



CHRISTIAN

Leadership

★ Harold Shryock, M.D.

THESE ARE AN INCIDENT in the early experience of Solomon that strikes a responsive chord in the heart of every individual who is called to bear responsibility in the Lord's work. When Solomon was chosen to be king of Israel he felt that his own judgment and ability were insufficient to meet the demands. It was at this time that he prayed, "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this Thy people, that is so great?" 2 Chron. 1: 10.

It is this "wisdom and knowledge" and the ability to "go out and come in" that builds for Christian leadership.

The Apostle Paul possessed those qualities that fitted him for leadership in his work among the early Christian churches. In searching for the secret of his ability, we find that it depended, in large part, upon his strong motivation for the work with which God had entrusted him. He possessed a clear sense of direction. He was interested in only those things that contributed to the success of the gospel programme. He explained, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14.

The first requisite for Christian leadership, therefore, is a strong sense of direction by which the individual espouses a single purpose. When he has really covenanted, "This one thing I do," others, taking note of his sense of direction, will join him and willingly devote themselves to the project he represents.

The development of Christian leadership requires confidence in the enterprise that one has undertaken. The Apostle Peter possessed this confidence in the gospel enterprise. He wrote, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." 2 Peter 1: 16. Even though you and I were not "eyewitnesses," as was Peter, we have had abundant evidence of the fulfilment of the "more sure word of prophecy," which leaves no excuse for doubting.

Sanctified self-confidence is as necessary to the development of Christian leadership as is confidence in one's enterprise. As workers for the Lord, we dare not trust ourselves as self-sufficient, but by taking full advantage of the promises for divine help, we can face every challenge without timidity. Only as we manifest this sanctified self-confidence can we expect others to co-operate.

I recall a young man who was elected to the presidency of his class by a decisive majority vote. In spite of the assurance that should have come from the knowledge that his class members trusted him for this important position, he lacked confidence in himself. The natural result followed. His administration failed, not because of subversive elements within the class, but because of his lack of confidence in his own ability.

But in the Lord's work, as in other enterprises, the final results are not accomplished by single-handed effort. Our conference organizations depend upon the combined efforts of many individuals. The success of our institutions depends upon smooth-running organization in which many individuals co-operate. The success of our mission enterprises depends upon the co-operation of our total church membership.

In order for such enterprises to succeed, there must be mutual confidence—confidence in leaders and confidence by the leaders in those who are working with them. A successful leader finds means of indicating that he is confident of the full co-operation and loyalty of those who are working with him. Confidence inspires confidence.

The development of Christian leadership requires a basic understanding of human nature. The leaders of industry are usually chosen from those who have come up through the ranks. Such a man has ability in dealing with employees because he understands their problems and is sympathetic with their situations. In matters of leadership within the church we can do no better, in this connection, than to emulate the Master. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16. Just as we cheerfully trust the Master's leadership because He has been through experiences similar to ours, so in our dealings with humankind we will do well to be particularly sympathetic in our understanding of human problems.

A Consistent Way of Life

Christian leadership requires a consistent way of life. Ability in leadership cannot be put on like a garment to satisfy the occasion. It depends upon permanent traits of character by which one becomes known for his constancy.

The personal traits on which leadership depends include the consistent exercise of good judgment, consideration for others, courtesy, personal neatness, and self-con-

trol under provocation. "A pleasant and amiable temper, blended with a firm principle of justice and honesty, will make you a man of influence. . . . No one else can lessen our influence as we ourselves can lessen it through the indulgence of uncontrollable temper."—"Testimonies," Vol. IV, page 367.

Frankness is also a personal asset. Persons appreciate having their questions answered in a straightforward manner. Devious statements tend to confuse and bewilder. But clear, simple explanations are always best received. When it falls to your lot to administer counsel, the kindest method is to speak frankly, but do not be blunt or harsh. A kindly tone of voice and an adequate explanation of the need for counsel are the best that can be done to soften a difficult message.

Attempts to circumvent the issue or to speak in figures of speech are a poor substitute for tact and sympathetic consideration. The successful leader has the ability to present the truth frankly without danger of double interpretation.

Still another trait that contributes to Christian leadership is the ability to take things in stride, without appearing ruffled or unduly exercised. We call this equanimity. Parents find, in dealing with their children, that this is a great asset. A child is a keen observer and learns a great deal by watching his parents' reactions. If a parent lacks equanimity and expresses undue surprise at the child's actions or statements, his influence with the child is thereby weakened.

So, in dealing with human nature at large. The person with equanimity can maintain his composure in spite of surprises and emergencies. It may be that his internal responses are not so calm and well organized as they may seem to be externally. The fact that he appears to retain his composure, however, is definitely to his advantage in dealing with others. Equanimity inspires confidence. It indicates that the individual's responses are based on serious thought and good judgment rather than on impulses of the moment.

Shall We Dance?

F. A. MOTE

Australasian Division President

The question has been asked, Is it right and proper for Seventh-day Adventist young people to take part in the square dance or in any kind of dancing? In other words, does the Seventh-day Adventist denomination approve of dancing? It is my purpose in this brief article to quote a few statements from the Spirit of prophecy which should serve as guiding principles for those of us who believe in following the Word of God so as to be ready to live with our Saviour throughout eternity.

"Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which will not taint or corrupt the morals."—"Counsels to Parents and Teachers," page 335.

