



*A panoramic view of the headquarters for the Western Highlands Mission.*

## Presidents on Patrol

**SABBATH ATTENDANCES  
DOUBLED  
AND TREBLED**



**L. T. GREIVE**

President,  
Western Highlands Mission,  
New Guinea

**L**AST WEEK Pastor J. B. Keith, president, Coral Sea Union Mission, and I returned to Mount Hagen from a ten-day tour of the Southern Highlands. It was a very happy tour, because everything happened as we hoped and prayed it would; and we are sure the Holy Spirit went before us.

We started off from here by going to Ialibu per Cessna on Monday, February 12. The Assistant District Commissioner at this place was stationed at Tari for a while, and he has given us friendly co-operation in this newer area. Both he and his relief were most helpful. We found that whereas previously our chances of getting a lease of sixty-eight acres, for which we had applied early last year, were small, now the dispute over ownership had been settled by the natives themselves; so anxious were they not to place any obstacle in the path of having the Seventh-day Adventist Mission there. This land is about twelve miles from Ialibu airstrip, a suitable distance at which to establish a mission which will include a school, but we have applied for the lease of three acres at the site of an outstation conveniently situated only three miles from the Government station; and this will be very handy for any personnel in transit through there.

On arriving on Monday we had sent a radio to the Territory Airlines' pilot stationed at Mendi to let him know we would like to go from Ialibu to Mendi on Wednesday, in case he had plans to come on that day. We arrived early at the airstrip, but as the hours went by, and one o'clock saw us still waiting, our hopes diminished. Clouds began to build up all over the valley; but just as rain began we heard the steady purr of a Cessna, which landed in heavy rain, loaded us and took off in the course of a very few minutes. Later, we found we had just got out in time.

At Mendi we saw the District Officer, who could not have been more pleasant and helpful. After explaining our problems connected with the land at Ialibu we left his office feeling that everything would be done to expedite the approval of these leases, so that our missionary can be established there before long. The

Supreme Court was sitting at Mendi at that time, so every available home was full of visiting men of the legal profession. But as we were travelling with camping gear and food we were happy to be given an empty house in which to sleep that night; but only after profuse apologies on the part of the Administration officers.

Thursday we were thankful to get passage to Tari on a Government charter, especially as this did not appear possible at first. We got away early, which is the only time to be sure of reaching Tari. Not knowing just when we might arrive, we had been unable to send word of the specific time we could be expected; but knowing our way around Tari this worked no hardship on us. Pastor Keith was very happy to be in Tari so he could visit his daughter and son-in-law, Mr. and Mrs. Bob Gotts, who are employed by the Education Department.

Despite bad weather we managed to visit nearly all the outstations at Tari, and were immensely cheered to find the work developing in an amazing way. Calls are coming in from every direction, while Sabbath attendances at nearly all the stations have doubled or trebled. There are two stations where the attendance is regularly between 350 and 400, and others vary from 150 to 200. The really hard places are growing slowly, so the outlook is as promising as any field we have.

We were particularly pleased to see so many of the people around the head station at Habare so much changed and preparing for baptism. Indeed the attitude of a large number of the Huli tribe has manifestly improved, a fact we could easily discern wherever we went. Brother and Sister Galwey have a good grip on the situation, and are carrying on an admirable medical programme.

In the Mount Hagen sub-district the most important event for our mission, signalling the beginning of a new era in our local education programme, occurred on February 25, when our new central school was officially opened. Brother Hugh Dickens, our union Educational secretary, says it is the best Adventist school he has seen this side of Torres Strait, so I am sure we can feel a justifiable pride in our beautiful place of learning, built at a comparatively low cost for the highlands.

Unfortunately, the school opening ceremony clashed with a Farmers' and Settlers' clay pigeon shoot at Banz, so we had few Administration officers present, but our main object was achieved in having with us for the occasion the president of the Native Local Government Council, Luluai Ninji, the vice-president, Kup (who was Pastor H. W. Nolan's "manki masta" during the war and received a life-long pro-Adventist mould as a result), and a number of other native leaders.

The Seventh-day Adventist school programme has a reputation throughout the Territory, but here we had been living on a borrowed reputation until this day. It was important that these native leaders should be present, because our school is situated in an out-of-the-way place, and even many Administration officers have never seen it. As a result of the presence

of the Councillors there is already a stirring in the sub-district, and we are convinced that the existence and efficient functioning of this school will be a major factor in opening many doors to us in the near future. But shall we be in a position to take advantage of these doors as they open?

Another event of significance to the Western Highlands Mission was the arrival of Pastor Len Barnard and family to join our staff. He has taken over the supervision of West Wabag Mission (how we envy him!), and during the absence on furlough of Pastor Martin Pascoe, he has the oversight of the whole area of Wabag. Since this has been added to in recent months by the opening of previously restricted areas of Kandep, Muritaka, and Maramuni (the latter being that section which joins the Western Highlands to the Sepik District), it is a considerable area with the largest population of any district, while the terrain is extremely rugged. Two other adjoining sub-districts will be added to this during this year—Wage and Pogera. This is quite sufficient to keep even a man of such considerable energy as Brother Barnard thoroughly occupied; and we are very happy to have him filling this gap in our "thin red line."

In his last letter, Brother Barnard reported an unexpected and pleasing development at Laiagam, about thirty miles west of Wabag. Here we have had a mission station built on land given to us by our adherents, right next to the Government Native Hospital. It is probably the most valuable site anywhere in the valley, but we have been prevented for years from getting a lease of it because of disputed ownership. The latest news is that the native owners have settled their differences to the satisfaction of the Assistant District Officer, and we are praying that this will result in the mission's being able to lease this land right at the hub of this part of the field.

Our work throughout the Western Highlands is living up. We started a new station yesterday and one last week. In a day or two we will be going down to Tuman River to see the beginnings of another station. I am now using as a second assistant the leper evangelist Kai. He has long since been classified as an arrested case, though the ulcers on his feet still trouble him. Kai is an outstanding missionary, orator and genial personality. In this heretofore difficult sub-district it is good to have him around.

This year will see a tremendous building programme initiated in the Wabag area, if we get a builder. It will include the erection of West Wabag headquarters at Laiagam; a permanent school with teacher's house and students' dormitory at Muritaka; West Wabag district school, teachers' houses, and dormitories; and a permanent school near Tetemanda. We have also planned six clinics for the West and East Wabag Missions.

Everything depends on the approval of lease applications, but we should be in a position to move early in the latter half of this year. In the Southern Highlands there is the district director's home and

station to build at Ialibu, and the boys' dormitory at Tari. I doubt if we will have time to get this programme completed in 1962, but we are doing our best to see that lease approval is not delayed by anything we omit to do. As we have seen the Lord work for us by way of removing obstacles to the lease of land we had despaired of obtaining, we are full of courage.

While we can see on the nearer horizon approaching events that hold for us a certain ominous significance, there is a real thrill in being associated with an army of soul-winners who are victorious now and will be triumphant at last.

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## *Worst Experience for 35 Years*

(From a letter written to her home folk by SISTER DON DAVIES of Pitcairn.)

"We had a hectic Thursday. The 'Rangitata' came from the direction of Panama with a lot of cargo for Pitcairn. The wind had howled all night and we wondered just what we were in for. It was our school teacher's last trip out to a ship (he leaves today) and the new teacher's first, so Don thought he had better go for their sake. The harbour was pretty good when they went out at 5 a.m., but the open sea was turbulent, and the wind changed round and blew into the harbour while they were out, and it was a terrific experience for all in the boats.

"The cargo was very heavy. There was a tank on board for the school and all the provisions from England. There were hundreds of tins of spaghetti, peas, tomato soup, etc., and bags of flour and sugar. A roll of new runners for the mission house was very wet and the dye had come out in the boat. Don said the waves were twenty to thirty feet above them. The ship and the boats drifted out of sight of the island. The rain was so heavy they could not see anyway.

"The ship tried to tow the boats back to within the usual distance of land, but the weather was too rough. One boat capsized and another was drawn almost under the bow of the ship. The Pitcairn men fought for forty minutes after the ship had been cut loose, but the captain called to them through the megaphone that they were drifting backwards in spite of their efforts. They thought they would have to dump all the cargo and tank overboard. The tank, acting as a sail, was carrying them backwards.

"Then to crown the whole drama, the engine of the motor-boat cut out when they were getting close to harbour. The fly belt had been so long under water. Don and the teachers always go out in the motor-boat, with the crew, and they tow the other two long boats. These had to row and leave the motor-boat drift away again. It must have been a horrible feeling for all in it. The teachers and the one woman who had stayed in this boat were desperately ill. Out of sight of land they managed somehow to cast an anchor.

"One long boat managed to get in over the tremendous breakers, and we all worked like demons to unload all the goods, so it could go back and rescue the

motor-boat. Believe me, it was a job! Every carton of tinned goods had broken, and the tins had to be scooped out of the boats individually, their labels lost. Then the second long boat came in and the process was repeated. Then both boats went back to find the third, and they had to row all three in. They were on that tremendous sea for eleven hours instead of four. The islanders said this was their worst experience in thirty-five years.

"We were all grateful to God that the whole terrifying occurrence ended without injury to those in the boats. God is good and we know of a surety that He is caring for us."

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### *Evangelism in Kavieng, New Guinea*

For the first time, the Advent Message has been preached in Kavieng, New Guinea. Pastor W. R. Ferguson, evangelist for the Bismarck-Solomons Union, ran a series of spiritual lectures, using all the modern aids, such as movies, slides, charts, blackboard, black light, hymns on the screen, and a quartette known as the Advent Heralds. The native singing evangelists wear a neat uniform and are well received.

The first night, January 16, 300 people attended, two-thirds of them non-Adventists; filling all the seating accommodation. The second night the attendance rose to 450, and gradually increased as the meetings progressed, until finally 800 were present. Although most of the people had to stand outside the building, Pastor Ferguson says he could not have wished for a more attentive audience. There were thirteen lectures in the series and these were never longer than twenty-five minutes. Each evening something was given away, a picture or an appropriate leaflet, and few of the papers were refused. On the contrary, they were eagerly accepted.

A government officer complimented Pastor Ferguson on the work he was doing, mentioning that the meetings kept the natives off the street. Later, he and his wife accepted an invitation to visit our missionary's home and then requested to be invited again. The general consensus of opinion is that the mission has done something for Kavieng.

In conjunction with the meetings a Bible school for the evangelists was held for two hours a day. They were very happy with the programme and the response. Brother Ferguson believes a good foundation has been laid for the next series of lectures, which will commence in May and go deeper into the Word of God. Requests have been made for more pictures and talks.

The aim of the evangelists was to study in people's homes and they now have two cottage meetings with about twenty adults in attendance as well as a number of children. We can share in this campaign by upholding the evangelists before the Lord of the harvest.



## *Around the CONFERENCES*

### *Happy Surprises in the Appeal Campaign*

Pastor W. A. Stewart, Home Missionary secretary in the Trans-Commonwealth Union Conference, relates two exciting incidents in the Melbourne Appeal campaign.

Pastor E. H. Clark canvassed a gentleman who showed keen interest in helping our mission enterprise. After looking down the list of amounts shown in the centre of the Appeal magazine, the gentleman wrote out a cheque for £36 10s. This was very welcome, but the amount seemed peculiar, until later it was discovered that our friend had added the amounts and made out his cheque correspondingly, evidently wishing to help in all the ways suggested. It just shows what a help that particular page can be!

