



Australasian RECORD



Volume 50

WARBURTON, VICTORIA, SEPTEMBER 16, 1946

Number 37

Tithe-Paying

AN ACT OF WORSHIP

C. T. Potter

AT the dawn of this world's history Satan usurped the dominion of this earth by Adam's declension from the expressed will of God, and by his ready obedience to the claims of Satan. Since that time the usurper has maintained his claim as the prince of this world, and undeniably his claim has been recognized by the vast majority of mankind. There have, however, always been a remnant who have refused to recognize or submit to his dominion, because by faith they believed that a Redeemer, by His perfect obedience to God, would establish a just title to the ownership of the world.

The remnant's failure to pay homage to Satan, and their confidence in the promise of a Redeemer, have been exhibited by their strict observance of two great institutions of worship—Sabbath-keeping and tithe-paying. The former recognizes God's right to receive the undivided wor-

ship of all, while the latter admits His ownership of the world and all contained in it. Both institutions exhibit loyalty to God, and both will endure as long as there remains cause for loyalty to be expressed.

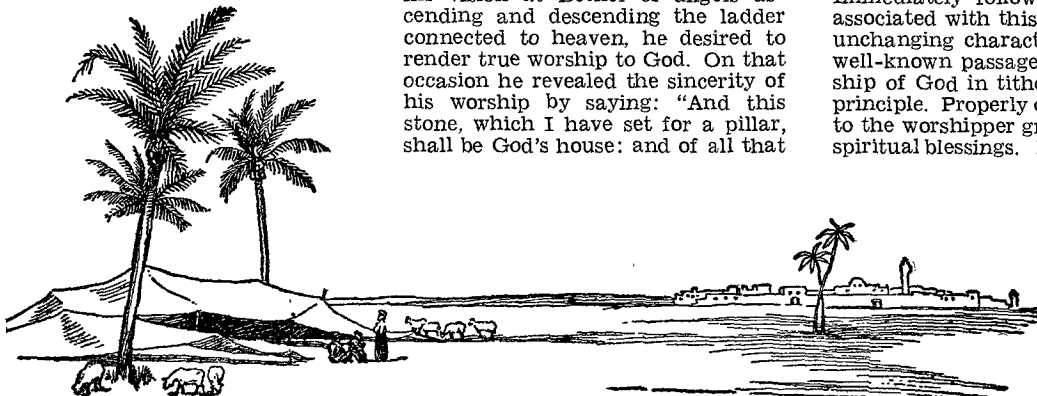
The tithe-paying record of Abraham, the friend of God, reads: "And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. . . . And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth." Gen. 14: 19-22.

Thus Abraham in paying, and Melchizedek in receiving, recognized the payment of tithe as an act of worship, and a recognition of God as "possessor of heaven and earth." Furthermore, this same recognition was manifested by Jacob when, after his vision at Bethel of angels ascending and descending the ladder connected to heaven, he desired to render true worship to God. On that occasion he revealed the sincerity of his worship by saying: "And this stone, which I have set for a pillar, shall be God's house: and of all that

Thou shalt give me I will surely give the tenth unto Thee." Gen. 28: 22.

When God founded the Levitical priesthood, although it was in every respect a lesser one to that of Melchizedek, He gave them a right to receive tithes by saying: "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18: 21. Although a new and lesser order of priests was established, it in no wise abrogated the principle of tithe-paying. Tithing still remained a mark of loyalty to God, and it was still associated with the true worship of Him.

Malachi, that Old Testament prophet who wrote largely for the remnant people living just prior to Christ's second coming, said in chapter 3 and verse 6: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Immediately following, and directly associated with this assurance of the unchanging character of God, is the well-known passage making the worship of God in tithe-paying a moral principle. Properly observed, it brings to the worshipper great material and spiritual blessings. Remember, it was



confirmed as a moral principle upon the assurance of the unchanging nature of God.

Paul, in the first twelve verses of 1 Corinthians 9 reasons that the ministers of Christ have a right to be maintained by receiving the material goods of their fellow believers. He admits that Peter and the brethren of the Lord exercised that right. In verse 13 he makes direct reference back to the temple service and its support by tithes and offerings. It is then that he goes on to say in the next verse: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." The only conclusion that it is possible to draw is that the ministry of Christ have a right to both tithes and offerings.

In verse 15 Paul goes on to say: "But I have used none of these things: neither have I written these things, that it should be so done unto me." From this it is evident that Paul was primarily, perhaps exclusively, thinking of the tithe. When he writes, "I have used none of these things," he cannot be referring to free-will offerings, or to wages received in any way apart from the tithe, because he admits (see 2 Cor. 11:8, 9; Phil. 3:12) that other churches did give him offerings and pay him wages at the time of his ministry to the church at Corinth. It therefore follows that his statement, "I have used none of these things," must refer to the tithe, for it is the only method of support, apart from offerings, known in the temple service. Though he had not used the tithe himself, he stated that God had "ordained" it for the support of the Christian worship.

Undeniably Paul recognized that the Christian ministry had replaced the Levitical priesthood, and that God had "ordained" that they should be supported by the tithe. The Levitical order had outlived its usefulness, but before the Christian ministry could take its place, it was necessary for God to abolish it. God established it by command, and by virtue of that command it had a right to the tithe of the people. Therefore it is necessary to find in Scripture a disannulment of the law which made the descendants of Levi priests, and a transference of their rights to another and more perfect order.

Hebrews 7 contains the abrogation of the order of Levi, and the ratification of the priesthood of Christ after the order of Melchizedek. The first eight verses emphasize the most important attributes and privileges of the priesthood of Melchizedek. These attributes and privileges are the marks by which it is possible to identify unmistakably a priest of that order. It was a kingly, righteous priesthood of peace without pedigree. It had an original right to the tithe, and was the most exalted priesthood ever known.

"And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham." Verse 9. Paul realized that the order of Melchizedek was so high that all tithes paid to the Levitical order were counted by God as being paid to the higher order of Melchizedek. This was because that order had never been abolished, but was only held in abeyance during the period covered by the temporary order of Levi. Hence none of its privileges were lost. It was the greater, and the greater always encompassed the less.