"There is a distinction between recreation and amusement. Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigour to the earnest work of life. Amusement, on the other hand, is sought for the sake of pleasure, and is often carried to excess: it absorbs the energies that are required for useful work, and thus proves a hindrance to life's true success."—"Education," page 207.

While we as Seventh-day Adventists believe that it is right and proper to make provision for wholesome recreation, yet there are certain amusements in which it is dangerous for us to take part.

"There are amusements, such as dancing, card-playing, chess, checkers, etc., which we cannot approve, because Heaven

condemns them."—"Messages to Young People," page 392.

In this short quotation we have a direct answer to our question, Shall we dance? This is the counsel that is given to us from the pen of inspiration, therefore we as Seventh-day Adventists have very explicit counsel which causes us to understand that it is not right for us to take part in any form of dancing.

"The true Christian will not desire to enter any place of amusement or engage in any diversion upon which he cannot ask the blessing of God. He will not be found at the theatre, the billiard hall, or the bowling saloon. He will not unite with the gay waltzers, or indulge in any other bewitching pleasure that will banish Christ from the mind.

"To those who plead for these diversions, we answer, We cannot indulge in them in the name of Jesus of Nazareth. The blessing of God would not be invoked upon the hour spent at the theatre or in the dance. No Christian would wish to meet death in such a place. No one would wish to be found there when Christ shall come.

"When we come to the final hour, and stand face to face with the record of our lives, shall we regret that we have attended so few parties of pleasure? that we have participated in so few scenes of thoughtless mirth? Shall we not, rather, bitterly regret that so many precious hours have been wasted in self-gratification, so many opportunities neglected, which, rightly improved, would have secured for us immortal pleasure?

"It has become customary for professors of religion to excuse almost any pernicious indulgence to which the heart is wedded. By familiarity with sin, they become blinded to its enormity. Many who claim

to be children of God gloss over sins which His Word condemns, by linking some purpose of church charity with their godless carousals. Thus they borrow the livery of heaven to serve the devil in. Souls are deceived, led astray, and lost to virtue and integrity by these fashionable dissipations."—"Messages to Young People," pages 398, 399.

Among other harmful amusements, the Lord has given strict and implicit counsel to the remnant people of God in regard to dancing and theatre going. All social gatherings of Adventist young people should be carefully planned, and the cheap and frivolous should not be introduced into the programme. Church workers and officers should make proper plans for the recreational activities of the youth. Let us continue to hold high the standards of our church.

The World-wide Prayer Circle

FREDERICK GRIGGS

The Archbishop of Canterbury, into whose church membership the work of John and Charles Wesley was making large inroads, is reported to have said, "I do not fear the eloquence of John Wesley nor the hymns of Charles Wesley, but that which does fill me with alarm is that insignificant class prayer meeting where every one takes part."

"None of us liveth to himself." Rom. 14: 7. The Apostle Paul applied this to church organization and work in his first letter to the Corinthians. The church represents the body of which Christ is the head. Every member of the body is dependent upon every other member. "The eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you." We want to neither rejoice nor sorrow alone. "A trouble shared is a trouble halved." Said the shepherd who had found his lost sheep and called his friends together, "Rejoice with me."

This unity of faith is nowhere manifest more than in the prayer circle. Said our Saviour:—

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them."

There is no stronger promise in Holy Writ than the one here given. It is repeated for emphasis.

Gatherings for Prayer

The weekly Sabbath church meeting and the prayer meeting are not the only places where friends are to meet for prayer. Whenever two or more have a common cause for prayer it is of great value for them to unite on regular occasions in earnest prayer. But such occasions for prayer may arise when there is not a common cause, but when only one feels the need of divine help.

Several mothers in a church of which I was once a member met every week to

present their Christless children to God, asking for His converting power to touch their hearts. God heard, and granted their petition. There is perhaps no group of persons to whom God endeavours to give an affirmative answer more than to those parents who seek Him for the salvation of their children.

The fifth commandment, charging children to be obedient to their parents, makes it incumbent upon parents to pray for and teach their children to be obedient to their heavenly Father. Then it follows as day the night that they will obey their parents. Said Moses to the children of Israel before his departure:—

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7.

"And I will save thy children." Isa. 49: 25.

When Parents Pray

Of all reasons for prayer groups, none is greater than for our children. I often think of my father's prayers for me. I happened to overhear them on two occasions accidentally. He never knew that I heard him pray for me. Those prayers went far toward holding me in the Christian faith when I was wavering.

Every home should be a prayer circle. Father, mother, and children should daily unite in study and prayer for the soul welfare of their home.

In addition to the subjects of prayer for which different homes meet to pray, we may well consider of chief importance the advance of the gospel into all lands.

"Pray ye . . . the Lord of the harvest, that He will send forth labourers into His harvest." Matt. 9: 38. This missionary prayer is one of the most important commands Christ gave to His followers. Just before His ascension He said to them, "Go ye into all the world, and preach the gospel to every creature." The world is twenty-five thousand miles in circumference, and is populated by more than two thousand million human beings. Missionary enterprises are founded on Christ's Word, "Pray ye therefore the Lord of the harvest, that He will send forth labourers." Said S. J. Gordon, "Prayer puts one into direct, dynamic touch with the world." And says another, "He who embraces in his prayer the widest circle of his fellow creatures, is most in sympathy

with the mind of God." If all Christians would only unite in prayer for those who know not God, who perhaps have never heard of Him, how soon might multitudes be fastened to God's everlasting love!