A sixteen-year-old apprentice plumber was hitch-hiking to technical school one morning and was picked up by a gentleman in a car that was not a recent model. He was licked by two dogs in the back seat, and inquired whether they would bite. When asked why, he mentioned that he had been nipped lately while collecting for missions. On leaving the car the driver gave the young man a pound donation. Later in the day the headmaster came into his class room and asked for the lad who had been given a lift and a

donation of a pound for missions. Peter's immediate reaction was to wonder whether the gentleman wanted his money back. However, he was told to communicate with Dr. J. regarding a quantity of medicines for missions. On making a phone call he was advised that approximately £200 worth of medicines would be given to our mission work!

In the Trans-Commonwealth Union three local conferences collected £29,972 in three weeks.

Pastor W. A. Townend, Home Missionary secretary for the Trans-Tasman Union, observes joyously: "Never before have we known Queensland to report £10,745 for its official first two week-ends. And Greater Sydney's attainment of £15,777—£974 ahead of last year—speaks volumes, as does North New Zealand's £A23,266."

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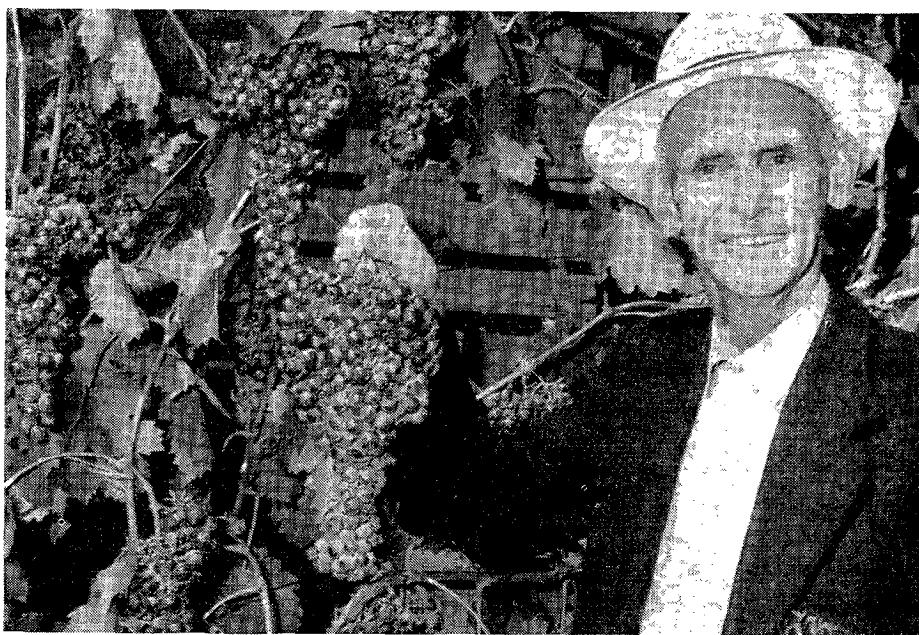
### *Birds and Bees Recognize Tithe Insurance*

F. T. MABERLY

President, West Australian Conference

Among the blessings to the faithful tithe-payer as recorded in Malachi 3, God promises, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground."

For the past two seasons, Brother H. N. Moore of Perth has experienced remark-



Brother H. N. Moore of Perth shows the large, undamaged bunches of grapes on his vines.

able protection over grapes when neighbours on both sides have sustained heavy losses. Here is his testimony.

"It is generally known that the birds and bees destroy approximately seventy-five per cent of the grapes grown in backyards near the city. A neighbour who lives only a few doors down the street said the birds and bees destroyed all his grapes and figs this year; therefore they could have been more troublesome than usual.

"However, I had 108 bunches of grapes hanging on my vines without any protection from these uninvited guests, and they were never touched. This was so even though the birds built several nests in the trees near my residence and could be seen on the shrubs and flower plants almost any time."

Some of us who know the truth of this story considered we should share it with "Record" readers.

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## Radio Reaching Out

W. R. L. SCRAGG  
Voice of Prophecy Director, Australasian Division

Sister H. Bazley of Monto, Queensland, has a penchant for writing to people in far-distant places to tell them of the love of God. Always she tells them of the Voice of Prophecy. One of her pen-friends is Jiro Masui of Kobe, Japan, who is eighteen years of age. Last year Sister Bazley sent Jiro a copy of the "Voice of Prophecy News" containing a report from the same department in Japan. Then at her suggestion, he wrote to us as follows:

"I have come to think and meditate about religions since I entered the Nagata high school at which I am enrolled now. Then I happened to correspond with a Seventh-day Adventist in Australia. She presented to me some religious books and magazines on occasion of my birthday, and amongst them there was a book written by Mrs. E. G. White entitled 'Love Unlimited.' So I am much interested in religions, especially in Christianity. Moreover, I got a leaflet and your paper 'The Voice of Prophecy News.' I found there was a topic, 'Speaker Gratified at Progress Made by Japanese Broadcast,' and some pictures. After reading this article I felt eager to listen in to the Japanese language broadcasting of the gospel."

We, of course, wrote to our representatives in Japan and told them of this young man. He is now studying our lessons and has visited the evangelistic centre in nearby Osaka. He has told us he wants to be a Seventh-day Adventist. For this we praise the Lord.

### First V.O.P. Converts in New Guinea

Pastor S. Stocken, president of the Madang Mission in New Guinea, reports—and where else could you find names just like these?—"You will be pleased to know that we are to baptize a Papuan Infant Welfare Nurse, Miss Pepe Dick. She has been studying the Voice of Prophecy lessons and is really assimilating the gospel message. Also, a lad, Ruga Luga, who was educated in Australia for four years, has been through one full course and has started the next. He has been transferred to Karkar Island, but I feel confident that if we can visit him he will take his stand for God. He is a fine lad and one of the most earnest natives I have ever met."

These are among the firstfruits of our new Bible School in Lae. Please pray for the schools in the mission fields as they reach out to the better-educated native people.

### Catechist's Son in Samoa

Faiga Uli, son of a Catholic catechist, was invited by an Adventist of the same age to attend the evangelistic meetings being held about the middle of 1961 in the village of Afega. Pastor Tini Inu, Voice of Prophecy Director in Samoa, writes that after two or three meetings Faiga was invited to join the Bible School, which led him to know the Bible as God's Word. His keen mind concentrated on the study and finally he decided to keep the Sabbath.

The first Sabbath Faiga kept was exciting, for when he returned home his father ordered him not to attend the Sabbath church. However, he made up his mind to attend regardless of what happened to him; and finally, the father permitted Faiga to follow Christ according to the conviction of his heart. He was baptized last December.

### Letter from Religious Leader

A Canon of the Church of England in New Zealand writes to Pastor R. P. Brown, local Director of the Voice of Prophecy:

"May I say how much I appreciate the frankness and courtesy with which you are replying to my criticisms. I think it is good that Christian people should be able to discuss their problems in a spirit of Christian charity, even when they disagree on major matters of doctrine." And later: "I think it has become clear that we are not likely to find ourselves in agreement on the major points on which we differ, because obviously we are arguing from different premises. In your lessons there is much with which I agree wholeheartedly; much that I would myself express differently; and, of course, as we have seen, much that I do not agree with. I have appreciated your patience and courtesy in discussing our different points of view. We are at one in our faith in God, Father, Son, and the Holy Spirit; and in acceptance of the gospel of salvation in Jesus Christ."

### New Outlet for TV and Radio

February 18 marked the first release of Faith for Today in Brisbane. A twelve months' contract has been signed for the programme on Station QTQ9 at 1 p.m. Sundays. Writes Queensland Radio-TV secretary, Pastor M. M. Stewart, one day after the first telecast: "Faith for Today was very well received. Our folk are thrilled with this step, and I believe the programme will receive solid support."

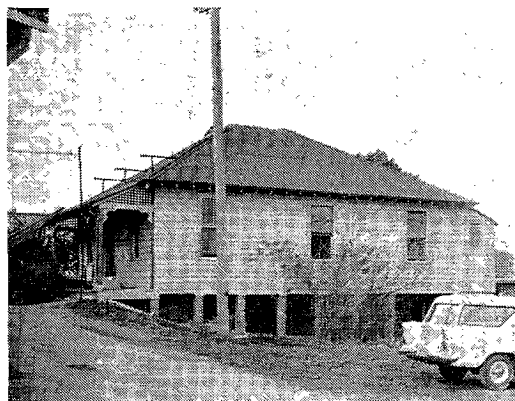
In a rearrangement of their programme schedule in Victoria, Station 3LK has been added to our network. This station is an affiliate of 3DB, one of Melbourne's leading stations. Through the good offices of Pastor L. L. Jones, our Victorian Radio-TV secretary, a time slot was obtained on this station which has for years resisted the approaches of all bodies for paid religious time.

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## Sydney Sanitarium and Hospital Developments During 1961

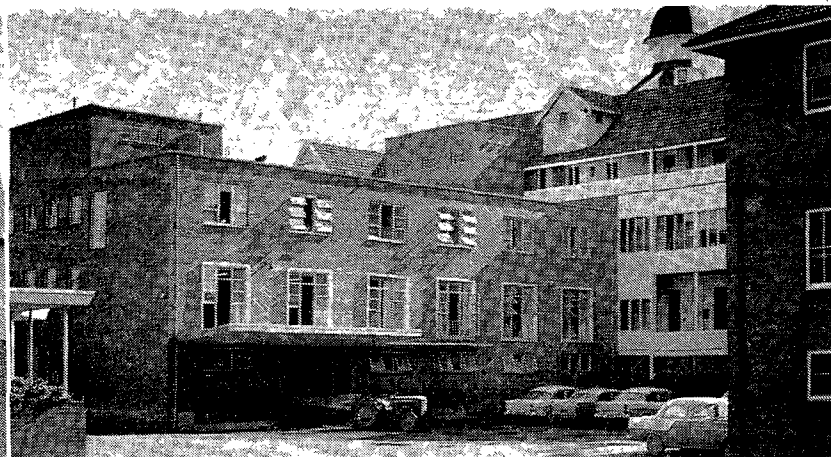
A. H. FORBES, Manager

Two major projects were completed at the Sydney Sanitarium and Hospital during 1961. We express our thanks to the Lord for the convenience, comfort, and adequate space provided for the staff in both the service block and the men's dormitory.



Left: The old building, now demolished, which accommodated the young men for many years. Right: The spacious modern home for young men, Sydney Sanitarium.





Left: A rear view of the old kitchen area. Right: The new service block which stands on the site of the old kitchen.

The service block was completed in January of last year and consists of three floors. On the top floor are the doctor's offices and waiting-room, medical records office, laboratory, and X-ray. The main kitchen and dining-rooms for patients and staff occupy the ground floor; and on the lower ground floor there are three class-rooms for the training school, refrigeration, store rooms, etc.

There are two main floors in the men's dormitory, containing thirty-four single rooms attractively furnished, with two flats in the basement which can be converted into seven additional rooms if necessary.

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### Camp-meeting in South Australia

S. D. MORGAN

Secretary-treasurer, South Australian Conference

Pleasant weather, good attendances, and excellent addresses all combined to make our 1962 camp-meeting, which convened from February 23 to March 3, a most profitable and enjoyable experience.

We were favoured in having with us a number of visitors, including Pastors S. G. Maxwell of the Southern African Division; L. C. Naden, E. J. Johanson, and R. R. Frame from our division headquarters; and T. C. Lawson, W. A. Stewart, and L. C. Coombe from our union conference, as well as Brother R. N. Sutcliffe, who was vacationing in Australia during his transfer from Tonga to the Gilbert and Ellice Islands. All of these brethren, with our local ministers, provided a rich spiritual fare.