The Levitical priesthood, though imperfect, was established by law, consequently to change the priesthood it would also be necessary for the law to be changed, and

so reasoned Paul in verses 12 and 18. "For the priesthood being changed, there is made of necessity a change also of the law. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." Nothing could be plainer: the priesthood was changed, and so was the law that gave it its charter. The verses between 12 and 18 are for the purpose of proving beyond all contradiction that Christ had no claim to the priesthood through any hereditary law such as governed the appointment of priests in the Hebrew economy. He came from a tribe that was forbidden by their law to officiate at the altar. When this law was disannulled, God could, and did, ordain Him a priest by oath. His is a priesthood after the order of Melchizedek—a priesthood of merit—and not one established upon a carnal law of heredity.

Neither the priesthood nor the law of the priesthood could make men perfect, nor give them salvation because of the "infirmity" or sinfulness of the men holding office. See verses 11, 19, 28. That was why it passed away. It had to make room for the perfect priesthood of Christ. It will be recalled that the priesthood of Melchizedek was stated to be without pedigree, kingly, righteous, one of peace, and of a very high order, possessing the right of receiving tithes. One could not think for even a moment that the priesthood of Christ would embody less. If it did, it would not be of the order of Melchizedek. We know that Christ is a King, that He is righteous, and that He makes peace between us and the Father so that

our salvation can be assured. His priesthood is of the highest order, and claims full right to the tithe: for His is not a deficient priesthood, but a perfect and complete one after the order of Melchizedek. That is why Paul said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14.

It is only natural to ask, When was the priesthood of Christ ordained by oath? The answer is: "The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. . . . The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." Ps. 110:1-4. At Christ's ascension He sat at the right hand of the Father, and it was at that time that He was ordained a priest by oath after the order of Melchizedek. No wonder that glorious event was heralded on earth by the ministers of Christ receiving a tremendous outpouring of God's Spirit. It was at that time that the ministry of the Christian church really began.

True tithe-paying thus becomes one of the greatest spiritual exercises. It is a beautiful act of worship that marks the worshipper as a child of God who refuses to recognize the usurper's title to the dominion of the world. But it goes far beyond that by enabling the worshipper through eyes of faith to look into the temple of God and see the world's King, Redeemer, and great High Priest officiating as a mediator between God and man. It is an act of worship that understands and pays homage to our great High Priest, even Jesus Christ the righteous.

Home Commission

B. H. McMAHON, Secretary

Telling Falsehoods

As a people who believe we have God's last message of truth for a perishing world we are particularly interested in training our children to be truthful. "How can we teach our children to be truthful?" is a question often asked me by anxious Adventist parents. Some parents are so frightened that their children will grow up into "little liars" that from the time their children can talk they listen carefully to see whether they are telling the truth. In considering the child from two to six years it is important that we understand how the mind of a child at that age really operates. It is misleading to think of a child of two or three years "telling lies"; for at this young age distinction between what is real and what is imaginary is still not clear to the child.

The three-year-old will proudly say, "I can read" and as he looks at the pictures in a book he really believes that he can read. In his own way he is reading and is showing a healthy wish to learn. It is surprisingly easy while the child is gaining skill in speech and seems to be able to say any word, however long, to think that he understands all the words he uses. Similarly he will recount quite accurately all the events of the day; but if you start to question him in detail you may get a picture which is far from the truth.

Imagination

Now, there are many reasons for this action on the part of the child: firstly, he

is anxious to please the adult and will say anything which he thinks will win approval. Then very often the things that he wants to do are more important to him than what he has really been doing, and he will recount all the things he would "like" to have done either alone or mixed up with the things that he has actually done. If he is scolded for not telling the truth it will only create confusion for him, and if he imagines that you are really angry he will be extremely unhappy without knowing why and will certainly not be helped in any way. At this early age the very best training that a child can have is for the adults to always tell him the truth. Many parents make the mistake of promising the child all kinds of things which they cannot possibly provide, in an attempt to stop a tantrum. While scenes are especially a nuisance if they occur in public, it is a bad policy in the long run for the child to have any doubts about the statement made to him by adults.

Wise people treat the exaggerated statements of the three-year-old as amusing. It is always better to laugh than to scold when a child boasts that he has a motor-car and an elephant and an aeroplane. From three years onwards however it is possible to let him know that you do distinguish reality from fantasy even if he finds it difficult. If a child says his bed is dry when it is wet it is easy to say quite nicely, "Well, it was wet last night, but you will soon have a nice dry bed." He is probably wishing that it were dry, and he is also wanting to please you, so that to scold at this juncture is only to cause friction when it is unnecessary.

Other Causes

Sensitive children are much more dominated by fear than the average parent realizes. Fear will make a child say anything, so that even if you think that your child should be more truthful threats and punishments will do more harm than good.

Often both parents and teachers fail to realize the emotional strain placed on the child when he commences school. This reveals itself in many kinds of upsets. Sometimes the five-year-old when he starts school bewilders his parents by the stories he tells about school, and it is useful for both parents and teachers to realize that the child himself is probably bewildered by the sudden introduction to large numbers of children. At this age you can be of great help to your child if you notice the kind of stories that he is telling. If he is boasting about his prowess in school-work it is possible that he is really finding the work too difficult and perhaps needs some coaching or to work with younger children for a time. If he comes home with stories of being badly treated by other children it is well to investigate the matter before blaming other children. Very aggressive children who suddenly have to submit to discipline easily take offence where none was intended, and this particular child might benefit by joining a small club such as the J.M.V. society, which aims something like the Boy Scouts to assist the child to improve his relationship with other children and to provide extra physical activity for him.

Lying in the younger schoolchild, if it occurs too often, is usually a sign of maladjustment. In some way life has become too difficult, and so the child reverts to the childish habit of the magic belief in words. He refuses to face up to things as they are and tries to make things better by saying they are. For instance he says he is top of the class in arithmetic, and just by saying this he gains some kind of comfort. But it will not really help him if the parents accept everything he says as the truth without gently pointing out the real state of affairs. He should not be allowed to retreat into an imaginary world where he can achieve everything without effort.

Although all children live partly in a world of make-believe, home and school and friends and numerous activities should gradually take the place of the nursery where nearly everything is make-believe. If, however, the home is unhappy or the child is upset then he is likely to react to this situation by avoiding the truth. The secure child will not find it difficult to speak the truth; but the child who feels himself unwanted or lives in an atmosphere of strife and constant nagging will lie to make life more bearable and try to avoid punishment.

If he is sympathetically handled the child gradually learns to describe things as they really are, and not only as he wishes them to be; but children develop at different rates, and some children still like fairy stories and games of make-believe at an age when others think them babyish.