Praying for Mission Lands

To be of real value, prayer should be intelligent. In praying for different peoples in different lands of the world who know not God, one would do well to study the map of the world. Let us imagine a prayer circle formed from representatives of different families who make a study of a mission land, and upon the information thus gained unite in prayer for the people of that land, that the Lord of the harvest will not only work upon the souls of them who do not know God but will send reapers into that field.

These groups who meet to pray for those who live in lands where the gospel is not taught, must by faith see and feel their need. "Lift up your eyes, and look on the fields; for they are white already to harvest," said our Saviour (John 4: 35). The burden of our prayers comes to rest upon our hearts with an impelling, holding force. It, of course, is not expected that all Christians should go to mission lands, but it is expected that every Christian shall obey the command of the Saviour, and concern himself with and pray for the great heathen world, that the Lord will make it responsive to the gospel and send to it ministers of salvation. A world-wide prayer spirit will produce world-wide soul-winning results. It will not be "send my brother" or "send my neighbour," but it will result in the prayer spirit of Isaiah, "Here am I; send me."

Although every Christian cannot leave his home and devote himself to work in a heathen land, all can pray "the Lord of the harvest, that He will send forth labourers into His harvest."

The soul-winning results of prayer circles in which all Christians in the world regularly meet and pray for those who know not Jesus Christ, their Saviour, would most truly be immeasurable. We work with God when we pray. God's Spirit goes through our prayers to those for whom we pray. The mightiest power on earth is prayer. Of all social gatherings, the prayer circle can be made the most enjoyable and helpful. Said the poet:—

"More things are wrought by prayer
Than this world dreams of. Wherefore,
let thy voice
Rise like a fountain for me night and
day.
For what are men better than sheep or
goats
That nourish a blind life within the
brain,
If, knowing God, they lift not hands of
prayer
Both for themselves and those who call
them friends?
For so the whole round earth is every
Bound by gold chains about the feet of
God."
way

—"Review and Herald," 23/7/53.





Around the CONFERENCES

Degree Work at Avondale

L. H. TURNER, M.A., Dip.Ed., Ph.D.

A few months ago it was reported that the Australasian Missionary College has become a remote campus of the Pacific Union College in America, and that as a result of this affiliation, the degree of Bachelor of Arts in Theology will henceforth be conferred upon our ministerial graduates. Since our last report, the officers of both colleges have been studying the problems that arise out of such a project, and though our plans are still somewhat in a state of flux, we are anxious to keep our young people informed as developments take place. Hence this rather tentative report:—

Co-ordination of Courses

Plans have been made to integrate the work of the present course leading to the Licentiate of Theology with the new course leading to the Bachelor of Arts in Theology. Young men who are graduated Licentiates of Theology may complete their Bachelor of Arts degree by an additional year's work, and we expect that the first degrees will be conferred in November, 1954.

Enlarged Teaching Staff

By February, 1954, Dr. G. L. Caviness, Dean of the Summer School and Head of the Department of Modern Languages at Pacific Union College, and Pastor W. T. Hyde of the Department of Theology, will be attached to the Avondale teaching staff. These men will represent Pacific Union College at Avondale, as the Australian college begins to operate under the charter of Pacific Union College.

Entrance Requirements

A student who has passed the New Zealand university entrance examination, or who holds a Leaving Certificate, or a Queensland Senior Certificate, is eligible to commence on the college course leading to the B.A. degree. Those who hold a denominational Secondary School Certificate are also eligible to commence upon this work. Work of a high school standard will be provided at Avondale for those who wish to complete their preliminary education.

Units of the Course

Although the details of the course have not yet been finalized, we feel that we know enough of the general shape of things to say that the course will probably consist of the following units:—

Freshman—First Year: Bible Survey, English I, Greek I, Science and Mathematics, Fine Arts or Applied Arts.

Sophomore—Second Year: Major and Minor Prophets, English II, Greek II, Ancient History, Public Speaking.

Junior—Third Year: Life and Teachings of Jesus, Evangelism, Hebrew, Christian Evidences, Medieval and Modern History.

Senior—Fourth Year: Biblical Theology, Art of Preaching, New Testament Epistles, Church History, General and Educational Psychology.

Young people who are interested in a teaching career will be glad to know that we are planning to offer a course leading to a Bachelor of Arts degree in secondary education. This degree will prepare students to teach in our secondary schools. It is hoped that students who graduate from our present Normal Course may be able to complete their degree requirements by a further two years' study. However, our plans in this matter are too nebulous at present to warrant a more detailed report, but further information will be released in the near future.

It should also be stated that in our enthusiasm for new departures, we have not forgotten that there are many young people who are interested in neither preaching nor teaching. The college will continue to offer courses to meet the varied vocational needs of this group: The Secretarial Course, which may be completed in one year by those who have finished the third year of high school; the Teachers' Course which may be completed in two years after the Leaving Certificate has been gained; the Accountancy Course; the Building Construction Course; the Home Science Course; the Art Course; and the Music Course, all of which require about two years' work. In addition to all this, the college provides classes which prepare students for the New South Wales Leaving Certificate.