On the first Sabbath afternoon Brother H. E. Roberts was ordained to the gospel ministry.

Reports for 1961 presented by departmental leaders, evangelists, and school teachers indicated a steady growth, and the conference now has a membership of 2,244, being an increase of 123 for the year. Despite the economic "credit squeeze," the income from tithe increased by almost £2,000 over the previous year to reach a total of £69,000.

The opening of a primary school at Trinity Gardens, increased the number of

our church schools to four, employing ten teachers and having a total enrolment of 174.

The missionary zeal of our members was reflected in the increase of £600 in Sabbath school offerings and the gathering in of more than £10,000 during our 1961 Appeal campaign.

The Publishing leaders and staff had a most encouraging year, as the value of books placed in the homes almost equalled that of the two previous years combined.

The cause of temperance was promoted by a novel display prepared by one of our lay members, advertising the virtues of pure fruit juices. Also, the skill and industry of our Dorcas Welfare members was exhibited in another tent, and the proceeds of sale amounted to approximately £180. The response to the foreign mission appeal on Sabbath afternoon produced £1,200.

For this year the field staff was allocated thus: Pastors H. E. Roberts, Port Lincoln; B. E. Bobin, Whyalla; H. Gunter, Mt. Gambier; G. B. Helsby, Murray Bridge; F. M. Slade, Elizabeth; Brethren

D. Lamb, Berri; and C. A. Townend, Port Pirie.

In the metropolitan area, Pastors O. K. Anderson, R. Bullas, J. H. Wade, S. H. Wood, S. C. Butler, and Brother L. Willis will care for the churches. Pastor C. H. Rieckmann will continue to give oversight to our New Australian members, while Pastor J. Lipski ministers to our Slavic brethren in particular.

With the continued blessing of God we look forward to a happy and profitable year of service throughout this conference.

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### Response to Welfare Appeal

J. W. KNIGHT

Murwillumbah Pathfinders and Welfare workers recently combined forces to make a special door-to-door appeal for the needy. Cards stating that a representative from the Adventist Welfare Society would call in a week's time to collect all donations were hung on the door knobs



Sisters Crozier, Coombes, and W. Wyborn arranging the food collected.

—Photo, Murwillumbah Daily News.

of 500 homes in the town. The local paper also printed a report on the appeal, thus giving us further publicity.

The accompanying photograph was printed with the results of the collecting, and showed the excellent response we received. Several necessitous families in the district benefited by our efforts.

Prime mover in this project was Sister S. A. Bartlett, wife of our local pastor, ably assisted by Sister Coombes, the Welfare leader, and Brother Ron Brunner, Pathfinder leader, and the members of both societies. Worthy of special mention were those juniors who so enthusiastically hung cards on door-knobs, fences, rose bushes, and letter boxes.

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## 277 Baptized Without a Major Mission

F. L. STOKES

President, North New Zealand Conference

The camp-meeting held in North New Zealand late in January was proclaimed by many to be a very happy experience. Coming in the midst of a summer of glorious weather, with the campground filled to capacity, the ten-day period began in a spirit of high expectation that God would do great things. The ministry of the visiting brethren was greatly appreciated: Pastors F. G. Clifford, R. A. Vince, G. Burnside, W. A. Townsend, W. A. Scharffenberg, E. H. J. Steed, and from the mission field, Pastors C. Pascoe, L. I. Howell, and last but not in any way least, Dr. R. V. Knight from Queensland.

During the year 1961 we said farewell to a number of our staff and welcomed others. Some of these have not previously been mentioned in the "Record." Miss Irene King, our accountant, anxious to press on with further university studies, was replaced by Brother A. E. Fraser. In our Publishing Department we lost Brother Pitt to the South New Zealand Conference, while Brethren J. Richardson and R. Wainwright joined our forces.

Nineteen-sixty-two was not a session year for the conference, but a number of reports were given of progress in our territory.

**Evangelism.** No major mission was held during 1961, but both our laymen and ministers were inspired and encouraged to engage in evangelism. Many of the ministers held small efforts in their own churches and followed up keenly the good work of the laymen. Total baptisms for the year were 277, bringing our present membership up to 4,000. Periods were given during the camp for laymen and ministers to tell their stirring story of souls won to the third angel's message.

**Financial.** We rejoiced in the amount of tithe returned to the Lord. Though there has been a sense of recession in the business world, our tithe for the year reached the wonderful figure of £126,000. The Harvest Ingathering for missions also reached a record sum of more than £26,000.

**Home Missionary.** A feature of the year's work has been the division of the conference into Dorcas Federations, thus laying the foundation for practical efficiency in relief ministry in the time of disaster. More than £1,200 worth of audio-visual aids have been placed in the hands of our laymen, which resulted in fifty baptisms.

**Publishing.** Always the highlight of a camp-meeting is the afternoon when the colporteurs give their story. This year was no exception and the reports brought a thrill to the membership. Fifteen full-time colporteurs and four part-time sold £52,000 worth of books, and nine people were baptized as a result of their efforts. In addition, the Book and Bible House sold other books to the value of £11,000, and magazines and periodicals at £6,000. We thanked God for this cheering report.

**Missionary Volunteer.** This year was marked by the opening of a new permanent camp site at Thames. Brother J. F. Hankinson and his staff worked hard to prepare this new site, beautifully situated in the hills but close to the beach, and had it ready for the summer camps, which have been a great success. During the camp-meeting about 800 MV's and JMV's were in attendance. Under the supervision of "Uncle" Harry Stokes, 250 JMV's were organized into hobby groups, and the exhibition of their work on the last Saturday night delighted all who saw it.

**Sanitarium Health Food Company.** Brother F. Craig took a period during the camp to tell us the up-to-date story of the Health Food Department in this conference. During the year the large new factory in Auckland has come into full production. Over 400 cases of the new food-stuffs were bought by campers, and the free gifts of the new cereal coffee were much appreciated. The children, too, loved the free hand-outs of peanuts.

**New Churches.** In 1961 a modern church was opened in the Hutt Valley, with a splendid social hall attached. It seats 300 and cost £15,000. This achievement was made possible largely by the good work of Brother Phillips who worked mostly unaided through the week, but had the help of busy bees organized for evenings and over the week-ends. Papatotē also completed the rebuilding of their house of worship. This is now entirely modernized and a real credit to the cause we love.

**Home for Retired Folk.** The conference was happy to report progress on plans for the home for senior citizens. These have been drawn incorporating the present conference office, and forwarded to the Government Welfare Department. In principle, they have been accepted. We are in high hopes that a generous subsidy will be forthcoming. In anticipation of this, the purchase of a property on which to erect the new conference office has already been completed.

**Schools.** The conference operates ten schools with an enrolment of 377. Our Auckland central school is developing into a fine educational institution which is being more and more appreciated by our membership. Enrolment here is between 160 to 170, and a gratifying feature of the

1961 school year was the baptism of some sixteen students.

**Voice of Prophecy.** This department, under the leadership of Pastor R. P. Brown, also presented a very pleasing report. Regular students numbered over 1,200 during the year. Of these 632 graduated from the courses; and of those baptized in the conference, eighty-eight had taken the Voice of Prophecy lessons. Altogether, lessons marked for the year totalled 28,611. Offerings and donations from students amounted to £900.

**Temperance.** The convocation was brought to a successful close by the visit of Pastor W. A. Scharffenberg who, with the assistance of Pastor E. H. J. Steed, ran a very successful temperance rally.

The happy fellowship, the spiritual atmosphere, the sense of God's nearness, the blessing of the Holy Spirit—all combined to bring light and inspiration to the delegates as they went home to witness for Him in 1962.

N.B.—All monetary figures in this report are New Zealand currency.

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## VOICE OF YOUTH

### Cairn Curran Camps

BRONWYN NICHOLLS

The new Victorian youth camp at Cairn Curran, on the shore of the new reservoir about forty miles north-west of Melbourne, was successfully opened recently with three camps.

Youth sixteen years and over composed the first group. Next came the earlites, and then the juniors. They were three of the best camps our young people have ever had, and brought them together from all over the state to enjoy satisfying fellowship.

Pastor K. Satchell, the conference MV secretary, was leader of the junior camp. He was assisted by his wife, who mothered the girls, Pastor G. Southwell, keeper of the boats, Mr. R. Possingham, Mr. D. Sutcliffe, principal of the Jones Missionary College in New Guinea, who was on furlough, and several counsellors.

One would never know that the three main buildings on the site were once army huts, for a transformation has been wrought with colourful paint, attractive brick and stone work, and gay curtains.

The girls were astonished when they first saw the lovely sitting-room in their building. Original and artistic ideas gave it real charm. There are comfortable chairs, rugs, pictures on the warmly painted walls, an open fireplace, books, and an unusual table for magazines in the centre of the room made from an old cartwheel painted silver. The wide windows look out upon the silvery-blue waters in the morning sunshine, and upon the soft silhouettes of gum trees against the water at sunset.

The girls' dormitories were more nearly completed than the boys', being freshly

painted and with colourful curtains, but as yet had no wardrobes. The dormitory blocks are situated on either side of the main building, which contains a bright kitchen and spacious dining-room. This is a grand place for games when the tables are pushed back under the windows after tea, and a quiet chapel on Sabbaths.

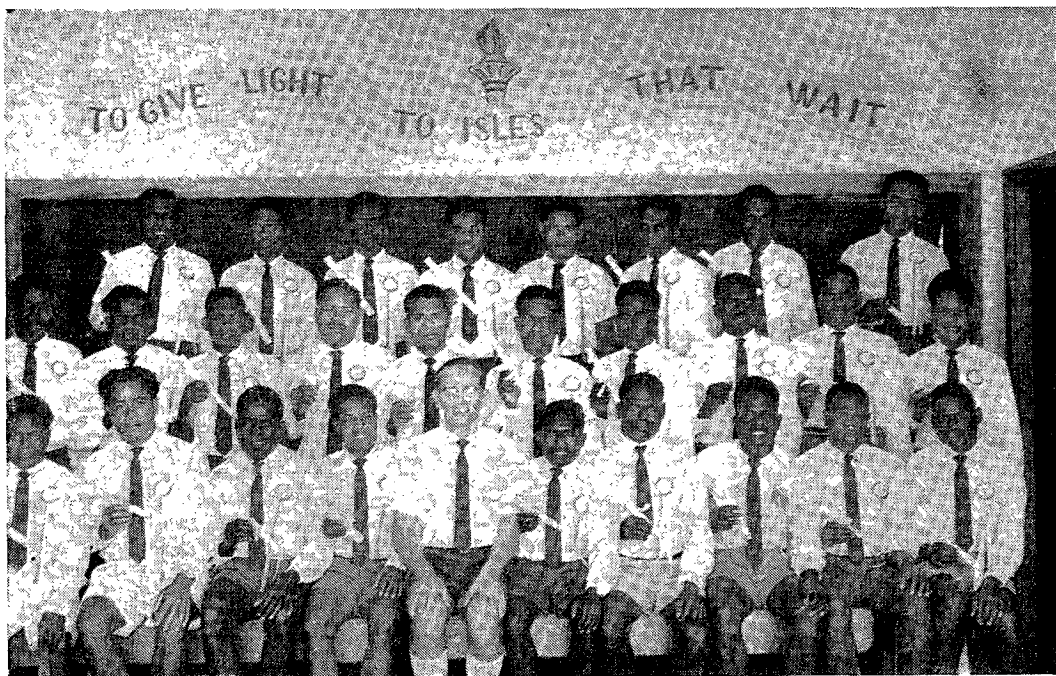
Probably every new arrival gasped with delight at seeing the surroundings of the camp-site for the first time. Imagine a vast lake circled by rocky brown hills on which grow scattered small gums and wattles, a dry, grassy hillside sloping down to the water's edge and a winding track below leading to the camp itself. The landscape was all dry, yet the brown and golden colours were beautiful in the sunlight. In the early morning the lake was silver-white and the gleaming gold rocks on the rugged hills made one think of hidden cities of South America. Just after dawn one hill in particular looked like a temple of the sun god in the lost world of the Aztecs.