You can best help your child to speak the truth by always speaking truthfully to him, and if he seems to resort to telling falsehoods too easily, then it is worth while to note when he tells them and if possible try and find a motive for his babyish behaviour.

Around the Conferences

West Australian Missionary College

Good news is contained in a letter from Pastor A. F. J. Kranz, principal of the West Australian Missionary College, written on the 16th of August. He says:—

"Recently we were favoured by a visit from the Vocational Guidance Officer of the Educational Department of Western Australia. He was very interested in the college and its method of operation, and expressed himself as being very impressed with the work of education as conducted here. He said that he was particularly impressed with the homely atmosphere of the place and the absence of institutionalism.

"Miss Stewart has written a report of his visit, which appears in this issue of the 'Record.'

"I am happy to tell you that College is progressing nicely and that there is a good spirit among students and teachers. The very wet weather seems to be passing away, and this week we have been favoured with glorious sunshine, for which we have been waiting for months. Everything in nature is flourishing, and Western Australia is enjoying one of the best seasons of its history. We have a good crop of citrus fruits, and hope that the same will be true of the stone fruits later on."

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Appeal Realization and Appreciation

CHARLES HEAD,

Home Missions Secretary, Union Conference

Last year's all-time Appeal record of £32,458 has been eclipsed by this year's figures, which total £33,960. It is very easy to write those figures, but if the Home Missions secretaries of the various conferences were to submit a detailed review of the 1946 Appeal for Missions campaign a great many pages would be filled with interesting experiences, numerous accounts of sacrificed time, and wonderful achievements. Realizing fully the greatness of the service rendered, we wish to say that our appreciation is as great as the service itself, and consequently it is a real pleasure to pass on to everybody who participated in the work our very best thanks.

We expect the final figures for the year will at least be equal to twice the amount of our aim, for only £40 is required to make that a reality.

Five of our conferences secured totals which have exceeded double their respective aims. North New Zealand's amount of £7,610 is highest for the Union, whilst Victoria's total of £5,658 leads in the Commonwealth. South New Zealand's remarkable achievement of £4 1s. 6d. per member is more than twice the average per member for the Union Conference, and is also a little better than the "Minute Man" goal of the North American Division.

"Phenomenal" is the most satisfactory word to use in describing the earnest appeal work of Brother Tonge, a voluntary lay worker of the North New Zealand Conference, who was enabled to gather more than £600.

A number of ministers, evangelists, and other conference workers rendered very valuable service in the Appeal this year, and many of our church workers who gathered large amounts contributed greatly to the success of the effort.

Whilst mentioning the outstanding service of the various home missionary secretaries, we include the names of Pastor A. H. White of the South New South Wales Conference and Pastor J. Thompson of the Victorian Conference, who although not carrying departmental responsibility, gathered some hundreds of pounds, and this has been their practice for a number of years.

In all our reflections upon this year's Appeal we can clearly recognize God's abundant blessings, and therefore in grateful acknowledgment we would emphatically declare, "To God be the glory, great things He hath done."

APPEAL FIGURES TO DATE

Conference	Aim	Attainment
*North N.Z.	£3,000	£7,610
*South N.Z.	1,600	4,035
North Qld.	600	637
*Queensland	1,300	3,066
*North N.S.W.	1,500	3,079
South N.S.W.	3,000	4,625
*Tasmania	650	1,338
Victoria	3,000	5,658
South Australia	1,250	1,731
West Australia	1,100	1,987
Islands		194
	£17,000	£33,960

*More than doubled aim.

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How to Find Happiness in Your Work

EDITH STEWART

Having met the Vocational Guidance Officer of the West Australian Education Department at a meeting of the National Fitness Association, Pastor R. H. Powrie, the M.V. secretary of the conference, suggested to Mr. McCall that he might like to visit our College and speak to the student body.

And so it was that we were favoured by a visit from Mr. McCall on August 14, when he spoke during the morning chapel hour.

Everyone wants happiness, asserted Mr. McCall, and people travel vastly different roads in search of it. Some maintain that money, or social prestige, or power over their fellows will surely take them to the goal. But none of these avenues leads there. The only true road to happiness is that which was revealed in the Scripture reading of the hour, Matthew 20—the road of service. The foundation of vocational guidance is human happiness through satisfying work.

Most people are on the lookout for a good job, and the majority think that if large pay is attached to the good job then they will find happiness.

There are two things which have to be joined to labour if your work is going to bring you the desired happiness, said Mr.

McCall. First, the type of work should be suited to the ability and temperament of the worker. Each one has a particular set of abilities. We find in sport that some boys are better on the football field than on the cricket pitch, and some girls excel at basket ball who are not apt at hockey. In the world of work it is necessary to find that sort of task which will use our best abilities.

It is not necessary to have professional advice, Mr. McCall pointed out. If you think about yourself and discuss your ambitions and abilities with your teachers and parents, you can come to a decision yourself and can find a place in life where your strongest abilities can be used. The important thing in getting happiness out of work is to perform a task you can manage and use your abilities almost to their limit so that you feel you are conquering difficulties. There is great inward satisfaction in overcoming obstacles.

The second thing necessary to make work truly satisfying, the speaker continued, is the knowledge that your job is of value to other people. Of course there are very few jobs that fall outside this class, for most occupations provide for man's need of food, shelter, and clothing, and thereby increase the fullness of someone's life. In this country we tend to give a certain prestige—almost admiration—to a doctor for instance. We consider him a very important person and freely admit that he provides a necessary service for us. But we do not so easily recognize that the dustman does similar work in some ways. His work does not demand the ability or training of the physician, nor is it a pleasant task; still he is rendering an indispensable service. After all, a dustman is a health officer like a doctor. We could not do without either, and therefore we should pay the same respect to the work of the dustman and not let him feel that he is lower in the scale than the doctor, since his work is of service to the rest of us.

Any man or woman who renders faithful service and thereby brightens and makes fuller the life of his fellows should be accorded a full measure of esteem. We should all recognize that it is through serving one another that our claim to Australian citizenship rests, concluded our visitor.

After dinner with the student body, Mr. McCall was shown over the estate and the S.H.F. Factory, where he received a packet of oven-fresh biscuits. He expressed himself as being delighted with the setting of our college in the hills, and inquired very interestedly into our system of co-education which we operate as a denomination. He readily agreed that such a plan could not function successfully were it not for a strong spiritual background.

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Some Queensland Members Had a Happy Thought

P. STARR

Some time ago plans were made by our local church leaders to visit regularly the isolated members in this large district.