We hope that all those who are interested in these plans will have no hesitation in writing for more information, and that they will avail themselves of the opportunity of qualifying at this centre of Christian education.

As I Saw It

HEATHER M. PARMENTER

It was a cloudless day of brilliant sunshine. Everybody was happy. Even the birds seemed to be awake earlier than usual to announce the birth of the day. Yes, this was the day for which we had waited and prayed, and we were determined to make it a day of days.

Why all this excitement and fuss? Didn't you know? Haven't you heard? Why! we thought that everyone knew that the new Spotswood S.D.A. church

(Vic.) was to be officially opened today. Yes, after fifty-four years of battling along in halls we have a new church building of which we feel proud.

Let's step inside and look the building over before all the people come.

The porch is nice and roomy, and did you notice the plate-glass partition arranged so that mothers can see the speaker and enjoy the service while minding their little ones? Now we are in the body of the church. Notice the colour scheme. White ceiling, blue walls toned into a cream dado, and then blue curtains and trimmings, with a beautiful blue carpet to match. The pews make provision for the seating of 150, but I think there will hardly be standing room today. The dome-shaped, spacious rostrum, beautifully symbolizes the spirit of worship and, of course, new members can be baptized right here in our new baptistry. Now step out with me to the back of the church. We have made one large room that can be divided into two by a set of folding doors. The ministers' prayer room is at the side of the rostrum.

I think we had better go back to the body of the church now, so that we will be sure of a seat. How quickly the church has filled up! Look! The ushers are putting chairs up the aisles and there are extra forms in here already. There will be quite a few who will not even be able to get past the porch.

Well, the official opening service is over. Every one of the ninety minutes was packed with interest. The choir and musical items arranged by Brother Bernard Foster were most enjoyable. The speeches, too, were short and to the point. I think all were agreed that the words of the mayor were very fitting. It was the most pleasant experience that had come to him in his twenty years as councillor, he said. I think he meant it, too. Pastor T. C. Lawson, president of the Trans-Commonwealth Union Conference, gave a fine address on "Why Another Church in This District?"

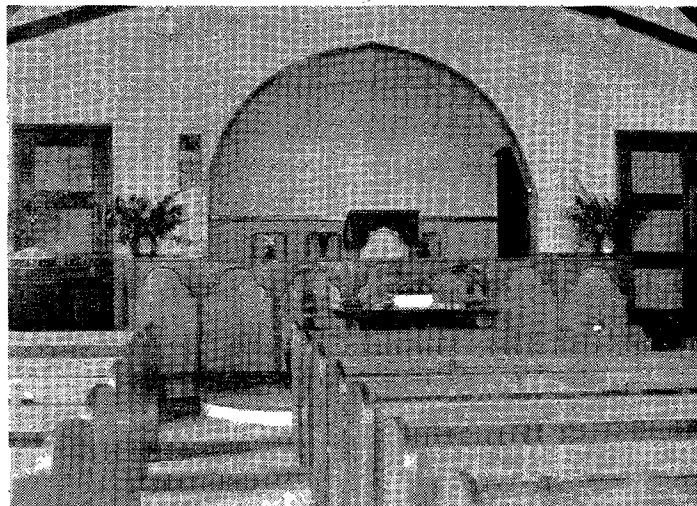
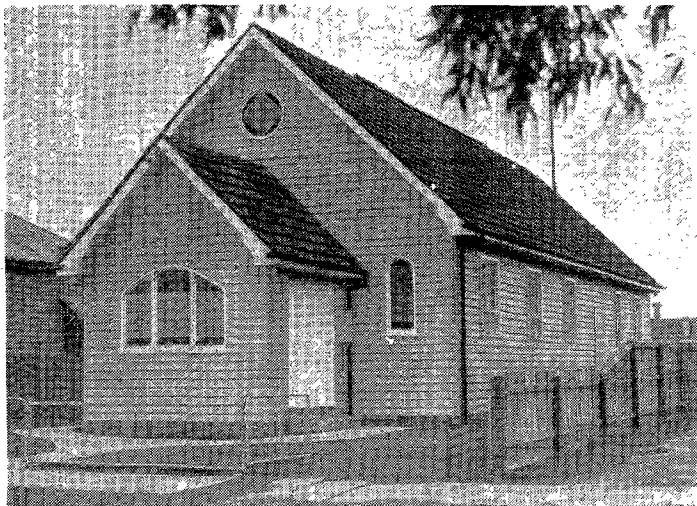
The folk seem to be hurrying away now to get something to eat. Oh, yes, and we must be off, too, or we will be late for the evangelistic address to be given in the church tonight.

Here we are again, and doesn't the church look beautiful in that glow of light! It reminds one of the picture drawn by Jesus of a city set on a hill shedding its rays of light to the world of darkness.

Let's step inside. There is sure to be something special on this birthday of the church.

Well, that was a real treat. The film on the Holy Land, and the inspiring song service seemed to create a perfect atmosphere for the pastor's sermon. What a fitting theme Pastor Parmenter chose—Christ the Sure Foundation. May He always be the foundation of this church and of our lives, "for other foundation can no man lay."

You know, I can hardly wait for next Sabbath to come. This has been such a wonderful day, listening to so many wonderful things, and meeting old friends, but next Sabbath will be the climax of it all,



THE SPOTSWOOD CHURCH, SHOWING EXTERIOR AND INTERIOR VIEWS.

for we are going to present the church to God in dedication. You will be with us again, won't you?

