five years. He enjoyed fellowship and membership in the Adelaide City church for many years, and his love for God and His Word brought him the esteem of all. We tenderly laid him to rest in the Athelstone cemetery, confidently awaiting the day of resurrection to life eternal when Jesus comes again. To the bereaved and a large number of sympathizing friends who assembled at the funeral parlour and the graveside, words of comfort and assurance were spoken by the writer.

John H. Wade.

BREW. Just two minutes after midnight on Wednesday, May 4, Ethel Katie Brew passed quietly to her rest after a full and useful sojourn of over eighty-three years. Her quiet, helpful life will long be remembered by her daughter Ina, her sons Les and Frank, and a large circle of relatives and friends. For many years our sister was a member of Longwarry church, and later with her husband Thomas Brew retired to Healesville. When her husband died, Sister Brew came to Warburton to live with her daughter Ina, who gave her mother all the love and care a daughter could bestow. In the Warburton church and later at the graveside, Pastor Judd and the writer brought messages of hope and comfort from the One who said, "I am the resurrection, and the life."

C. Ulrich.

THANKS

Mrs. W. T. Bullock thanks all kind friends for the loving kindness shown to her late husband during his illness, for the visits he enjoyed so much, and for the letters, cards, and floral tributes sent to her after his death.

WANTED. Strong youth for dairy farm. Some experience preferred. S. Knox, Albion Park, N.S.W.

FOR ADOPTION. Baby boy, one month old. Recommended. Apply Dr. C. T. Edwards, Numurkah, Victoria.

ELDERLY LADY needs part-furnished room with dinner in adult S.D.A. family. Blackburn to Mont Albert preferred. "Pensioner," 49 Birdwood St., Box Hill, Vic.

YOUNG MARRIED COUPLE wish to rent a small self-contained flat in Sydney's northern or western suburbs, from 1st September. Please phone JW 1883 or write G. B. H., Care "Record," Wahoonga.

WANTED. One set reasonably priced 20th Century film strip, old or new, single or double frame, for use immediately with Operation Jubilee. Mrs. A. V. Cugley, Hardy Street, Port Pirie, S.A.

SUFFERERS from catarrh, hay fever, bronchitis, asthma, sinus, should try K7, which has brought permanent relief to thousands. Contact Mr. C. G. Hardy, manufacturing chemist, Box 222, Yamba, N.S.W., for free advice.

FOR SALE. 3 bedroom home, h.w. service; built 8 years. Half finance arranged. Apply "Machaven," Cooranbong.

WANTED VERY URGENTLY, unfurnished room or sleep-out, active pensioner (lady). Reply Mrs. V. Triggs, 28 Collins St., West Heidelberg, Vic.

FOR SALE. Choice banana plantation, 10 acres, handy position, permanent water; 1/2 acre pineapples, fruit trees, nice home. Price £2,000 terms. Write "Banana Grower," Care P.O. Box 83, Mullumbimby, N.S.W.

ALTERATION OF DATE. Re notice in Record of May 16 about opening of Brentwood Avenue church, Auckland, New Zealand. The date is now June 30-July 3. Mrs. J. MacSmith, 30 Gladwin Road, Epson, Auckland, N.Z.

DOMESTICS. The Warburton Sanitarium and Hospital has several vacancies on the domestic staff. Girls of good character and conduct are needed. Good wages and living conditions. Apply Manager, Sanitarium and Hospital, Warburton, Victoria.

PLUMBER. The Warburton Sanitarium and Hospital needs the services of a plumber in connection with the construction of a new wing. Good opportunity for right man. Work for long period. Apply Manager, Sanitarium and Hospital, Warburton, Victoria.

WANTED by widowed lady with farm, aged couple to assist in household duties and caretake in her absence. Animal lovers real advantage. House situated in comfortable rural district 20 miles from Ballarat, Vic. For particulars write to Mr. K. Bull, Care 2 The Boulevard, Ballarat.

HONEY. Choice new season's, excellent quality, colour, and flavour. 60 lb. tin, £3 17s. 6d.; 30 lb. tin, £2 2s. 6d.; 14 lb. tin, £1 4s. Yellow Box, 60 lb. tin, £4 2s. 6d.; 30 lb. tin, £2 5s.; 14 lb. tin, £1 5s. 3d. Freight paid on rail to anywhere in Victoria. L. W. McClelland, Broadway, Dunolly, Vic.