On this occasion it was decided to transport our whole church company to the home of Brother Staves at Obi Obi, twenty-one miles from Yandina. Our Brother Staves, although eighty-three years of age, is hale and hearty and takes an active part in conducting his dairy farm with his son and daughter.

The appointed Sabbath, July 20, dawned a beautiful day, and Brother Smith picked us up in his five-ton truck, which had been fitted with seats.

Before we started on the journey Brother C. T. Potter asked the Lord's guidance and protection, for the road, although one of the most beautiful is also one of the most dangerous on our beautiful north coast. It leads over a mountain range, and on the ascent we looked back over the lovely Nambour district with its tropical fruit farms dotted among the hills, canefields along the banks of the Maroochy River, and the blue Pacific in the background. Our thoughts were turned to our wonderful Creator. Although this earth is marred by sin, much beauty still remains. On the descent into the Obi Valley, the road is cut out of the side of the mountain, and for miles there is an almost



Brother STAVES and Brother C. T. POTTER

perpendicular drop from the edge of the road to the valley hundreds of feet below.

Arriving at our destination we found Brother Staves and family full of courage and very happy to see us, especially as Brother Potter was with us, having come down from Gympie for the day. It was through Brother Potter's labours that this family was brought to the knowledge of the truth.

We all assembled on the banks of a creek where Brother Cooney and his assistant, Brother Piez, conducted a bright Sabbath school. It reminded us of the times when Jesus taught the people in the midst of nature.

There followed the lunch hour, after which Brother Potter took the church service, reminding us again of God's love and our need "to come unto Him with our all surrendered."

At the close of the service we had to take our departure, but not before our dear isolated brethren had thanked us for the joy and help our visit had brought them.

And so ended a happy Sabbath spent in the service of others in God's great out of doors.

Comrades in Service

BRIAN H. R. TOWNEND,

Vice-President Master Comrade Club, N.Z.M.C.

The New Zealand Missionary College, 1946, is in truth a missionary college. A constant spirit of active missionary work in the surrounding district pervades our halls this year. Among the many bands engaged in this work, the largest is the Master Comrade Club. Almost half the students are keen to train for four-square development and Junior leadership.

Saturday evening, July 20, was the crowning event of our first half-year's activities, when we staged a demonstration social evening. Sharp on 8 p.m. two groups of bright, happy young people, headed by a colourful banner, marched into the dining-room. The verse-speaking choir repeated the Junior pledge and law, and a double quartette, in the words of our theme song, told us "Youth is the time for service." After an intricate grand march, we had an interesting competition to test our observation abilities. Ten minutes were spent in listening to a very enlightening talk on the auroras australis and borealis by a visiting Master Comrade astronomer. The college matron recited a poem, written by our treasurer, telling of the Master Comrade activities here this year. After a practical demonstration, we were all very surprised to find how easy it is to earn money by selling "Bible Readings."

Some did not know of the fantastic wood flowers found growing on the roots of some of our forest trees until they saw a treasured collection explained by the woodwork instructor. We recognized carnations, pansies, hydrangeas, roses, and even Alex Alligator in these fascinating exhibits from God's handiwork. We all appreciated a fine bass rendering of "Trees." How many Bible characters do you know of? We found we did not know all, but could name most of those required.

Master Comrades are essentially practical, and vocational honour work features largely in our lives, so our demonstration would not be complete without an indication of the type of work done in this line. A young lady sat at an office table. She took down in shorthand a letter which was dictated, and immediately transcribed it by tapping out the words on the typewriter—two very useful honours. We saw that in laundering girls learn how to neatly iron out the creases. It was soon shown that Master Comrades are artistic and know how to go about painting a picture in a methodical way.

Two young ladies and a young man indicated that Master Comrades know the stories of famous hymns, and can sing them beautifully.

Physical culture develops neatness, exactness, and fine physique as our squad of club-swingers demonstrated.

It was amazing to see how a real fisherman can neatly and strongly splice a thick rope in a short time. One of our younger comrades exhibited his fine workmanship on a chair, to which he put the finishing touches while we waited. One of the most important accomplishments for young ladies to know and young men to test, is that of cooking. We were shown how to mix a batch of buns, and also how to produce them from the oven, well-browned, in two minutes!

(Concluded on page 8)

Our Island Field

Fulton Missionary School, Fiji

S. AFAESE, Samoa

I do thank the Union Conference for establishing a central school for the coloured young people of this division, where they may receive higher Christian education and become more useful to the Lord's work in their own islands or wherever they are called.

Ideally and beautifully located, Fulton Missionary School, Fiji, presents the picture of a thorough-going Seventh-day Adventist school. From the moment I arrived on the campus, I was impressed with the sincere and hearty handshakes from the teachers and students.

My short stay in the school strengthened my regard for Christian education. I was deeply impressed and was reminded of the statement given by the pen of inspiration, "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"

The education of the world is not geared to such a programme. The hope of our work and the future status of our youth in their relation to the coming of Jesus rests in our system of Christian education. It is in such an environment that our young men and young women will catch the vision of the coming King, and their lives be fashioned to proclaim His coming with power.

I was also glad to meet the Tongan and Samoan students who are now receiving

saving some of the missionaries for unentered fields.

I left Fulton with a profound impression that God is blessing the school. Let us remember the principal, Pastor A. P. Dyason, and his teachers, that under their guidance and the Lord's leadership an army of youth may give their lives to help meet the world's need in this mighty hour of opportunity.

The accompanying picture shows both the Tongan and Samoan students at Fulton. Sitiveni Fine is now a teacher. He is a Tongan.

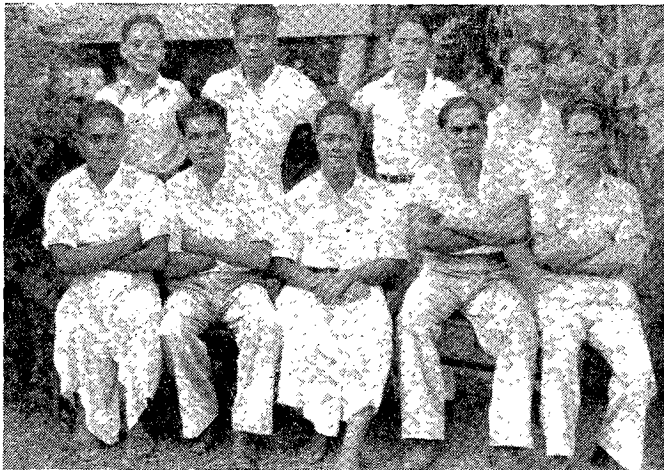
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Joy in the Master's Service

"There are no dull moments in the life of a missionary," Pastor W. G. Ferris assures us. "There is joy in the Master's service, and the silver lining of the dark clouds really does shine. We have found that the sun shines more brilliantly here in Tonga than anywhere else we have been, and that makes us happy to be here.