But you couldn't dream for long at junior camp! At seven o'clock in the morning the rising whistle would shatter the solitude, and for half an hour there was happy confusion as would-be "sleep-ins" were awakened with much noise and enthusiasm. Somehow everybody was washed and dressed in time for morning worship around the flag-pole.

The sunniest part of every day was spent swimming, boating, or relaxing near the water. The flat-bottomed canoe and the small rowboat-cum-yacht were packed with happy boys and girls every swimming session. The counsellors had a full-time job—some keeping a wary eye out for swimmers in distress, others coaching for swimming awards, and still others rowing the boats, and all having as much fun as the juniors.

Not all of recreation time was spent in the water, of course. There were walks and climbing, too. Rocky hills scattered with huge boulders made ideal country for adventurous boys. Once again the counsellors were kept busy on mountain hikes—extracting prickles from feet, bandaging cut toes, and trying to maintain a dignified position as eager hands helped them over rocks and boulders.

And oh, the sunsets we saw from those hills! I remember one night particularly—as I think every junior and leader will. It was a Friday evening and we opened Sabbath on the hillside. A huge, rocky platform was our chapel and the evening sky was the most glorious stained-glass window a church ever had. We sang choruses and welcomed God's holy day with our faces turned toward a crimson-gold sky which turned the lake below us into a sea of shimmering rose. I think



*Graduates of the Jones Missionary College, 1961.*

spectacular sunsets were one of the most beautiful memories we brought away from Cairn Curran.

On the last Sabbath of our camp we had an unusual Sabbath school. Two little missionaries, the son and daughter of Brother Sutcliffe, and two lady counsellors not long returned from New Guinea, were with us. Graham and Leonie Sutcliffe told our missionary story in Pidgin English and a choir of girls sang sweetly the song they had been busily practising all the week, "Showers of Blessing."

We received showers of blessing, too. Pastor Satchell took the service, and it was very moving to see nearly all the young campers in the hall stand up and give their lives to Christ.

On this last day of the gathering we again went up the mountain for evening worship. We closed Sabbath as we had opened it the evening before—watching the big golden sun sink below the hills across the lake. It seemed a fitting end to the happy days we had spent together. We were glad it was only "au revoir" and that there will be other camps to look forward to in the near future.

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### **Good Examination Results at J.M.C.**

**R. W. RICHTER**

Educational and M.V. Secretary, Bismarck-Solomons Union

We were quite pleased with the external examination results at Jones Missionary College last year, the final figures having just come to hand. Thirty-nine pupils passed the Government standard VI examination; thirty-five passed the standard VII; and nine passed the standard IX. The standard VII examinees put up a good showing. No other schools in the

Territory had more than thirty-five passes in this exam, although one other school had an equal number.

Thirty of our teacher trainees were successful in gaining the "A" teacher's certificate, which qualifies them to teach in the village and district schools level. As far as I can ascertain, one of these trainees gained the highest marks in New Guinea in this examination.

Five trainees were successful in the "B" teacher's examination, which qualifies them to teach in central schools. One of these gained the second highest marks in New Guinea for this exam. Brother R. Dixon may feel justly proud of his work in the teacher training department of the college last year. He certainly worked hard.

J.M.C. commenced this year on the same day as A.M.C., and I spent a week there giving a little help. That first day we enrolled 187, of whom thirty-eight will be doing teacher training. Others have enrolled since I left, so I expect the total enrolment will exceed 200. It looks as though there will be a graduating class of about forty at the end of this year.

All the teachers are busy and in good spirits, but Kambubu was very dry and in need of rain.

During the vacation, central school principals and college staff did some good work in conducting refresher courses for teachers. Brother Dixon went to the Solomons, and with the assistance of Brother Silva held a one week's course for the field were brought in for these at Kukundu. Many of the teachers from the field were brought in for these courses, in which the new programme of work was introduced and explained. Brother G. F. Smith, Brother M. McFarlane, and Brother G. F. Wilson conducted similar courses in Manus, Mussau, and Bougainville respectively.





The Hon. Manfred Cross, M.H.R., Federal member for Brisbane, accompanied by Pastor and Mrs. K. S. Parmenter, inspects the award-winning church displays of foodstuffs collected during the recent "Tinned Food Drive" in Brisbane. Almost 6,000 items of food and £235 in cash were collected by 166 Pathfinders during the week-long campaign.

## "Acts of Disinterested Kindness Build Goodwill"

M. M. STEWART

PR Secretary, Queensland Conference

"Acts of disinterested kindness" have been commended to us by God's messenger as being great in Heaven's sight. Though performed without any thought of bringing direct benefit to the church, in the ultimate their influence and effect are often far more productive than other sources of influence. Invariably, "acts of disinterested kindness" bring great credit to the church of God and produce "loads of goodwill."

The Queensland Missionary Volunteer, Home Missionary, and Public Relations Departments combined in "Operation Goodwill Gifts." Pathfinders collected tins of foodstuffs from Brisbane householders, which were distributed later in parcels to needy families through Dorcas Welfare Societies.

Brisbane's "Tinned Food Drive" had a most successful start. Pathfinders from four city churches assembled at Central church, other churches met at their own centres. Altogether 166 youth participated.

A cameraman from A.B.Q. Channel 2 filmed the group at Central, covering activities right from the start until cars returned with their loads of foodstuffs. This film appeared on A.B.Q.'s newsreel programme and gave quite a lift to "Operation Goodwill Gifts."

There was a generous public response. Almost 6,000 tins were collected and £235 was donated in cash, in one week.

Foodstuffs were arranged in displays by participating churches and then judged by a panel led by the Hon. Manfred Cross, newly-elected Federal member for Brisbane in the House of Representatives,

Canberra, who presented awards to the most successful teams of Pathfinders.

We rejoice in the thought that Adventists, as much as any other people on earth, delight in demonstrating the spirit of Christ, which is the spirit of service to our fellow men.



The Hon. Manfred Cross, M.H.R., presents the honour pennant to Rhonda Pascoe (9) of Wynnum church, Queensland, for her church's part in Brisbane's tinned food drive to aid the needy. Wynnum Pathfinders gathered the highest number of tins per collector (60 each) during the week-long campaign. Rhonda was the best individual collector, having gathered more than 300 tins of foodstuffs.

## Yacht for Youth

B. C. GROSSER

The picture of the boat you see on the next page is not taken from some mission field, where it would be used to bring medical and spiritual care to the national peoples.

Actually this is a shot taken by television cameras in the Mackay harbour, North Queensland, with Pastor W. H. Turner as captain. The passengers aboard the boat are all Missionary Volunteers, some of whom helped their pastor in its construction.

The name of this thirty-foot craft is "Doretta" (after Sister Turner's aboriginal house girl at Mona Mona Mission), and it measures just over eleven feet across the deck. The hull is a planing type, and the boat is powered with two Chrysler engines driving two screws. These engines, which have been converted to use kerosene for fuel, develop 112 horse power and have a top speed of about twenty miles per hour.

M.V. "Doretta" is dedicated to providing healthy activity and trips for Adventist youth in the Mackay district. She is able to pull four skiers at once. Up to fifty young people have been attending sea frolics for some time.

Her seaworthiness has already been proved by a trial run of 250 miles around the Whitsunday Islands, including Brampton, Lindeman, South Mole, and Long Island. On this maiden cruise Pastor Turner took the youth who had worked most hours on the construction of the craft.

The next trip on his schedule is to take all the members of the Pathfinder club to an island a few miles off shore from Mackay.

Pastor Turner was born at Proserpine, eighty-five miles north of Mackay and has a first-hand knowledge of coastal waters.

## THE WORLD VISION

### Japanese Pilot "Hit" With Literature

N. H. J. SMITH

Publishing Secretary, Queensland Conference

When a captain of the Japanese Air Force led the death-dealing aerial attack on the American fleet "securely" resting in Pearl Harbour, he did not realize that God had a great work for him to do in the world. Of the seventy officers who were in the planes which made the attack, he was the only one to survive the war. When that same captain led a wing of twelve planes on a reconnaissance flight over the atom-bombed city of Hiroshima to survey the havoc, he was the only pilot to return. The rest were overcome by deadly radiation.

When a few weeks later Captain Fuchida conveyed the documents of surrender for the Japanese Government to General Douglas MacArthur's headquarters he escaped the wrath of 1,500 suicide pilots who tried to prevent him.



Captain Fuchida was a Buddhist, but through all his death-defying experiences God was sparing him for a greater work. As in the great Apostle Paul, God could see in Fuchida a man who, dedicated to His cause, would move the world. How could such a change come about? God has used, is using, and will yet use a powerful instrument to fulfil His purposes of salvation. That instrument is the printed Word.

A Christian missionary gave the captain a tract; it was Christian literature at its best. He became keenly interested in the gospel of Christ, and today is a representative of the Pocket Testament League. He has studied the Bible Correspondence Course and read "The Marked Bible," and now gives his testimony around the world in gratitude for what God has done for him.

The gospel is still the "power of God unto salvation to everyone that believeth." If Christian literature, accompanied by the Spirit of God, can so completely change a Japanese fighter pilot, we can understand why God's messenger has said: "The press is a powerful instrumentality which God has ordained to be combined with the living preacher to bring the truth before all nations, kindreds, tongues, and peoples. Many minds can be reached in no other way. We have no time to lose. We must encourage this work. Who will go forth now with our publications?"

Captain Fuchida may have sent American battleships to the bottom of the ocean; but he was captured for Christ by the power of a little pen filled with the Spirit of God. Who can estimate the influence of God's silent messengers placed in men's hands and sown in their hearts?

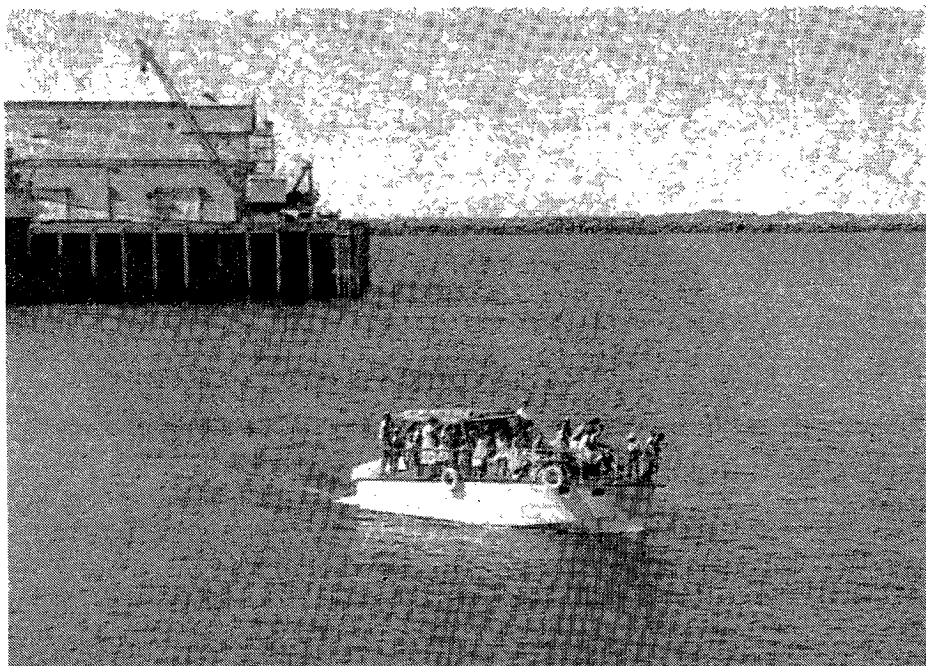
☆ ☆ ☆

## Progress In Mexico

M. V. CAMPBELL

It was sixteen years since my previous visit to Mexico. At that time at Montemorelos, the sanitarium was just being built and the college was in operation with only the first units of each of its buildings erected. During these years, the college has been training ministers and other denominational workers. This year the college has opened a Normal Department and in due time expects to graduate fully qualified teachers for the primary schools of Mexico. There are at present forty-two such schools in operation, and more will be organized each year.