SELL PITCAIRN ISLAND COLOUR SLIDE DUPLICATES in set of seven with explanatory leaflet. Three sets available, £1/7/- set. Two sets £2/10/-. Three sets £3/12/6. If certified for missionary work £1/2/6 each set. E. Schubert, 372 Wynnum Rd., Norman Park, S.E.8, Brisbane, Qld.

"GUARDIANS OF THE FLAME," a new book by A. I. Mitchell. Price, including postage, 2/6 per copy or £1 per dozen. Also still available, "Platform Lectures," Vol. 3—Messages for Earth's Sunset Hour. Same price. Order from your Book and Bible House or direct from the author, 395 Canterbury Road, Vermont, Vic. Win your friends to the truth—order by the dozen.

ADVERTISERS PLEASE NOTE! All advertisements should be sent to the editor at 148 Fox Valley Road, Wahoonga, N.S.W., and cheques should include exchange where necessary.

Advertisements approved by the editor will be inserted at the following rates:

First 25 words 3s. 6d.
Each additional 6 words 9d.

Remittance and recommendation from local pastor or conference officer must accompany copy.

BREVITIES

Our readers will be happy to learn that no Adventist was affected by the devastating floods which made headlines in the Tasmanian newspapers recently. Reports from Pastor J. E. Cormack on the extent of the disaster and the help given by our church to those in distress will appear in a later issue.

A transfer to the Northern European Division has been arranged for Pastor J. W. Nixon, in the same capacity as he has been serving in the Southern Asia Division—Publishing Department secretary. This means that Brother and Sister Nixon will make their home in England, for the division headquarters are in Edgeware, Middlesex.

Pastor L. N. Lock came home a little early for furlough on account of his mother's ill health, arriving with his wife in Sydney on May 20. Brother Lock is a Departmental leader in Lae, the headquarters of the Coral Sea Union Mission. His father, Pastor W. N. Lock, now retired at Cooranbong, occupies the college and village church pulpits periodically, and gives the trumpet a certain sound.

One of Melbourne's leading physicians who is an arthritis specialist has commenced sending his patients to the Warburton Sanitarium and Hospital. Before her departure from this institution one lady freely stated to the manager, Brother S. C. Greive, that she had gained great benefit from the treatment, mentioning the specialist's assurance to her that the facilities of the institution placed it in world class.

"The Inverell Vacation Bible School thus far has exceeded all expectations," reported Sister Eileen M. Dwyer, from Inverell, North New South Wales, on May 17. "The opening day saw seventy-five children clamouring for admission to the C.W.A. Community Centre, where the school is being held. Yesterday, the attendance was 100. The Inverell minister in charge, Brother R. J. Trood, today was a delighted but worried man. Worried because the hall won't hold many more, and also that he has only ten teachers, all of whom are doing a wonderful job."

Before eight o'clock in the morning of June 1, a car sped down Fox Valley Road, Wahroonga, with a smiling driver and passenger. Brother Dean Giles was happy because he was on his way to the New Hebrides, his first missionary appointment. He had coveted such a call but didn't know how the brethren had thought of him! Brother J. A. B. (Pat) Blanche, the driver, was happy because, while securely bound to the homeland, he was having a part in sending the gospel to the Pacific Islands. (As transportation man, this privilege, incidentally, comes to him often.) Brother Giles has been engaged in evangelism in West Australia, and in his new position will be district director on the island of Aoba, about forty miles from the mission headquarters on Santo. His wife will join him shortly.

Accepting an invitation to mission service beyond the limits of the home division intensifies the sacrifice of separating from loved ones. And the time of separation will be longer. But dedicated hearts go gladly. With India as their destination, Pastor and Mrs. M. G. Townend, Raewyn, and Kevin were farewelled on June 2, when they sailed from Sydney aboard the "Sydney." En route they expected to spend the first Sabbath in Brisbane, a day in Singapore, and another Sabbath in Ceylon. This family will reside in Bangalore, headquarters of the South India Union, where Pastor Townend will be Sabbath School and Home Missionary secretary. Our prayers and interest will follow them.