This week has simply flown past! Here it is Sabbath already, and what a beautiful sunny day it is! It will be lovely for those who are travelling long distances to be with us.

We must not be late today, for there is to be a special Sabbath school programme, too.

What a thrilling Sabbath morning it has been! First the review conducted so brightly by Pastor P. A. Donaldson, secretary of the Victorian Conference, and then that interesting lesson so ably handled by our president, Pastor W. T. Hooper. And weren't those items rendered beautifully!

I felt I wanted to respond quickly to the appeal for consecration of life, made by Pastor R. E. G. Blair, secretary of the Trans-Commonwealth Union Conference, when he delivered the dedicatory address. What would be the use of a dedicated building without dedicated lives?

Behind Prison Bars

MARION L. TAYLOR

Perhaps it is because I am a girl, but to me came the invitation to visit a big city gaol, to spend an hour with the girls behind the bars. Girls locked up? Yes, and some of them looked just like us. Oh, if only someone had taken an interest in them when they were girlish and giggly: the time when we are most tempted to ignore them!

Very likely God has had His hand on these many and varied experiences which have been mine of late, so that I might share them with you. The very next week, in the company of the chaplain, I spent an hour with the men, rows and rows of them. Not all of them had hard faces; oh, no! if they had not been in prison garb, many would have looked at home in your very own Sabbath school.

There is little one really can do to help these prisoners who have grown up in

sin, but even though there were no here-after, no heavenly home, ought we not to do our best to lead the growing children away from the paths that lead to such heartache and remorse?

Do I hear you say, "It could not possibly happen to our Seventh-day Adventist children"? Don't be too sure! As I pen these lines with my right hand, I hold in my left a letter from one such prisoner. "Miss Taylor," he says, "I was reared in a Seventh-day Adventist home. My parents died when I was young, and my life has been going down hill ever since." In thinking of him, let us not be hard: if we went the way of least resistance, which way would we go? This young man wandered from the right path. If only an elder, with the hand-on-the-shoulder technique, had inspired him as a junior, encouraging him rather than censuring him, how different the story might be!

But this prisoner did tuck one encouraging sentence into his letter. After he assures us that criminals can be helped, he adds, "Try as I would I could not keep God out of my life, and finally had to accept Him as my personal Saviour." It is too bad though that he had to wait until he got locked up before he gave his heart to God, when he could have been led to do so in the Sabbath school, if only . . . !

Imagine my surprise, when at the gaol that Sabbath morning a prisoner stepped forward, hand extended. "Miss Taylor, do you remember receiving a letter from a prisoner at such and such a gaol just recently?" "Yes," I said. "Do you remember the name?" I told him. "I am that man," he said, as two Seventh-day Adventists shook hands again.

The judge declares that this man will never live up to his re-found faith, and as I looked at him I, too, wondered. "Tell the people," he went on, "tell the people my story, if it will help in this turning of the hearts of the grown-ups to the children."

By the time a child is fourteen the time spent in Sabbath school equals only one month of his life; that is why Sabbath school should be the very best we can make it. And so also should be family

worship. You don't have family worship? Then, parents, let Peter's story impress you to commence right away. "A family that prays together, stays together."

Youth Week at Carmel

C. F. W. FUTCHER

"Man ought always to pray, because in communion with God he begins to think God's thoughts." That was the basis upon which Brother Gilson built during our Youth Week of Prayer at Carmel recently, and there is no doubt that we all came to accept the truth of his statement.

From the first Friday evening meeting when we learned again of the intimate relationship which each member of the Godhead desires to have with mankind, until the wonderfully inspirational service of song at the close of the week, we listened to the simple unfolding of the Christian's experience from sin to a well-reasoned acceptance of God's plan for his life.

Our speaker clearly showed us that just as men study applied science and applied mathematics today, so applied Christianity should be the dominating feature in the lives of Adventist young people, and not only was the goal pointed out to us but also the way to achieve the goal. In warm, yet unemotional tones, we were shown how we might respond to that tender invitation, "My son, give Me thine heart," by reckoning ourselves "dead indeed unto sin" and accepting the fact that "As many as received Him, to them gave He power." A very simple illustration came with telling force as Brother Gilson put the question: Are you playing for lends or for keeps?

There were many present at the meetings of the week who experienced a new urge to serve God more faithfully, and the decision meeting on Thursday was one in which the work of the Spirit was culminated in a large number of hearts.

During the evening worships and on both Sabbaths we enjoyed the ministry of Pastors W. J. Richards, J. H. Wade,

D. A. Brennan, R. H. Powrie, and Brethren S. O. J. Louis and H. Dodd.

So we came to the final Friday evening meeting with keen anticipation and a strong resolve to follow our God more closely. The plan of the meeting was quite different from the usual vesper service for there was no sermon, but the whole congregation took part in a joyful service of praise, as we sang hymns illustrating the experience that some had found for the first time, and that others were happy to renew.

As always, the prayer bands of the week had proved to be power-houses, and each little group found new meaning in the term "Christian fellowship." And now, as we go forth for the remainder of the school year, we do so with a bond of brotherly love and a deeper understanding of the ways of Christ.