The sanitarium is conducting a school of nursing and is training nearly all its own nursing staff. At the sanitarium I visited a wealthy Canadian patient, who, as a result of a car accident, has been at the sanitarium for six months. As she and her husband told of the good care she had received there, and of the kind and even loving attention given by the nurses, they had tears in their eyes. They said they had not supposed such an institution existed in the whole world, and then found it—a veritable heaven on earth—in Mexico, and only a short distance from where their accident occurred.



A large group of Adventist young people aboard the M.V. "Doretta," in Mackay Harbour.

## The Wealth of the Church

LENA T. LEGROW

*It's the youth of the church that the Lord needs most*

*When the battle is hard and long.*

*The youth who will work with all their might,*

*To defeat the wrong and uphold the right,*  
*And be true, and brave, and strong.*

*It's the youth of the church who must do and dare*

*When the way is rough and steep—*

*The youth who must search, and watch, and pray,*

*And seek out those who have lost the way,*  
*And rescue each wandering sheep.*

*And though age may guide, and point the way,*

*And hold the standard high,*

*It's the youth who the heaviest load must bear*

*While they hold the fort by the power of prayer,*

*As the day of the Lord draws nigh.*

*Yes, the youth of the church are the wealth of the church,*

*And we need them every one;*

*For the voices of youth will the sweetest sing*  
*In the chorus that welcomes the coming King*

*When the battle at last is done.*

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Mexico is a progressive country, with very modern cities and excellent government services. There are sections, however, in Southern Mexico, where the postal service is not as good as in other parts of the nation. In those areas it is customary for our ministers, who in some cases have as many as thirty churches in their districts, to carry all church and Sabbath school supplies to the churches, and to bring back the tithe.

The president of the Southern Mission spoke of noticing on one of his trips in

that locality, a man loaded down with a great burden on his back, climbing over the mountains. He discovered that it was one of his ministers, a district leader, carrying supplies to his churches. Naturally, such a task was but a small part of the work of that minister, for in addition to pastoral duties, and in some cases serving as "postman," all of the ministers are evangelists; and Southern Mexico is the fastest growing part of the field.

Each department of the organization is prospering and is focused on the winning of souls. The Sabbath school membership is almost double that of the church, and these additional Sabbath school members, in great numbers, find their way into church membership. There are many branch Sabbath schools, 400 new ones having been organized during the past eleven months.

Fifteen hundred lay preachers are active, and a large number of the baptisms are the result of their work. Radio evangelism is now becoming more prominent. Over the air seventy-two broadcasting stations carry our health programme called "The Voice of the Home," while our religious programme, "The Voice of Hope," is broadcast over nine stations. The colporteur work is growing each year, and for the past four years the book and magazine deliveries totalled nearly one million dollars.

As I met with our Mexican churches, and became acquainted with our Mexican ministers and conference staff, I was impressed by their loyalty to God and the Advent Movement. Surely in this great land with so large a population of religious-minded people there will be a large harvest for the kingdom of God. An experienced administration and a consecrated group of ministers, assisted by an able throng of dedicated laymen are working for this.—"Review and Herald."

## Making the Most of Your Mind

JO RAY COTTON, Minister's Wife

While growing up I liked to hear it said that intelligence is more important than beauty; somehow I felt that the former would be easier to attain than the latter. But I have found since that developing the mind takes more thought and effort than possibly any other phase of living. And if you don't grow mentally while you are young, the process is slow and painful in later years.

Often we get the idea that all we have to do to please God is to be sweet and thoughtful of others. Nothing can detract from the importance of these qualities, but God will be even more pleased if these qualities are enhanced by a mind functioning at peak production, a mind capable of giving rational reasons for the faith we hold. Let us begin today to build our minds into the best instruments possible.

Don't get the idea that this advice concerns only IQ's above 130. No mind develops spontaneously. It would be far better to have inherited an average intelligence and to work hard to develop it, than to have been born an avowed genius without disciplining the gift. Only relentless training can develop a mind able to synthesize ideas into a complete concept.

I know a man of thirty who, according to IQ tests, is an intellectual giant, but you would never suspect it. Never having disciplined his mind, all he does is to think up one eccentric notion after another. He has sold home-made vitamins, organized his own church, and started a private printing press. But all he does is so uncontrolled and without goal or purpose that each scheme eventually fizzles out. The untutored brain, no matter how good, is of no more value than an untamed palomino horse. All either can do is to run wild. Every teacher will tell you that he prefers a diligent student of average intelligence to a brilliant student who has never learned to discipline his mind.

### A Well-disciplined Mind

Here are five rules to follow in building a useful mind:

**Learn why you believe as you do.** Are you a Seventh-day Adventist? Do you know the reasons for your faith, or have you simply accepted what you have heard since childhood without inquiring into the reasonableness of your religion, without ever studying critically for yourself the ideas you hear in church and at home?

The Seventh-day Adventist message is the finest and most inspiring in the world. What a pity that so few of us really know what it is all about. Most of us are parrots repeating mechanically what we chance to hear.

**Don't live by trial and error.** Get your will power into high gear and make the effort to face alternatives and choose the best of what is offered to you. Talk with people in whose judgment you have confidence. Study their views. Read the

opinions of leaders of thought. We are all busy, but we should never be too busy to listen to someone with worth-while ideas.

**Tie what you learn into an over-all pattern.** Whether it be religion, algebra, history, literature, or language that you are studying, look at each part in relation to the whole. Here is Jack Smith. He can name every mechanical part of a car correctly, yet he hasn't the faintest idea of what its function is in relation to the others. When you read a Bible text, see it in its context. When you learn certain facts of history, keep in mind their relationship to the era of which they are a part. When you read a poem by Robert Browning, find out what it contributed to literature. When you learn your French vocabulary, learn to use the words in complete sentences.

Before buying timber to build a house, you must have in mind what kind of house you will build. You do not merely buy timber. Likewise, unless you tie the facts you assimilate to a whole, you are simply cluttering your mind, not making the best use of it.

**Concentrate.** This is the key to successful mental growth. Too few people have the ability to concentrate. Witness the gusher who greets you on the church

steps after the worship service and asks, "What have you been doing?" only to look about and never really hear what you answer. This superficiality carries over into the more serious aspects of life. Some of us cannot even concentrate long enough to pray. We address God, but before we know it, we are thinking of secular matters. We go to church, but what the minister preaches goes in one ear and out the other, not because what he is saying is of no spiritual value, but because we don't know how to concentrate.

**Build Castles.** I don't mean that we should be dreamers who never face reality, but that we should have a plan. God instilled in us the gift of imagination; let's use it. Each new fact or principle learned should be fully explored. Someone tells you that you should be like Christ. This is a fact: but with a little imagination added, what possibilities it has for each of us! It means that we can be kind, gentle, go the second mile, return good for evil, be a good Samaritan, and so on. Building castles means catching visions of the splendid life we want to live. Let us be imaginative.

**Practise what you learn.** The other day a friend told me she would give anything

(Concluded on page 14)

## The Family on Vacation

JOSEPHINE CUNNINGTON EDWARDS

In public places a child's training shows up, to his advantage or disadvantage.

"NO CHILDREN allowed." This sign appearing occasionally in public places is an attempt to prevent destruction and loss, inconvenience and depredation. Because of youthful vandals and their vandal parents, many well-behaved children are thus also barred from places that would be educational and inspirational.

The necessity for this sign is evident, as is also the reason for the children's poor conduct. Parents are woefully remiss in training their children how to act at home, so when they are away from home they do not know, nor do they care, how to act.

"Mothers, teach your children from their earliest years that they are not to look upon everything in the home as playthings for them. By these little things order is taught. No matter what fuss the children may make, let not the organ of destruction, which is large in babyhood and childhood, be strengthened and cultivated. 'Thou shalt,' and 'Thou shalt not,' God says. Without loss of temper, but decidedly, parents are to say to their children, No, and mean it.

"With firmness they are to refuse to allow everything in the home to be handled freely and thrown about on the floor or in the dirt. Those who allow a child to pursue such a course are doing him a great wrong. He may not be a bad child, but his education is making him very

troublesome and destructive."—"Child Guidance," page 101.

Such tendencies go with the family when they go on vacations and outings. And often the families are not aware of the fact that many people dread to see them and their children appear in the group. This ought not to be, for the child's sake, for he will develop a callous feeling toward the attitudes of others.

A sensitive person is ever alert lest he offend or is in a place where he should not be. Christ Himself taught that His followers should be awake to this, when He told them to take a lower seat lest they be humiliated by being asked to step down from a place they had brazenly appropriated. A child who is used to offending has not the sweet grace of sensitivity that is the characteristic of a well-trained person. And "the influence of an ill-regulated family is widespread, and disastrous to all society."—"Patriarchs and Prophets," page 579.

The Marywell family were on a vacation. They had planned just where they would go, and where they would stop, and what they expected to see. But alas, they were a poorly trained lot, and they spread dismay and desolation wherever they went. Relatives were glad to see them go, although they seemed not to sense this. They had trouble at nearly every motel because of the noise and loud talk and running about that went on. A manager

at one place came twice to ask them to be quiet.

"Of all the nerve!" the mother said angrily, when he had left. "Seven dollars for this place, and they want us to be still as the grave!" And the children were listening. The oracle had spoken.

To them, naturally, mother's utterances were exactly right, and if she said they were shoved around, the children believed it. Watch a child's face when a parent is airing some unwise views. It is a sad sight to behold. It is in public places that the child's training shows up, to his advantage or his disadvantage.

### The Broken Lamp

The Marywells stopped at one motel late in their trip. They moved in and settled for the night. The children were in bed, all but little seven-year-old Martin, who persisted in turning on and off the beautiful lamp on a table beside the bed. He jerked the pull chain so roughly it was a wonder he did not break it.

Mother and Father Marywell acted as though they could not see what he was doing. They sat and read and talked and looked at television, just as if everything Martin was doing was perfectly all right. Yet, a lamp is not, was not, and never will be, a plaything. He should have learned that at home.

The next morning, while the family was in a bustle getting packed up to leave, Martin got busy again on the lovely lamp. Father Marywell had gone out to a store to get some groceries, for they were planning to eat some cereal and fruit in the room before they left.

Suddenly, *crash!* The lovely vase-lamp lay on the floor, smashed in pieces.

Mrs. Marywell stopped her packing and shrieked at the child, "Now, just look what you've done, Martin! Just see! Now, you march and get that big wastebasket. Clean it all up before daddy comes. He mustn't see it. And now we'll have to get right out of here or we're going to have to pay for that lamp. That'll be at least \$20, and money doesn't grow on trees!"