A Letter from Pastor Rangoso

C/- Box 65,

Rabaul, T.N.G.

26th May, 1960.

Dear Sabbath School Members and "Record" Readers,

I have great pleasure this morning in writing a few lines to put in the "Record."

Since I came up here at the beginning of the year, right up to the present time, I have been receiving lots of letters and many kind messages from many of you people who know and saw me when I visited Australia. I have received the words of comfort and letters from some of the officers of the General Conference, the division and other unions; from friends from near and afar; from the missionaries to these islands who have gone back to their homes—those who trained me to become a worker for God. Your letters and words of comfort are most appreciated.

It is impossible for me to write to you individually, in answer to your letters, so I am sending this short letter to the "Record" for you all to read. It is wonderful to me to know that some of you have remembered me, and others have thought of me, even though you have never seen me, only read of me in stories.

I have been sick for some years and my body is feeling very weak. When I came up here to Rabaul for treatment the doctors said I have had diabetes for a long time. For this reason they kept me here in the hospital and gave me treatment. I am still under the doctors' care and they are looking after me very well. The doctors tell me that people who have this kind of sickness will suffer with it for the rest of their lives.

While I have suffered with this sickness for a long time, I am very glad to know that the dear Lord can heal all kinds of diseases and sickness, and my faith in God is not weak like my body. I know He has been good to me in the past and that He is still able to care for me. I thank Him for the way He has cared for me always.

During this treatment I have been living away from my dear wife and children, and my people, but the Lord is my closest companion in every way and every day. I still look to Him for help and He never leaves me alone.

Thank you again, dear friends, for your letters and words of comfort, your love

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the
AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - L. C. NADEN
Assoc. Editor - CONSTANCE M. GREIVE

Single Subscriptions, in Australia 15s., New Zealand 12s. 6d. per year (post paid).

When mailed to territories outside Australasia and territories annexed thereto (Papua, New Guinea, Lord Howe and Norfolk Islands, Fiji and Western Samoa) 16/- extra for empire and foreign postage is required.

● Order through your conference office, or send direct to the Signs Publishing Co., Warburton, Victoria, Australia.

All copy for the paper should be sent to The Editor, "Record," Fox Valley Road, Wahroonga, N.S.W.

Appearing regularly in the Australasian Record are articles from the *Review and Herald*, the general church paper of the Seventh-day Adventists, published at Washington, D.C., U.S.A.

Printed weekly for the division by the Signs Publishing Co., Warburton, Victoria.

DIRECTORY

Australasian Division

President	-	F. G. Clifford
Secretary	-	L. C. Naden
Assistant Secretary	-	R. R. Frame
Treasurer	-	E. J. Johanson
Assistant Treasurer	-	W. E. Zeunert
Auditor	-	L. J. Stace
Associate Auditor	-	R. L. Parkinson

Departmental Secretaries

Educational and Religious Liberty	-	E. E. White
Health Food	-	B. O. Johanson
Home Missionary and Sabbath School	-	H. White
Medical	-	A. K. Tulloch
Ministerial Association	-	G. Burnside
Public Relations and Temperance	-	E. H. J. Steed
Publishing	-	E. R. Gane
Radio	-	L. C. Naden
Assistant Radio	-	W. R. L. Scragg
Young People's Missionary Volunteer	-	R. A. Vince

and your prayers. Please continue to pray for me.

I think I will close this letter now. May the Lord bless us all; if we meet not again in this old world, failing and disturbed as it is, we will meet in the earth made new. There, no more sickness, sorrow, or death will touch us and we will never part again.

With kindest Christian regards,

Yours very sincerely,

KATA RANGOSO.

Work for Youth Told at White House Conference

Seventh-day Adventists were well represented at the White House Conference on Children and Youth just concluded here last month. Of the more than 7,000 delegates attending from all over North America, nearly thirty were from Adventist organizations.

Something of the story of Adventist belief and activities in behalf of youth was told in the exhibit prepared by the General Conference. This was designed so as to present in a unified way the work of the departments of the church which dealt particularly with young people.—"Tell," April, 1960.