OUR ISLAND FIELDS

The First Junior Camp in New Guinea

H. A. DICKINS, MV Secretary

They had heard of juniors. They had heard of camps, too, but a junior camp seemed all so strange. So it was with an air of expectancy that the fifty Companions chosen to attend the first Junior Camp on Mussau—in fact the first in the whole New Guinea area—prepared their food and sleeping mats.

Brother Keith Dickins of the Intermediate school on Mussau, and his students, had cleared an area in the jungle on one of the small islands in Boliu harbour and had erected temporary shelters. We still needed a meeting-place, so that was the first activity on arrival. Some of the lads were detailed to make a pulpit, others the seats on the rostrum, while the rest scattered into the bush to get logs from which to make seating accommodation for all in attendance. In about an hour the area had been swept clean and an open-air meeting-place pre-



★
Practice in first aid and bandaging at the Mussau junior camp.



★
Artificial respiration on the Mussau beach at the junior camp.

pared under the leafy canopy of the spreading trees. The surroundings of the camp were ideal for bird, tree, and insect study.

As there are several hundred people of all ages in Mussau working on the Progressive Class-work, attendance at the camp was limited to those who had completed the Companion class requirements, so that we could concentrate on some of the more difficult phases of the Guide class, especially denominational history. Much reading was done for the Reading Course requirements, and in order to make sure that they understood the book, we would read a section and then turn it into Pidgin English.

Being near a good swimming site, we taught them all the work necessary for the life-saving honour token. After mastering the art of one or two methods on land they would practise them in the water. Likewise all the methods of release and rescue were taught, plus some theory and artificial respiration. Thus, on the last day of the camp forty-four of them were able to pass the examination in all requirements.

Sabbath was a very special day. In the quiet calm under the tall trees we felt drawn closer to the Lord. The day was given to heart-searching, and all reconsecrated their lives to the Master's service and to uphold carefully the standards of the Missionary Volunteer movement.

Mrs. Jean Dickins with Carol and Philip came across for the day, in a canoe, to-

gether with some of the girls from Emira. Maybe one of these days we may conduct a girls' camp.

The Lord was especially good to us regarding the weather. Up until the time of the camp it had rained consistently every afternoon. The day camp started; the island was in a dry area with rain falling all around us. This occurred each day of camp, but as the last lad came aboard the mission ship "Malalangi" which was to take us back to our mission station, rain fell heavily over the deserted camp-site.

We feel the camp was a great success. Already plans are under way for other camps to be held in the Bismarck-Solomons Union Mission this year, and we know that the inspiration and help that the Juniors, young and old, receive, will make them keener MV's and better Christians.

Wailevu, Fiji, Church Dedication

F. A. MOTE
Australasian Division President

Surely those who were so faithful and liberal in helping with the Fiji Hurricane Relief offering will be pleased to know that our churches, homes, schools, offices, and other buildings, which were either wholly or partially destroyed during the 1952 hurricane, have been rebuilt, or will soon be finished.

It was my privilege to be present for the dedication service of the new church which has been erected in Wailevu, Fiji. This building was completely destroyed by the hurricane, and you should have seen the happy faces of all of our dear people, and the many friends, who came to attend the dedication of the new church.

It was a rainy night on July 13, 1953, as the great throng of believers and friends stood near the church awaiting the formal opening. As we stepped upon the porch some of the deacons were standing there with offering plates ready to receive a thank offering from all who came to the service. This was to be used in helping to purchase some items of

equipment which would make the church even more complete.

As the people stood close by, it was my privilege, after the ribbon had been cut by Pastor Cyrus Adams, to unlock the door. Scores and scores of people crowded into that building, until it seemed that there was not a bit of space left. Those of us who were special guests were given places of honour on the rostrum. These included Pastor Cyrus Adams, president of the West Fiji Mission, Brother E. W. Howse, secretary-treasurer of the Central Pacific Union Mission, Pastor Karl Brook, in charge of the Indian work in Suva, Pastor A. J. Gathercole, of the Victorian Conference, who is at present in charge of the building work in Fiji, many Fijian workers, and the writer.

No doubt you would like to know something of the programme which was prepared for this special dedication service. First of all there was a song of welcome to the believers who had come in from the many different districts. Then Pastor Eroni, the district leader, offered the opening prayer, which was followed by a talk by the mission president, Pastor Adams. After a special number was rendered, the writer spoke on the importance of the dedication service. This was followed by another special number, when more than twenty Methodists took part in singing a lovely sacred number for us. Brother E. W. Howse was the next speaker, and then a number of Methodists and Seventh-day Adventists sang in Fijian, "Love Lifted Me." Following this, Pastor Eroni expressed the sincere thanks and heartfelt appreciation of all the believers to the General Conference, the Australasian Division, and the Central Pacific Union for the money that had been given in order that the new church could be built. He also expressed his appreciation to Pastor Gathercole for helping to make the plans, and seeing that the building was properly erected. He gave a very good talk on the church as the house of prayer, and spoke of the body temple, and how we must keep it holy and clean for God. After Pastor Eroni's talk another special number was rendered. Then the head man of the village thanked all for the help they had given in the building of this new church. Special musical numbers were followed by short speeches from Pastor Adams and others. Pastor Gathercole offered the dedicatory prayer, after which the congregation joined in singing "What a Gathering of the Faithful That Will Be." Pastor Karl Brook pronounced the benediction.