The children were listening, for little Joan told several people about it when they got home. "You should have seen us hurry and get out of there," she confided. "We had the car all packed by the time daddy got back, and we didn't have to pay for it."

What a lesson in dishonesty those children learned that day—a lesson in conniving, too; a lesson in deceit; a lesson that will make it harder in a hard world for those little children to find the path to life eternal.

"Honesty should stamp every action of our lives. Heavenly angels examine the work that is put into our hands; and where there has been a departure from the principles of truth, 'wanting' is written in the record."—"Counsels on Stewardship," page 142.

Some day the Marywells, with their children, must stand before the judgment bar of God. There will be before them the gate of heaven, with the ineffable glory of eternity shining through, beckon-

ing with a joy unspeakable to the sweetness of an endless life with Christ and the redeemed who have washed their robes. But to allow vases, and lies, and lamps, and trivia, to bar that gate would be a frightful tragedy.

A child's character is warped by such experiences as the one just mentioned. He should be taught at home to respect the property of others. It is the duty of parents to teach them to be alert on this. They have to learn to be discerning, observant, full of grace and sweetness.

"Some parents allow their children to be destructive, to use as playthings objects which they have no right to touch. Children should be taught that they must not handle the property of other people. For the comfort and happiness of the family, they must learn to observe the rules of propriety. Children are no happier when they are allowed to handle everything they see. If they are not educated to be care-taking, they will grow up with unlovely, destructive traits of character."—"Child Guidance," pages 101, 102.

## Respectable Embezzlement

M. L. MILLS

President, Southern New England Conference, U.S.A.

Embezzlement is an ugly and offensive word which usually produces resentment and shock. It is associated with a bank employee or an official entrusted with the responsibility of safeguarding funds, who has violated that trust by appropriating such funds or a portion of them, for his personal use. When caught he loses both face and reputation, and is taken into custody by law.

Did you know that there is a type of embezzlement that is respectable? Not that the act itself is respectable, but the one who is guilty of such an act is many times looked upon as being respectable. This is the case of one who does not pay a faithful tithe.

The Holy Scripture states that it is a Christian duty to pay tithe, and the failure to do so is regarded in heaven as embezzlement, for the tithe belongs to God. Whether one pays tithe or not is a personal matter between himself and the Lord. No law of the land can punish one for this type of embezzlement. Consequently, one who is guilty may be a respected individual so far as the community or church is concerned. He may even occupy a position of responsibility and enjoy a considerable amount of prestige. Yes, he can be a member of the church participating in the worship service with zest and alacrity, and his fellow communicants be completely oblivious of this form of spiritual criminality.

Many embezzlers do not consider themselves to be thieves. They usually have good intentions of returning what they have unlawfully taken, reasoning that

Trips can be a blessing to families that have been in the habit of following the blessed Jesus. They can be drawn nearer to the kingdom of heaven than ever before. This sweet fellowship of leisure and rest in travel, can run like a golden thread through the very fabric of their characters. Integrity, kindness, love, and togetherness will bring the family into oneness with Christ. During the long hours of travel, by loving counsel, example, by story, and by precept the children can learn more surely the way to the kingdom.

"Let parents and children remember that day by day they are each forming a character, and that the features of this character are imprinted upon the books of heaven. God is taking pictures of His people, just as surely as an artist takes pictures of men and women, transferring the features of the face to the polished plate. What kind of picture do you wish to produce? Parents, answer the question! What kind of picture will the great Master Artist make of you in the records of heaven?"—Id., page 562.—"Review and Herald."

they have but borrowed such funds temporarily; but the first act is a compromise of principle and results in the weakening of the will and a breakdown of resistance to temptation. It then becomes easier to repeat this act, causing one to get deeper and deeper into the slough of dishonesty. Thus he becomes shackled, and continues on a downward course until he is exposed, and publicly disgraced.

The Christian is sometimes tempted to withhold his tithe because of some emergency or dire need. He reasons that he is only borrowing the funds for a short term. He has every intention of paying it back. The hard fact is that in such an act he is guilty of embezzlement, for the Lord says, "Bring ye all the tithes into the storehouse." To withhold the tithe or make only a partial payment makes it easier to repeat the act. No one may suspect you of this evil, and you may succeed in keeping your respectability with men, but not so with God. An accurate record is kept in heaven and inevitably your embezzlement of the Lord's funds will be exposed in the day of judgment.

Beloved, how does your record stand? Have you been guilty of withholding from the Lord's treasury the holy tithe? Have you been paying a faithful tithe, or have you made only token payments? If you have been honest with the Lord, then you may face the future with confidence and peace. If not, repent at once. Take whatever steps are necessary to square up your account. Confess your sins before God. Quickly restore to His treasury what you have withheld from Him.—"Atlantic Union Gleaner."

# Destination Kingdom of God

EDWARD HEPPENSTALL, Ph.D.

A college under the control of a small strict fundamentalist sect advertised that its campus was seven miles from any known form of sin. This would be a good trick if you could do it. There are few things we would not be willing to do in order to get seven miles from sin; but because sin is in the heart, no one is able to escape from himself.

God's problem with sin and with mankind is much more serious than anyone imagined. If we take seriously the message to the Laodiceans as applying to us, then we need a new awareness, a new concern for the kingdom of God and His righteousness.

The real enemy is Christian complacency, or a satisfaction with externals. Edith Lovejoy Pierce puts it this way:

"Balance your cup,  
But crowd another biscuit on your plate;  
A thousand starving shadows  
Push against the gate.

"Sleep quietly  
On your mattress smooth and soft  
and flat;  
An earthquake slips the house,  
But what of that?

"The sky is turning dark;  
We're going to have a squall;  
Open your umbrella,  
For the atom bomb will fall.

"Starch the bedroom curtains,  
Shine the silver tray;  
Put on a little make-up,  
Here comes the judgment day."

The task which the church has to meet today is something much greater than the Laodicean type of religion allows us to accept. We look at our own churches around the world; we remind ourselves of the task to take the gospel to all the world in this generation, that this is the world's last hour.

Some declare the need for a new evangelism. Others say we need new formulas and new methods. No one quarrels with the idea of presenting the gospel in the thought forms of today to make it clear and intelligible to modern man. But one gets frustrated at the passion for mere emphasis on gadgets and modern techniques, as though man had only to have the truths of God presented with these new techniques, and forthwith the sinner would spontaneously surrender his heart to Christ.

One would think that the whole problem was one of mere mental illumination. But deeper than any intellectual problem is the plain fact of a self that seeks its own exaltation and its own way of life independent of the Lord Jesus Christ.

The tendency has been to assume the unquestionable and unquestioned superiority and validity of our own religion.

We point to our achievements and goals reached, our increase in membership, our giving, our mission endeavour, and increase in institutions, the size of our enrolments. The consequence has been a comparison of various religions with a strong tendency to come out with a feeling of superiority. This is not Christian. It is humanistic. It issues in the exaltation of self. We should be grateful but never proud. Christ never confused the elect with the elite.

True religion is stated by Paul in Gal. 5:6: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

The issue is the reign of Christ and the establishment of His kingdom, not the reign of man. This requires complete dedication of ourselves to the triumph of the gospel in the world. When that happens we shall not stop to count the dollars to see if we have enough money to run another mission station or build another church. For we are primarily concerned with souls. When we have more concern for our own religious system, for the balance sheets, for financial statements, than for the saving of souls, then we are merely running a kingdom of God industry. We are merely running the kingdom with budgets and with offers. We are more concerned with the sacrifices our people make than the Sacrifice we trust.

The temptation is to run the kingdom, to run it with religious platitudes without the divine power of God. The temptation is to depend on methods, techniques, goals, money. Then when we have reached our goal we stand back to congratulate ourselves and say we have done enough. But to measure the success of the church on this level is to parley with the world situation. The church is not winning the battle in the world. Multitudes are being born faster than we are reaching them.

## Consecration—

*Is giving to God without reserve*

*Every faculty,  
Every ability,  
Every talent,  
Every ambition,  
Every purpose,  
Every desire,  
Every possession,  
Every affection,*

*To be used by Him*

*As He will,  
When He will,  
Where He will,*

*For the glory of His name,  
For the upbuilding of His kingdom,  
For the accomplishment of His work.*

O. Montgomery.

This church must win from its youth a devotion greater than even Communism wins from its youth. Jesus is our Lord. The question is: Does the church through the power of the Holy Spirit possess the power to subdue all things unto Him, even the sin and self in our own lives?

Our hope and future do not depend on a programme put on by the church, but upon a victory won by Christ. Redemption in and through Christ is something greater than so much personality development, however important that might be. The church is not here to exhibit progress and mere culture and sophistication, but to reveal Christ and His regenerating power in human lives.

We have no one to blame for the delay in God's kingdom but ourselves; to blame the Communists and other churches is a very dangerous thing to do.

The church simply as another religious organization among many is obsolete. The true Christian knows that all the oiling and servicing of ponderous machinery is almost as far removed from the real issues of our time as Mother Hubbard with a bare cupboard.

Any effort to maintain church appearance for appearance's sake does not really matter much. Man conquers by faith in God and not by philosophy, argument, or techniques.

There never was so fateful an experiment as when God trusted this church with the last message to the world, especially in an hour and time of unparalleled wickedness and darkness.

There is nothing superficial or unreal about God's sending His Son to the world to bear our sins and to establish the kingdom of God, to capture the hearts of men and women everywhere. Trust and commitment is not an attitude towards a written creed. It means the whole being in trust and dependence upon God.

There is today a great craving for what is called "objectivity." It has come to mean a mind that is neutral on all issues, detachment from real issues. One must never allow himself to make an irretrievable commitment in favour of anything, especially Jesus Christ.

The world is waiting to be told authoritatively, not by words only but by lives surrendered to God, that the kingdom of God is greater than the kingdoms of this world; that the kingdoms of this world are about to become the kingdom of our Lord; that there can be no compromise between the two.

The world is waiting to be told authoritatively, not by words only, but by lives surrendered to God, that there is a true and living God; that saving truth is revealed in the Bible; that God's truth is absolutely certain and dependable; that God is playing no cosmic joke on us; that we can trust Him with everything; that the greatest cause in the world is the kingdom of God; that we have nothing to fear. We must triumph by letting Christ triumph in us.

Without a living faith in our Lord, we really have nothing to communicate, nothing to take to heart.—"Columbia Union Visitor."



FOR THAT GOOD SOURCE OF PROTEIN, JUST—

## Take a Tin of Beans

D. VAN GUNDY JONES  
Nutritionist

It's remarkable how many kinds of beans you can buy today. The list is almost endless and includes every conceivable size, shape, and colour.

Legumes come in various types of pods containing one or more seeds. Peas, beans, lentils, garbanzos, and peanuts are all found in this classification.

All legumes in their dry state are high in protein, ranging from 18-35 per cent, even more in the case of some soy beans which are approximately 40 per cent protein. The mineral composition of legumes, similar to that of cereal grains, shows a large amount of phosphorus and magnesium.

Legumes are often spoken of as the "poor man's meat" and are one of the most valuable and economical sources of protein. Nutritionists are looking to them to provide one of the main nutrients for our exploding population in "the world of tomorrow."

The proper preparation of legumes is of great importance to ensure their digestibility. Most legumes require considerable cooking to soften them. Some homemakers believe they are much improved by cooking in soft or distilled water.

In cooking legumes of any kind (except lentils) wash them thoroughly and soak overnight with a meat tenderizer (look for the kind without spice). Cook the beans slowly in the same water in which they have been soaked until they are tender.