"Tongan waters are different from others in that sea-bottom changes suddenly from twenty fathoms to about 400 fathoms in a distance of half a mile; and with volcanoes up the western side of the group, the seas often show their anger.

"We were called to make a 400-mile trip to bring two sick European men to hospital, and this was a most exciting trip in bad weather. We are glad to be able to help. Tonga is a wonderful island, and has a complete system of government.



First Row, from the Right.—Oliver Tofilau, Paula Lagi, Sitiveni Fine, Henoke Hema, Malakai Waqa.

Second Row.—Ahotau Naitoko, Samiu Fuitahi, Peter Simpson, Taniela Tufui. (One is missing—Tile.)

further education at Fulton. These young men had been first educated at their island mission schools, and the subjects were taught mostly in their own languages, so they could preach to their people correctly in their own tongue. But they also need a good knowledge of English, from which they can translate the abundance of spiritual riches and the timely warnings for the last church which are in our denominational books and the Spirit of prophecy. If these young men are well trained in different lines of our work, they will be able to carry on the work in their islands,

"We had a grand time at the recent general meeting, and greatly appreciated the help given by the visitors from Fiji, Pastor Palmer and Ratu Semi. The meeting will long be remembered as a most helpful gathering to all who attended. Sixteen happy souls went forward in baptism, and the service was the most inspiring scene I have ever witnessed.

"God is blessing His work in Tonga. We are busy with meetings, and find little time to care for anything else. A baptismal class of over fifty students at Beulah College is a pleasure to attend."

Music and Its Influence

A. W. ANDERSON

(Concluded)

Unfortunately this wonderful art which God designed for the uplift of humanity has been most grossly perverted to baser uses. At a conference of various educational bodies in Victoria, held at the University Conservatorium of Music, Melbourne, it was decided to "endeavour to persuade the broadcasting stations that too much music of a worthless and even dangerous nature is being put over the air."

In an article which appeared in the "Review and Herald," February 8, 1934, Lora B. Williamson made the following valuable observation:—

"Music affects the mind and the emotions of all who hear, consciously or subconsciously, or both. It affects them directly or indirectly, or both. It affects them through the media of suggestion and reiteration. By no other means is a suggestion made more forceful than by mere word or syllable, stressed by a certain tone or rhythm.

"An examination of history proves that an innovation in musical style has been followed invariably by an innovation in politics and morals. What is more, the decline of music in Egypt and Greece was followed by a complete decline of those civilizations.

"Today we are living on the frayed edge of an age of music. Sir Cecil Gray, in his book, 'A Survey of Contemporary Music,' declares that the nineteenth century was an age of music; that music was the medium which better than any other embodied the characteristic aims and ideas of the times, and which alone could adequately express them, just as architecture had been the supreme medium of expression during the Middle Ages.

"But we are now out on the frayed edge of this period. For a century or more, music went on weaving itself into beautiful patterns. Then it seemed as if some inexperienced but ambitious weaver took the shuttle and reset the loom. He did not fasten it securely; the cord was not pulled straight, and he dropped many stitches. Ere long he discovered his part of the tapestry was very unlike the original pattern, but he was young, ambitious, and eager to justify himself.

"What does it matter?" said he. "I am weaving, and weaving rapidly. True, there are knots, broken threads, and some vacant holes, but what of it? This will be something new; at least it will be different!"

"So on he went, more heedless and reckless than ever. The end was jazz.

"Jazz started at a time when the world was tottering from cannon roar, when human life flowed out in blood-red streams in No Man's Land and in the trenches, when propaganda of hate was at work on every side, when sensationalism was the soothing song of eventide. Such was the cradle into which jazz was laid at birth, and such was the environment under which it was reared, until it became the overgrown, spoiled child that extracted his toll from every part of our nation.

"It is sensationalism itself, and a public surfelting on jazz is like the drunkard reeling in his drunkenness, but making his way toward the bar for another glass. The continuous beat and blare of the jazz band,

together with the thump, thump, thump of feet and drums, consciously or subconsciously arouses the instincts of barbarism and brutality.

"What is the result?"

"The public demands thrills. I need not here mention the crook drama and the bloodcurdling mystery plays advertised in our theatres, nor the sensational fiction displayed at our news-stands throughout the country. The exaggerated interest taken in prize fights is another symptom of sensationalism. There is a marked decline in sexual morals. Persons blind themselves to the virtue of moderation, and make, as it were, a hobby of their sexual passion, entirely dissociating it from the elevating influence of love. It is this lack of moderation, this over-emphasis of the sex nature, this wrong attitude toward it, for which jazz is responsible."

Never before in the history of the world have there been such wonderful opportunities for educating the people and giving to them a culture which would be a real blessing to them. But these unprecedented opportunities have been seized upon by Satan and his emissaries for the purpose of degrading mankind and thwarting the efforts of God's servants to develop in man a love for that which is true and lovely and beautiful.

The Saviour's admonition—"Take heed what ye hear" (Mark 4:24)—is good advice to follow in these days when the very air we breathe is contaminated day after day with a jargon of discords which tends to demoralize and degrade all who listen to them.

Somehow, Satan has deceitfully captivated the minds of men, so that the inspiring music which God has provided for our uplifting has come to be popularly regarded as "highbrow," and is actually despised and ruled out by many who ought to know better. Through listening to the rubbish which comes over the air so frequently, tastes become perverted, and men learn to love that which they should despise, and to despise that which they should love and appreciate.

In his work entitled "Music, Health, and Character," Dr. Savill says: "Rightly used, music can be employed to improve the health, to increase the working capacity, to provide companionship, to strengthen the character, and enrich the mind." This same authority condemns in strong terms the ill effects of cheap literature and the cinema. "The mass of cheap books and papers and cinema pictures," he says, "fill up every minute of leisure, and leave no time for individual thought. The average man becomes incapable of knowing an original thought, or feeling a genuine emotion. . . . The average brain becomes like a photographic plate, covered with layer upon layer of rapid and perishable impressions; originality and reasoning power are stunted and finally killed. . . . In the lives of many, religion or other vivid idealism has ceased to function, and a great love has never come their way. For such individuals music is one of the factors by which . . . a creative emotion may be evoked. Of the several powerful influences capable of bringing about the desirable stilling of inner strife, music is one of the most potent. Great music unifies the personality, it can inspire to action as can a noble religion, or a great love. Music can harmonize the warring of faculties, and guide into one channel the scattered aims and conflicting impulses of the undisciplined personality. More subtly, more

rapidly, more completely than any other agent which produces intense or high emotion, music can bring about a complete change in the mental attitude. . . .