I am sure that the Lord was greatly pleased with the service which was conducted, and that He will bless our dear people in Fiji as they worship Him in that building, and prepare others for a place in the kingdom of heaven.

Our greatest joys do not result from our efforts toward self-gratification, but from a loving and spontaneous service to other lives. Joy comes not to him who seeks it for himself, but to him who seeks it for other people.

WEDDINGS

McCAFFERY - ASTON. — On July 11, 1953, Miss Alene Aston and Mr. L. McCaffery were united in the bonds of matrimony, before a circle of friends and well-wishers. Alene is the daughter of our much esteemed Brother and Sister Aston of Bribbaree, N.S.W. Mr. McCaffery is a well known resident of Young. Many prayers were offered that God will richly bless the union. C. A. Wrigley.

POWELL-EATON.—On July 8, 1953, the Manjimup church, Western Australia, was the scene of a very pretty wedding, when Keith Allan, son of Sister Powell of Bickley, W.A., exchanged vows of loyalty with Lillian Beryl Eaton, daughter of Brother and Sister Eaton of Manjimup. Many friends and relatives gathered at the church, which was beautifully decorated by the church pastor, to wish them God's blessing as they set out to establish their home and to walk life's pathway together. C. R. Stanley.



SERES.—Suddenly and without warning, death came to the home of Maurice and Joyce Seres of Manly, N.S.W., on August 17, and snatched from them their fourteen-month-old baby, Jennifer Dawn. This little one now rests in the Northern Suburbs cemetery, awaiting that day when the children "shall come again from the land of the enemy." We extend our sympathy to these sorrowing ones, and trust that they will find comfort and hope in the assurances of God's Word.

A. E. Magnusson.

OLDHAM. — James William Oldham passed peacefully to his rest on Sunday, August 16, 1953, at the age of sixty-three years. We laid him to rest in the Waikumete lawn cemetery, Auckland. We extend our deepest sympathy to Sister Oldham in the loss of a devoted partner, and to the two daughters, Sister Sawyer of Putaruru, N.Z., and Sister Stacey of Thornleigh, Sydney. With them we await the glorious consummation of our hopes.

A. G. Jacobson.

YONGE.—Brother Richard E. Yonge, aged seventy-two, passed away suddenly on August 10 at The Entrance, N.S.W. Almost four years ago he and his wife accepted the message through the labours of Pastor M. Tonkin, and became active members of the Boolaroo church. He was a sincere Christian who will be greatly missed. To his sorrowing wife and loved ones a message of hope and comfort was spoken at The Entrance church and later at the Northern Suburbs crematorium. Pastor S. V. Stratford was associated with the writer. J. P. Holmes.

RETURN THANKS

Pastor A. G. Stewart wishes to thank sincerely all who have so kindly expressed their sympathy and comfort in his deep sorrow experienced by the passing of his faithful and loving life-companion.

Good-bye

A Tribute to the late Sister A. G. Stewart by a Former Fellow Missionary

ANNIE M. WILLIAMS

*'Twas hard, so hard, to say good-bye,
And lay her down to rest,
The loved companion of my life,
But she is surely blessed.*

*She trod life's rugged path with me
For many happy years,
And joyfully we toiled, and shared
Each other's joys and tears.*

*Sleep on, b loved, sweetly sleep;
Earth's scenes will soon be o'er.
We'll greet each other in that land
Where partings are no more.*

AUCTION SALE.—38 Anzac Parade, Long Jetty, September 16, 1953. Approximately 1½ acres; market garden; irrigation plant—electric motor, pump, etc. Also fibro cottage, 9½ squares, next door to new S.D.A. church. Must sell. Owner leaving district. Particulars, G. J. Cassell, Long Jetty, N.S.W.

YOUR NEXT HOLIDAY.—During the last two vacation periods, many folk have spent their holidays at "Avondale." One person wrote: "We would like to spend our short holiday again at the college; it suited our requirements so nicely last year, and we feel we cannot do better." Ideal for those desiring a quiet, restful holiday, and also for those who are fond of swimming, hiking, and choice scenic drives. Full weekly tariff £6 6s. adults, £4 4s. children under fifteen years. For bookings, any period between November 18 and February 13, write Business Manager, A.M. College, Cooranbong, N.S.W., or phone Cooranbong 231.

WANTED FOR MISSIONARY WORK

In housing centres, migrants' hostels; children's wards in hospitals; our own day schools; homes of the people; also for posting: copies of "Our Little Friend," "Signs of the Times," "Voice of Prophecy News," "Health," Adventures in the Bible Quizzes; memory verse cards; used or new copies of "Bedtime Stories" and other story books; small books containing the truth; used or new copies of the Authorized Version of the Bible; tracts on various subjects; colour sets and sheets; unwanted children's garments. Financial help will also be greatly appreciated for the various expenses incurred in children's evangelism. Post or send to Pastor R. A. Salton, 103 Centennial Avenue, Lane Cove, N.S.W. Parcels may be left at the Vegetarian Cafe, Hunter Street, Sydney, by those living in the metropolitan area. The objective: the saving of children for the kingdom of God.

BREVITIES

At the recent conference and camp-meeting of the Greater Sydney Conference, held at Blacktown, August 25 to September 5, Pastor H. J. Halliday of North Queensland was nominated as president in succession to Pastor L. A. Butler, who is retiring from full-time service.