The Home Economics section of the United States Department of Agriculture has worked out the following method of cooking legumes without soaking: After washing thoroughly and covering with water, bring beans to a boil and cook for about five minutes. Turn off the heat and allow to stand for an hour; then return to the fire and cook slowly until tender. Legumes of all kinds are easily prepared in a pressure cooker, which greatly reduces the time necessary to make them palatable and digestible.

It has been truly said that soy beans are "the king of legumes," for they are the most versatile of all. However, unless you are using a green, immature soy bean or a quick-cooking variety, they are about the hardest of all to prepare. If you do not have the easy cooking variety, try soaking the dry beans overnight and then freezing them for several hours (or overnight). Thus tenderized, they will then cook in much less time.

Because the tough skins of legumes give some people distress, you may puree them to remove their tough fibre, or you may try liquefying them to break up the fibre, making the beans easier to digest.

Legumes should not be eaten too often or in excessive amounts. Most legumes (except soy beans) carry a high percentage of starch; therefore you do not need to serve potatoes or other starchy foods at

the same meal. Serve low carbohydrate vegetables and a tossed green salad. These, with a slice of whole-wheat bread (and no dessert) will make a wholesome, nutritious meal.

Peanuts are usually classified with nuts; however, they are really a legume. Try cooking the large variety of peanuts. Season exactly as you would ordinary beans, and you will discover an interesting new dish. They also can be used in combination with other beans.

Immature legumes should be quickly cooked. They can be served in any way you prepare any similar vegetable. They are usually not as high in protein and carbohydrates as mature legumes; however, they make a valuable nutritional contribution to the diet.

Dr. Henry Sherman, in his book "The Nutritional Improvement of Life," states: "Mature legumes and nuts are a group which is fairly homogeneous in offering high protein and B vitamin values, yet covers a wide range of cost and place in conventional diets—from the cheapest of

dry beans to the choicest of nuts, and including peanut butter, cheap, popular, and of high value but not yet adequately appreciated. The foods of this group are nutritionally important in supplementing the grains in their protein and B vitamin values. The proteins of soy beans and peanuts rank with those of meat in the effectiveness with which they supplement the proteins of bread and of other grain products."

### Soy Souffle

Soak 1 cup dry soy beans overnight. Grind and add 2 cups of water. May be run in liquefier; if so, add the water in liquefying. This makes about 5 cups of pulp. Add 2 tablespoons oil, 1 teaspoon Marmite, 1 teaspoon herbs (may be mixed as summer savoury or sweet basil). Bake in shallow pan (have the souffle not more than 2 inches thick). Bake in a slow oven for 1½ to 2 hours until firmly set. This may be cut in squares and served hot with tomato or mushroom sauce. Cold, it may be mixed with celery and soy mayonnaise as a delicious sandwich filling or as spread for toast. (This recipe cannot be used with precooked soy beans.)

For a Hawaiian touch to your menu, try adding a cup of pineapple pieces to a tin of soy beans. Bake 30 minutes or until juice has cooked down. Delicious!—"Today's Food."

## From Sabbath to Sunday

V. N. OLSEN  
(Concluded)

It was Pope Gregory I who sought to subdue the Sabbath-keeping Celtic Church in England. Christianity came to England very early, but when the heathen Anglo-Saxons conquered Britain the Christians were left in peace only in parts of Scotland, Ireland, and Wales. Thus at the close of the sixth century the greater part of Britain was pagan.

Pope Gregory sent a monk named Augustine to Christianize England. When he arrived at Canterbury a meeting was arranged with representatives from the Celtic Church to try to bring the Christians of the isolated Celtic Church into submission to Rome. When the representatives from the Celtic Church realized that the Roman form of Christianity was different from their own, they withdrew in protest.

In this connection a prominent British historian remarks: "The Celts permitted their priests to marry, the Romans forbade it. . . . The Celts held their own councils and enacted their own laws, independent of Rome. The Celts used a Latin Bible unlike the Vulgate, and kept Saturday as a day of rest, with special religious services on Sunday." (Alexander Clarence Flick, "The Rise of the Medieval Church," page 237. See also Bellesheim, "History of Catholic Church in Scotland," Vol. 1, page 86.) The observance of the Sabbath as a day of rest was one of the reasons why the Celtic Church could not

submit to Rome, and therefore had to suffer persecution.

In the early centuries the Christians fasted on Wednesday and Friday each week, but Rome, where the Sabbath ceased to be honoured, introduced fasting on the Sabbath. This made the Sabbath merely a preparation day for Sunday, a day of joy and gladness. The intense opposition toward fasting on Sabbath is an indication of the great respect many Christians had for the Sabbath.

Augustine, bishop of Hippo, wrote to Jerome early in the fifth century: "If we say that it is wrong to fast on the seventh day we shall condemn not only the Church of Rome, but also many other churches, both neighbouring and more remote, in which the same custom continues to be observed. If, on the other hand, we pronounce it wrong not to fast on the seventh day, how great is our presumption in censuring so many churches in the East, and by far the greater part of the Christian world!"—"The Nicene and Post-Nicene Fathers," 1st series, Vol. 1, pages 353, 354.

Another indirect evidence for Sabbath-keeping, especially in the Eastern churches, is found in the Greek Gospel Lectionary. This Lectionary contains short readings from the Gospels assigned to be read on the various feast days in the church. As more and more sacred days were added to the church calendar, more

readings were added to the Lectionary. New Testament scholars who have studied the historical development of the Greek Gospel Lectionary declare that the earliest readings were those for the Sabbath and early Sunday morning.

In this connection a prominent New Testament scholar, Bruce M. Metzger, writes: "In the Eastern Church the Sabbath, with the exception of the Great Sabbath between Good Friday and Easter day, was observed as a festival." (Bruce M. Metzger, "The Saturday and Sunday Lessons from Luke in the Gospel Lectionary.") Contrary to Rome, which sought to make the Sabbath a day of fasting, the churches in the East considered the Sabbath a day dedicated to worship and the reading of God's Word.

The evidence shows that the Sabbath was generally observed by Christians during the first four centuries. Its decline was more rapid in the Alexandrian-Romanized branch of the church, where it was made a sorrowful fast day. The Eastern Church and the Celtic Church, less corrupted by Romish influence, retained the Sabbath more after the New Testament conception. Yet even in the West the Sabbath continued to hold its place as late as the seventh century, although condemned by the Papacy.

The survival of Sabbath-keeping is still more remarkable when it is remembered that Sabbath-keeping was forbidden by the enactment of civil and religious laws, with Sunday favoured by the same laws. Not until the Eastern churches crumbled under the Mohammedan conquest, the Celtic Church was subdued, and Western Europe was Christianized by Rome, was the place of the Sabbath largely usurped by Sunday. But this is the well-known story of the work of Antichrist as predicted in Bible prophecy.—"Review and Herald."

☆ ☆ ☆

## Making the Most of Your Mind

(Concluded from page 10)

if she could be really tops in just one thing. And what does it take to do that? It takes work, work, work—even for the talented. To be an excellent public speaker you must master the techniques of speech and accept every opportunity to speak, even when the audience may seem insignificant. To be a good swimmer takes many hours of swimming. To be a good cook you will have to prepare many meals. To be a good writer you will write page after page.

Our minds are God's greatest gift to us. We are stewards of this gift, and have a responsibility to improve it to the utmost. It is not enough to have an understanding of God's Word: we must convert that knowledge into action. Are you willing to dedicate all your mental powers to God, and then with His help do your best to develop them to their fullest extent—to His glory, to helping your fellow men, and to your own joy and eternal happiness?—"Review and Herald."

## Wedding Bells

**BULLAS-LITCHFIELD.** Australia's oldest Adventist church, North Fitzroy, Melbourne, was again the scene of happiness on February 26, 1962, as Lorraine, daughter of Mr. and Mrs. Ron Litchfield, promised to walk through life step by step with Graham, son of Mr. and Mrs. Harry Bullas of Melbourne. Many friends wished this young couple the richest blessing of the Lord as they continue in fellowship with the church of God. K. E. Satchell.

**FROST-MANSELL.** March 1, 1962, was the time and the Lower Hutt church (N.Z.) was the place where many relatives and friends assembled to witness the joining together in Christian marriage of Aubrey Maurice Frost and Joyce Colleen Mansell. Many were the expressions of congratulation both at the ceremony and afterwards at the reception. As this well-respected couple establish another Christian home it is the sincere wish of all that God's blessing and guidance will be with them always.

R. W. Howes.



**McCULLOUGH.** Sister A. E. McCullough of Bundaberg, Queensland, passed suddenly to her rest March 20, 1962, and two days later relatives and friends gathered in the Adventist church to pay their last respects to this loved one. Words of strong encouragement were spoken of the certainty of the resurrection. We laid our sister to rest in the Bundaberg cemetery to await that great day. E. S. Bartlett.

**RENNICK.** "Blessed are the dead which die in the Lord." James Rennick, in his seventy-eighth year, laid down life's burdens on February 23, 1962, and was laid to rest in the West Tamworth (N.S.W.) cemetery amidst many beautiful floral tributes. Our late brother accepted the Advent Message about nine years ago, through the labours of his loyal wife and Pastor J. Trim. We extended our sincere sympathies and presented the bright resurrection hope to his wife, four sons, and two daughters, with their families. Hasten on, glad day eternal! L. H. Blair.

**HARDES.** Thomas Hardes was born in Hexham (N.S.W.) in the year 1877, and passed to his rest on March 17, 1962, at the age of eighty-four years. He and his good wife accepted the Advent Message about sixty-three years ago under the labours of the late Pastors W. G. Brittain, G. Robinson, and Robert Salton. Our brother leaves a wife, five daughters, and one son to mourn the loss of a loving husband and father. We laid him to rest in the Avondale cemetery to await the call of the Life-giver. Pastor W. G. Turner assisted the writer as we endeavoured to comfort the dear ones with the promises found in the great Book of Truth. W. N. Lock.

### SOUTHERN ASIA DIVISION

requires young lady, 25-30 years, for secretarial work at Poona headquarters. Previous denominational experience an advantage. Those interested please write to the Secretary, 148 Fox Valley Road, Wahroonga, N.S.W.

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**PRIVATE HOME,** Blue Mountains, New South Wales, opposite church. Experienced nurse care for invalid, convalescent, or elderly person. 9 Terrymont Rd., Warrimoo. Phone Warrimoo 259.

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### QUEENSLAND CONFERENCE CAMP-MEETING SESSION

Will members please note that the Queensland Conference Camp-meeting and Session, advised for April 19 to 28, has been postponed till August. A further announcement will be published in the "Record" giving the exact time of the meeting.

O. H. TWIST, Secretary.

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

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# SABBATH SCHOOL LESSON HELP

GENERAL CONFERENCE SABBATH SCHOOL DEPARTMENT

Lesson for Sabbath, May 5, 1962

(Please preserve for reference)

## RELATIONSHIP OF CHURCH OFFICERS TO CHURCH MEMBERS

"The following are some of the qualifications essential to leadership in the church of Christ. A leader should be a man of large faith, one who knows how to rely upon God, and without discouragement, doubt, or fear, to hold on to His promises in living faith. He should be a man of prayer, a man who knows the value and power of prayer, one whose heart is in tune with God, and who knows how to commune with heaven. True godliness should characterize his life. He should ever seek to build himself up in the faith, in the Word of God, and in a knowledge of the truth. He should have a clear understanding of God's purposes for His people. Therefore he should be a careful, earnest Bible student."—"Principles of Church Organization and Administration," pages 70, 71.