"In the battle of life youth has need of every available aid to keep aloft the flag of pure idealism. In the training of the subconscious to the appreciation of rhythm, both in literature and music, lies the solution of the problem of how best to implant a distaste for the vulgar and superficial recreation and the debased branches of art which are so prevalent in the modern civilization of a crowded city life. Of all the higher agencies which exclude the attraction of the petty and the commonplace . . . music is the most impersonal and the most mysterious in its action."

"It is worthy of note," says another authority, "that the deepest religious emotion finds its utterance in what even the most scholastic musician would call the best music. To put it in another way, 'namby-pamby' music usually means namby-pamby religion; noble music means pure and noble religion. So much is this the case that I have no hesitation in saying that one of the reasons, possibly one of the great reasons, why religious missions and revivals have so short-lived an effect is the badness of their music."—"The Nature of Music," page 243.

May the Lord help us to develop to the utmost the musical talents with which God has endowed us, and to use those talents for the uplift of our fellow men and for the extension of the kingdom of heaven.

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Extracts from Pastor Minchin's American Diary

June 27. At 4.40, with Brethren Votaw, Religious Liberty secretary for the General Conference, and Brother Staples of South Africa, I left by train for Orlando, Florida, where we will attend the camp-meeting. It is nearly 1,000 miles, but in a fast air-conditioned train we do the journey in nineteen hours. The train has seventeen carriages, but that makes no difference to our speed.

June 28. We arrived safely at midday in this beautiful place. Florida is noted for its holiday attractions. It is wooded with pine trees mostly, and is covered with 30,000 small but extraordinarily beautiful freshwater lakes, which are fed by springs. We motored out to Forest Lake Academy, where the camp is being held. A large auditorium has been erected behind the academy as a permanent building for camp-meeting purposes, and seats about 2,500. On Sabbath they expect 3,000 to be present, including children.

June 29. A splendid spirit prevails at this camp. The people are friendly, and an earnest reaching out to the Lord is evident. Pastor Hackman, the acting president, is a godly man and is giving a fine lead. I am happy to associate with Pastor Lauda, the Union M.V. secretary, who is also a fine Christian man. It has been a day of blessing for all.

This evening a brother took us for a car run to a place where a river comes out of the ground and commences its course to the sea. There are a number of such wonders in Florida.

June 30. I spoke to the youth this morning and in the tabernacle this afternoon. Great interest has been aroused in our work in Australasia. One lady said to

me, "Are you a native of Australia?" I replied, "Yes." Then turning to a friend she exclaimed, "Isn't it wonderful! I have now seen a native of Australia. I have heard about them, but I have never seen one before."

Brother W. H. Anderson, after fifty years of mission service in Africa, is thrilling the youth and juniors with stories of missions, including adventures with lions. He is a grand old man and one of God's warriors.

July 1. Another busy day. I spoke several times. This evening the Drs. Kress took me home in the car for tea. They have retired down here. They were so happy so entertain me, and talked about Australian friends and the early days. They gave me a book they have written on their life's experience. They are truly a wonderful couple and God's true children.

July 2. Brother Anderson and I left today and took the train for Jacksonville, and Huntsville, Alabama, where we are to attend a coloured camp-meeting.

July 3. We visited our Southern Missionary College near Chattanooga, Tennessee, today. Brother Ludgate, one of the Bible teachers and an Englishman, entertained us and showed us over this splendid institution, so beautifully situated on a 1,000-acre estate of lovely hills, valleys, and woodlands. The college is about the size of Avondale. We came to Huntsville tonight, a city of about 38,400 people, the centre of a rich farming area. The country is green and wooded, with numerous streams.

4th. A coloured brother came in early and took us out to the coloured camp-meeting at Oakwood College, where about 800 Negroes are encamped. They have their own conference, run by their own men, their own college which gives degrees, and their own camp-meeting run entirely by themselves. Brother Anderson and I took meetings for them. It was a unique experience. It was heart-warming, but at times I was nearly put off my subject by their interjections—"Amen, brother," "That's the eternal truth," etc. At one time there was a disturbance in the meeting, when a small snake wriggled into the tent. When the older folk saw it was nothing much, they called out to me, "Go on, brother; preach the Word!" So I obeyed. It was wonderful to hear them singing their spirituals; they put some on especially for me. It is difficult to describe the fervour and effectiveness of their singing. Many of them close their eyes, put their heads back, open their mouths, and just pour out their heart's adoration. I can still hear them singing:—

"When the saints go marching in,
Oh, I want to be in that number
When the saints go marching in."

This afternoon I heard a coloured teacher from the college, who has her B.A., give the finest talk on "Purity" to our young people that I have ever heard in my life. Tonight Brother Lauda and I told stories to about 140 dark J.M.V.'s around the camp-fire.

6th. I have had a grand day at the Southern Missionary College, and was glad of the privilege of addressing nearly 400 people in the worship hour and again in the afternoon. The folk are very interested in the work in Australia, and after

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AUSTRALASIAN RECORD

Official Organ of the
AUSTRALASIAN UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS

Editor: - - - A. G. Stewart

Single Subscription, per year, post paid - 5/-
Order through your conference office, or
send direct to the Signs Publishing Co.,
Warburton, Victoria.

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

Advertisements approved by the Editor
will be inserted at a charge of 2/6 each.

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

WEDDING BELLS

THOMSON-PRICE.—In the evening of August 15, 1946, the Fremantle church, W.A., was prettily adorned with flowers and ferns, and filled to overflowing by relatives and friends. It was the occasion of the marriage of Shirley Boyd Price to Alec Charles Thomson. The bride, who is the daughter of Brother and Sister E. E. Price of Fremantle, was up to the time of her marriage employed in the Perth office of the S.H.F. Company. The bridegroom, whose parents are Brother and Sister F. C. Thomson of Kadina, S.A., is a young evangelist doing successful work in this conference. May the richest blessing of God rest upon them as they continue in God's service together. E. E. Roenfelt.