Zillmere camp-ground at Brisbane, Queensland, was the "hotel," and the church school building the "board room" for our Queensland literature ministers, August 10-15. About twelve colporteurs gathered with their leaders, Brethren P. Starr and B. Mayhew, under the guidance of Pastors E. R. Gane and F. T. Webb, to give careful consideration to the methods of winning souls and sales. All were in good heart and eager to return to the field at the close of the period.

Colporteur-evangelists of North and South New Zealand Conferences met in Wellington, June 20-25, to re-study the selling techniques of the Christian salesman, and to bear record to the experiences which have been theirs. Pastors E. R. Gane and F. T. Webb attended the convention, meeting a fine group of talented men and women eager to absorb the information presented. It was altogether a very profitable gathering.

Africa Needs Your Help

D. M. SWAINE
Principal, Good Hope Training School,
South Africa.

Some years ago, a man of the Nandi tribe in East Africa, Ezekiel Kimenja, was converted by a Luo Adventist, named Paul Mboya. This Nandi convert, our first from this tribe, immediately started to go around among his own people raising up Sabbath schools. I think of the Kaigat church in the Nandi country, which was started by this man as a small Sabbath school. Today, it is our oldest church in the Nandi Reserve.

To the east of Mount Kenya lives a small tribe called the Tharaka. They are a branch of the Kikuyu tribe. A young man left his home and drifted down to Mombasa to find work and adventure. He found both. After a few years in Mombasa, he came into contact with our mission there. Soon, Ismaili, for that was his name, enrolled in our school at Changamwe Mission, where Pastor W. C. S. Raitt was in charge. After receiving a Standard III education, he told Bwana (master) Raitt that he wanted to go back to Tharaka, his home town, to preach the good tidings. It was about this time that we were appointed to the Karura Mission, which covers the Kikuyu field. About eight months later, we visited this out-of-the-way place, where no white man had ever been to preach the gospel. We were very pleasantly surprised to see a neat little church building, a good-sized Sab-

pastor C. C. Weis, Home Missions and Sabbath School secretary for the division, is at present visiting in the Central Pacific Union. He will be joined in Fiji by Pastor T. L. Oswald, Home Missions secretary of the General Conference, and together they will visit around that field before coming on to Sydney. Pastor Oswald is due in Suva September 16.

Arriving in Sydney, August 24, on furlough, Pastor and Mrs. Ken Gray and family are at present resident in the mission hostel, Wahroonga. After a medical check up and a little rest they will be visiting relatives and friends in other places. They have come from the Bautama Training School in Papua, but after furlough Pastor Gray will enter upon his new appointment as principal of the Coral Sea Union College at Kabiufa, near Goroka, in the central highlands of New Guinea.

Several years ago, Pastor Maberly and his wife bravely pioneered the work at Wabag, our most westerly mission in New Guinea. In a recent visit to this station Pastor Campbell assisted in the first baptism of several of these people. About 2,000 people were present at the services. The ordinances of the Lord's house were celebrated. The visitors were much impressed by what they saw and heard, and have returned to their villages to spread the good news. May God bless the witness of these first-fruits of the message in that faraway field.

bath school enrolment, and about six people already in the baptismal class.

It is ever a source of wonder, and a joy, to the missionary that raw heathen can in so short a time witness to the truth they now live and teach. Here was Ismaili with a Sabbath school started. Think of the labour all this meant, besides getting people sufficiently interested in the message to give of their time to build a very creditable prayer house and school.

I have noticed that once a Sabbath school is formed, it remains a Sabbath school always; very seldom does it close down. Truly, in the mission fields, our Sabbath schools are an evangelizing agency. All our members are members of the Sabbath school.

I need not remind you that the third quarter's Sabbath school overflow offering will come to the Southern African Division. This special overflow offering will be taken in all our churches throughout the world on September 26, 1953.

There are two reasons why this special offering should be the largest in the entire history of the great advent movement. Firstly, generally speaking, our believers in all parts of the world are enjoying temporal prosperity. God continues to shower many temporal blessings upon His people. He expects a spirit of liberality to be among us. And, secondly, our people everywhere are interested in Africa, for Africa is changing rapidly, and we must move wisely and swiftly with the changing times.

AUSTRALASIAN RECORD

and Advent World Survey

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"Adventists Form 24-Player Brass Band"

"No players, no instruments, no funds—but there was an idea in the mind of Pastor J. T. Howse, newly appointed youth secretary of the South New Zealand Conference of Seventh-day Adventists.

"Why not an Adventist brass band in Christchurch?" he thought. That was early in 1951. On Saturday night the reality—a twenty-four-players band—held its first biennial business meeting.

Manual Work

"Sweat, dirt, pine-gum, blisters, scrubbing brushes, buckets and brooms gave to the band its financial start," reported the secretary, Mr. T. Andrews.

"Not many of our chaps could play an instrument, but, on Sundays they could fell, split, and bag firewood, for which there was a very ready sale two winters ago."

"Money raised in these ways had been used to purchase some instruments 'of rare vintage' that the conductor, Mr. R. Harvey, had discovered after combing South Island music dealers' stores.

"The treasurer's report showed a cash balance of £34 and £210 worth of assets. The first concert had produced a £25 profit."

—"Christchurch Star-Sun."