### 1. Choosing Officers

Acts 6:3. "Thus . . . the enemy succeeded in arousing the suspicions of some who had formerly been in the habit of looking with jealousy on their brethren in the faith, and of finding fault with their spiritual leaders. . . .

"Any inequality would have been contrary to the spirit of the gospel, yet Satan had succeeded in arousing suspicion. Prompt measures must now be taken to remove all occasion for dissatisfaction, lest the enemy triumph in his effort to bring about a division among the believers."—"The Acts of the Apostles," page 88.

Although the apostles themselves were not guilty of the charges, they investigated the trouble; and "summoning a meeting of the believers, the apostles were led by the Holy Spirit to outline a plan for the better organization of all the working forces of the church. . . . This advice was followed, and by prayer and the laying on of hands, seven chosen men were solemnly set apart for their duties as deacons.

"The appointment of the seven to take the oversight of special lines of work proved a great blessing to the church."—Id., page 89.

### 2. Character of the Officers

1 Peter 5:1-4. "Now I exhort the elders among you—I who am their fellow elder and an eye witness of the sufferings of Christ, and also a sharer in the glory which is to be revealed: be shepherds of God's flock which is among you. Exercise the oversight not reluctantly but voluntarily, in accordance with the will of God; not for base gain but readily; not lording it over your charges but proving yourselves patterns to the flock. And then, when the chief Shepherd appears, you will

receive the never-withering wreath of glory" (Weymouth).

"In the work and organization of the church, except where a local pastor has been provided by the conference, the office of elder ranks as the highest and most important. . . .

"The local church elder, in the absence of the pastor, is the religious leader of the church. By precept and example he must continually seek to lead the church into a deeper and fuller Christian experience. He must be a man recognized by the church as a strong religious and spiritual leader, and must also have a good reputation 'with them that are without.'"

"The elder should be capable of conducting the services of the church. It is impossible for the conference to supply ministerial help constantly for all the churches; consequently the elder must be prepared to minister in word and doctrine. . . .

"Election to the office of elder does not in itself qualify a man as elder; he must also be ordained."—"Church Manual," pages 75-77.

1 Tim. 3:8, first part, 10. "Deacons likewise must be serious, not double-tongued. . . . And let them also be tested first; then if they prove themselves blameless let them serve as deacons." (R.S.V.)

"May the Lord impress upon the minds and hearts of all connected with the sacred work of God, the importance of ascertaining whether those who are to minister as deacons and elders are suitable men to be entrusted with the flock of God. Jesus calls Himself the 'Good Shepherd.' He does this in contrast with those who occupy positions of trust in connection with the church, but who have no right to these places, because they put a wrong mould upon the work. What is natural will appear."—The S.D.A. Bible Commentary, E. G. White Comments, on 1 Tim. 3:1-13, pages 914, 915.

### 3. Heaven's Type of Leadership

Matt. 20:25-28. "The strange thing is that instinctively the world itself has accepted these standards. The world knows quite well that a good man is a man who serves his fellow men. The world will respect and admire, and sometimes fear, the man of power; but it will love the man of love. The doctor who will come out at any time of the day or night to serve and save his patients; the parson who is always on the road amongst his people; the employer who takes an active interest in the lives and troubles of his employees; the person to whom we can go and never be made to feel a nuisance—these are the people whom all men love, and in whom instinctively they see Jesus Christ."—"The Gospel of Matthew," on Matt. 2:20-28, page 256, Dr. Barclay.

Matt. 18:3. "And said, Truly, I say to you, unless you repent (change, turn about) and become like little children (trusting, lowly, loving, forgiving) you can never enter the kingdom of heaven at all."—"The Amplified New Testament."

"The spirit of rivalry cherished by the disciples had made them childish, but

Jesus called upon them to become childlike."—The S.D.A. Bible Commentary, on Matt. 18:3.

"The kingdom of heaven is essentially a matter of rendering service to God and to one's fellow men, not receiving it from them. True love is essentially a matter of giving love rather than of demanding it (see on Matt. 5:43). He is greatest who loves God and his fellow men most and serves them best."—Id., on Mark 9:35.

### 4. Responsibility of Leaders

Ezra 8:28, 29. "You are consecrated to the Eternal, and the utensils are also consecrated; the silver and gold are a free-will offering to the Eternal, the God of your fathers. Take charge of them carefully, till you weigh them before the leading priests and Levites and chiefs of the clans of Israel, in the chambers of the house of the Eternal at Jerusalem." (Moffatt.)

The necessity of having a trustworthy and honest person as the treasurer of the church, one who will keep strictly confidential the financial affairs of the members and who will render his reports regularly to the church and the conference, cannot be too strongly urged. Great care must always be exercised in the selection of the treasurer of the church. It is always wise for the treasurer to have an assistant or assistants or at least a deacon present when he counts the money. It is not wise to keep funds of the church in the treasurer's or the elder's home or even in the church itself for any length of time; these funds should be deposited in the bank as soon as possible. When there is no night deposit available, many churches insure their funds against loss by theft or burglary. Carefulness on the part of the officers handling the sacred funds of the church begets confidence on the part of the members.

Acts 20:28. "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the church of the Lord which He obtained with His own blood." (R.S.V.)

As suggested in The S.D.A. Bible Commentary on Acts 20:28, "the pastoral duty is fivefold: (1) To preach to the flock the Word of God and to bring them to an understanding of the gospel. . . . (2) To pray for the flock. . . . (3) To administer the ordinances of the Lord's house. . . . (4) To preserve the truth of the gospel in the church. . . . (5) To seek the conversion of souls, adding them to the flock."

The role of the minister in this area of activity is set forth in "Counsels on Sabbath School Work": "It has been proved in the missionary field that, whatever may be the preaching talent, if the labouring part is neglected, if the people are not taught how to work, how to conduct meetings, how to act their part in missionary labour, how to reach people successfully, the work will be nearly a failure. There is much to be done in the Sabbath school work also, in bringing the people to realize their obligation and to act their part. God calls them to work for Him, and the ministers should guide their efforts."—Page 184.

# AUSTRALASIAN RECORD

## and Advent World Survey

Official Organ of the

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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

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| Radio and TV                        | - | - | - | W. R. L. Scragg |
| Young People's Missionary Volunteer | - | - | - | R. A. Vince     |

"Our High Calling," the Morning Watch devotional book for 1962, is acclaimed by many who have procured it as one of the best that has been published in the series thus far. It is proving to be a sure anchor for the day, especially where untold hours bring unexpected problems and stresses. From the rich available sources—including Sister White's manuscripts and periodical articles—a wide variety of excerpts has been chosen that will stir the believing heart to deeper devotion and the inquiring mind to clearer insight concerning God's eternal plan and purpose. It is really excellent for one's private devotion or for family worship. We would counsel all who have failed so far to procure a copy to do so soon. Ample stock is still available at Warburton, so your Book and Bible House will be able to meet your need. As an E. G. White publication, this is available till August—as are all other such volumes—at the 20 per cent discount, which means they cost only 18s. 6d. plus 1s. 5d. if posted.

To the editor direct from the Lloyd Triestino Shipping News, came this note on March 23: "Polish Seventh-day Adventist Pastor Jan Antoni Skrzypaszek, his wife and children Elfryda (22) and Janus (12) arrived in Melbourne today aboard the liner 'Neptunia.' Mr. Skrzypaszek was secretary of the Seventh-day Adventist Church in Poland for twelve years, also editor of the church magazine 'Signs of the Times' and manager of their publishing house. He speaks six languages and has taught himself English. 'Now I must learn your Australian slang,' he laughed. Mr. Skrzypaszek has preached throughout Scandinavia and Poland." He will be temporarily employed in Victoria.

Because of infrequent shipping for the Cook Islands, two missionary families left Sydney by air on March 29 and expected to arrive at Rarotonga on April 1 or 2. They were Brother and Sister Gordon Lee and two children, and Brother and Sister S. G. Thomson and their six-year-old daughter. Brother Lee is the new director of the Cook Islands Mission and Brother Thomson principal of the Missionary School.

A report of PR activities just issued by the Division director, Pastor E. H. J. Steed, shows that total column inches of stories printed during the fourth quarter of 1961 was 2,962 for the Trans-Commonwealth Union and 3,167 for the Trans-Tasman Union. Apart from this there were film screenings for the public, radio interviews, TV appearances, and other activities keeping Adventist teachings and doings before the people.

A passenger for New Guinea on March 28 was Sister C. McFarlane of Coorabong, who plans to spend six months each with her daughter and son-in-law, Brother and Sister R. Dixon of the Jones Missionary College, and son and daughter-in-law, Brother and Sister Milton McFarlane of Mussau.

Miss Mavis Macfarlane, sister of the division accountant, Brother S. Macfarlane, recently joined the teaching staff of the Jones Missionary College in New Guinea. She had been in North New Zealand.

The Dial-a-Prayer service recently commenced in Auckland, N.Z., like the one in Sydney when it opened, has been "swamped," and has had to be temporarily suspended because it was unable to handle all the calls. "We were completely staggered by the demand," said Pastor W. A. Coates of the Home Missionary Department. "We didn't give the venture any publicity, but word must have circulated and the exchange was jammed with calls." More answer-phone machines were being installed, and it was hoped to have the service operating again by the weekend.

### 1963 May Be a Fateful Year

W. M. ADAMS

Associate Secretary, General Conference  
Religious Liberty Department

The decision of the Supreme Court upholding Sunday laws was like the announcement in the parable of the ten virgins, "Behold, the bridegroom cometh." A sense of urgency was felt in the very air.

The timing of the Supreme Court decision, I believe, was providential. It came in late May of 1961 when most of the state legislatures had adjourned without acting on their Sunday law bills because they were waiting for the Court's decision. Consequently, Sunday law activity in the state legislatures was cut to a minimum last year.

This year, 1962, most of the few state legislatures in session are limited to emergency and budget items of business. This indicates that 1962 will be relatively quiet on Sunday-law activity as far as the state legislatures are concerned. But this is just the lull before the storm.

Next year, 1963, will be the heavy state legislature year. All but one of the fifty legislatures will be in session. Scores of Sunday-law bills that were not passed in 1961 will be revived.

Sunday-law advocates have taken new courage. Already legislative committees are at work preparing Sunday-law bills for 1963. Citizens' groups have been organized to "Save Sunday." One such group is proposing to raise one million dollars to put a Sunday law in California. Other groups are making strong preparation in Texas, Maryland, Massachusetts, Michigan, Colorado, and Florida. If all the information were available, no doubt many more states could be added to this list.

"A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us."—"Testimonies," Vol. 5, page 711.—"Northern Union Outlook," January 2, 1962.

### BREVITIES

Reporting on the West New Guinea Mission in the "Far Eastern Division Outlook" of February, Pastor K. Tilstra mentions the two families from Australia who came to strengthen their forces in 1961. He says Brother Lionel Smith preached his first sermon in Malay "after having been in the field for only six months."

A former colporteur now seventy-six years of age, Brother J. A. Farrar of Auckland, New Zealand, amassed £727 10s. on the 1962 Appeal for Missions. His exertions caused a lot of leg-ache, but the money will make music in many hearts as it is used to proclaim salvation to the lost. We wonder if Brother Farrar's achievement is a record for a layman in this division.

Having been lent to the Northern European Division for three months for the purpose of engaging in Public Relations, Pastor E. H. J. Steed left Sydney on March 27. Later, he will spend a few weeks in U.S.A. and Canada studying PR techniques and attending the General Conference. Returning home, he will hold a temperance rally in Tahiti August 9-19 and complete his world circle by arriving in Sydney on the 20th of the same month.