LITSTER-CHASELING.—Spring blossoms gaily decorated the Warburton church on August 7, 1946, for the wedding of Clyde Litster and May Belle (Betty) Chaseling. Sunshine and the presence of many friends of the happy couple helped to make the event a bright spot in the routine of this busy centre of God's work. For some years Betty, with her mother and sister, has been connected with the publishing house. Clyde is the son of Mr. Chas. Litster, and a nephew of our esteemed secretary of the Victorian conference, Mr. W. R. Litster. The loving wishes of this large community of fellow believers go with these young people as they set up their new home as another witness for the Christ whom we all love and serve. R. P. Brown.

THORPE-SMYTHE.—The call to war which sent many of our boys hurrying northwards, ended happily for Wilfred John Thorpe and Doris Elizabeth Smythe on the occasion of their wedding in the evening of August 13, 1946. The Queensland Albion church had been beautifully adorned with flowers for the event. The bride is the second daughter of Brother and Sister Smythe of Townsville, and the bridegroom is the son of Brother and Sister Morton Thorpe of Ferny Grove, Brisbane. Many friends and relatives were present at the church and afterwards at the reception, where numerous good wishes were expressed and God's blessing invoked upon Brother and Sister Thorpe as they set out together on life's journey.

R. A. Greive.



"He who stood beside the sorrowing mother at the gate of Nain, watches with every mourning one beside the bier."

COLDSTREAM.—At the tender age of six weeks the life of Marjorie Elizabeth, infant daughter of Mr. and Mrs. W. J. Coldstream of Norsewood, New Zealand, ebbed away on June 30, 1946. She leaves two little brothers and one little sister as well as her parents. As we laid her to rest in the Dannevirke cemetery, the minds of those present were pointed to the glorious resurrection day when angels will restore this babe to her mother's arms, clothed in the bloom of immortality. E. F. Giblett.

WATSON.—Naomi Valma, daughter of Mrs. F. M. Watson, of Belgrave, Victoria, passed quietly to her rest in St. Vincent's Hospital, Melbourne, on August 8, 1946. Her illness had developed over a period of years, but she always had a smile to greet the visitor and never a word of complaint escaped her lips. The last few weeks of life found Miss Watson turning her attention to the spiritual preparation so essential to meet the Lord at His second coming. She claimed God's pardoning grace and went to rest in calm assurance of His acceptance. At the graveside words of comfort and hope were spoken to the sorrowing relatives and friends, who were directed to the glad reunion day. H. W. Hollingsworth.

KEELE.—Arthur James, passed peacefully away on August 25 at his residence, 23 Bruce Street, Preston, Melbourne, at the age of seventy-eight years. Some years ago he attended an evangelistic mission we conducted in High Street, Preston, and identified himself with the message. His health for some few months past has been very unsatisfactory. Loving hands of the faithful wife and daughter ministered to his needs until the end came. To his loyal wife, Charlotte Frances, his daughter Valda, and his son Arthur we extend our very sincere sympathy. The service at the home was conducted by Pastors J. Thompson and H. Hollingsworth, while at the graveside the service was conducted by the writer. In the Preston cemetery we laid him to rest "until the day break, and shadows flee away." E. G. Whittaker.

MOULTON.—Sister Helen Moulton, much loved by our church members in the districts surrounding her home at Bridgetown, West Australia, was called to her rest on July 24, 1946, after reaching her ninety-first year. She was born at Serpentine in 1855, and was the daughter of the late John Giblett who settled at Manjimup in 1862. With her sisters Emma and Eliza and her brother Jesse, she embraced the advent message in 1903. She will be greatly missed by her four daughters, and she also leaves nineteen grandchildren and seventeen great-grandchildren to mourn their loss. To these we extend our sincere sympathy, at the same time feeling assured that in the day of reckoning she will hear the grand commendation, "Well done." We trust that this hope will console every heart until the day breaks and the shadows flee away. C. R. Southwell.

MOSS.—Born in Kent, England, in 1853, George Edward Moss fell asleep in Jesus after a few weeks of indifferent health at his home in Wahroonga, N.S.W., at the great age of ninety-three years. In 1876 he came to Australia. He was a sailor, policeman, and a railway employee. It was this last occupation that brought him to the town of Harden. In 1913, just after his retirement, he became a Seventh-day Adventist through the work of Pastor Brittain. From that time his energies were given in active Christian service, mainly delivering the "Signs of the Times," and also he was largely responsible for the neat little church representing our denomination in that town. Eight years ago he went to live in Wahroonga, where he died on August 15, 1946. The casket was brought to Harden, where a service was held prior to leaving for the cemetery on the hill overlooking the town in which he was so well known and respected for his upright Christian character. To Sister Moss, his daughter Dorothy, and other members of his family we extend deepest sympathy. J. A. Charlton.

STAFFORD.—Aged sixty-six years, Brother Charles Stafford passed away after a short illness on August 4, 1946, at his home in Cooranbong. About thirty-five years ago he accepted present truth under the labours of Pastor A. Smart at Horsham, Victoria. Three years later he married, and in 1915 came to Avondale as a student. That year a call was made for missionary colporteurs to go to India, and he was one who was accepted; so late that year he and his wife sailed for the mission field. In pioneering in these regions he worked beyond his strength, and in three years, broken in health, he returned to the homeland. He then engaged in evangelistic work in the Victorian Conference, but after several years deemed it essential for his health to take up farm work. When his children were of an age, he sold up his farm and returned to Avondale, so that they might have the advantage of the higher Christian education. Brother Stafford leaves his wife, his daughter, Mrs. G. Southwell of Geelong, and his two sons, Calvin of Taree and John of Wahroonga, to mourn their loss, all rejoicing, nevertheless, in the blessed hope. We laid him to rest surely trusting that we shall meet him again on the resurrection morning. H. B. P. Wicks.

An amount of £4, anonymous tithe, is gratefully acknowledged by the treasurer of the South N.S.W. Conference.

WANTED TO BUY URGENTLY: An orchard or dairy farm (not more than thirty cows) somewhere north of Sydney. Reply to "Dairy," Union Conference, Wahroonga, N.S.W.

STAMPS! STAMPS!—Used stamps, especially Peace Issues, urgently required. Help rehabilitate our Island Mission Work. Address "Mission Stamps," Box 1231, Christchurch, New Zealand.

SIGNS! SIGNS!—Used "Signs of the Times" wanted urgently for mission work, any quantity provided clean. Postal rate, 1d. every six ounces from Australia; 1d. every eight ounces within New Zealand. Address W. A. Stewart, Box 1231, Christchurch, New Zealand.

"Truly great men are invariably modest. Humility is a grace which sits naturally upon them as a garment."

BREVITIES

Towards the end of August Dr. Russell Branster left Sydney by air for Fiji, to join the Temporary Colonial Medical Service. Mrs. Branster will follow later.

After a two-day air trip from Fiji, with her two children, Sister Wilma Rowe, widow of the late Brother John Rowe, arrived in Sydney on August 31, and is at present staying with her parents, Pastor and Mrs. F. A. Allum of Wahroonga.

Among recent staff changes at the General Conference, we notice that Pastor H. M. Blunden has been elected a field secretary of the General Conference and chairman of the North American Radio Commission and the International Radio Commission.

Recently it was announced that we expected to have the services of Pastor R. S. Joyce of England for this field; but a subsequent letter from him advises us that he has accepted a call to the United States and therefore will not be coming to Australia.

A group of our U.S. servicemen in Assam induced an Army chaplain to lead them week by week through the Voice of Prophecy course in Bible study, and as a result the chaplain has apparently taken his stand for practically every truth for which Adventists stand.

We wish to thank sincerely all who have forwarded parcels of postage stamps to us for sale for missions, and take this opportunity to invite others to join us in our missionary enterprise, by forwarding their used postage stamps to: Pastor L. J. Kent, Home Missions Secretary, North N.S.W. Conference, Box 27, Hamilton, N.S.W. (Pastor Kent has made a worthwhile sum from the stamps received and has promised a report very soon.—Editor.)

Pastor Minchin's Diary

(Concluded from page 6)

each meeting I was besieged with people who wanted to talk and ask questions.

9th. We arrived at Chicago early today and caught the Santa Fe Chief, the streamliner which is carrying me to Los Angeles, clear across U.S.A. in forty-four hours. In the brief time I had I toured around this great industrial city of three and a half millions of people located on the west shore of Lake Michigan. It claims to be the railway centre of the world; its forty-one railway lines comprise more than one-third of the railway mileage of the country. One hundred years ago Chicago was a country town; today it is the world's fourth city. I took a ride in one of the overhead railways, which look so amusing built right above some of the main streets. The parks adjoining the lake are very beautiful.

Our train, consisting of seventeen carriages and pulled by giant 5,400-horsepower diesel locomotives, left a minute after noon, and we are now speeding through gloriously green farmlands and prosperous towns. It is impressive that so far inland there are such evidences of

agricultural and material wealth. We passed through the State of Illinois, part of Iowa, and into Missouri. We crossed the famous Mississippi River and new eight-span steel bridge.

10th. This morning when I awoke and looked out of my window, I noticed that the country was flatter and not so green. The cornfields were not so numerous, and I was reminded more of inland Australia. However, we later saw mountain peaks in the distance, and we could tell by the slower pace of our train that we were climbing toward the Rocky Mountains. We entered Colorado, another state rich in mineral wealth and sometimes called "The playground of America." This state has forty-seven peaks more than 14,000 feet above sea level and 1,000 peaks above 1,000 feet. The country became more rugged and barren looking, made worse by a prevailing drought. We crossed into New Mexico and soon reached the highest point on the Santa Fe lines, 7,622 feet



above sea level. This pass was made famous in the history of the West in the days of covered wagon caravans.

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Harvest Thanksgiving, Masterton, New Zealand

A. G. RATCLIFFE

A day long to be remembered by the Masterton church members was the 1946 Harvest Thanksgiving service.

The last rays of the Friday sun splashed through the little church window to find in God's house an artistic display of the bounties with which He had blessed His children. Yes, the earth had yielded her harvest again, and to the God of the harvest His people were rendering thanks.

A delightful musical programme had been arranged by Brother and Sister Tagg and family, along with some guest artists. As the hour for the afternoon service came round, many friends also gathered with us, filling the church to capacity. The heart of each one was greatly blessed, and never again do we want to miss the blessing of a Harvest Thanksgiving service.

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DONATION TO MONAMONA

One of our members in Adelaide who obeys the injunction not to let the right hand know what the left hand doeth, sends this note accompanied by £10: "After reading a 'Visitor's Impressions' of the Monamona Mission in your issue of August 26, I feel it my duty to send a donation to assist that beautiful and wonderful work, in transforming the lives of the natives. God bless them all."

An Old Friend Writes

With her request that her "Record" address be changed to Montebello, California, Miss L. M. Gregg makes these comments:—

"I have always had access to the 'Record' since I left Australia many years ago, and would miss it very much if I could not see it.

"We greatly appreciated meeting the Australian delegation to the recent General Conference Session, but saw so little of them. They realize better now what the Yankee rush is, I think.

"I suppose you do not appreciate some of the actions taken, but believe it will be for the best interests of the work to make these changes. We hope to send some good men to you in exchange.

"Trusting all have reached home safely and enjoyed their visit to this country, and that the work is onward."

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Farewell to Australia

E. J. JOHANSON

It is almost nine years now since we returned to the homeland following our twenty years of service in China and the Far East; and a very happy nine years it has been.

As the time approaches for our departure, to take up our appointment to the General Conference office, memories crowd in upon us—memories of friendships formed and of happy associations, especially in South Australia, South New Zealand, and Warburton,

where we have laboured. We have appreciated more than we can say the kindness we have received at the hands of our brethren and sisters wherever we have been privileged to labour. If our work has been effective in any way it has been their co-operation and support which, under God, has made it so.

And now the time has come to say goodbye. As we leave loved ones and friends and go into an entirely new environment, we do so with a measure of sadness and yet in the confidence that God is leading, and that His hand will continue over all.

As my wife and I, with our three youngest children, once again leave the home shores, it is with the prayer that God's blessing and presence may continue with His work and His people in the Australasian field. Our interest will not be lessened because we are away. Soon the work will be finished, and we look forward to sharing with all of God's people here and everywhere in its final great triumph.

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Comrades in Service

(Concluded from page 4)

In the season, Master Comrades do much practical camping, but in the winter we are able to bring a camp inside. A large tent was rapidly erected, and happy memories came back as we sat round the glowing camp-fire and sang songs and choruses, and listened to stories.

But we must not forget that Master Comrades take care of their health by not keeping late hours, so first blinks brought our happy and profitable social evening to a close.