



EVANGELISTIC FIRE IN WEST FIJI

W. A. COATES, President, West Fiji Mission

AT the beginning of the year we promoted a programme of prayer three times a day, asking God to bestow on His workers His Holy Spirit. Shortly after this we called the staff together and explained to them a programme of evangelism whereby the churches would be harnessed for three-week evangelistic efforts. All present caught the spirit, and the flame kindled last year by Pastor G. Burnside was fanned into a huge evangelistic fire, for on the date set for the commencement of our campaign we saw no fewer than eleven missions being run.

During the currency of these efforts it was my pleasure to visit around the field to lend help and encouragement wherever possible, for quite a number of the evangelists met with much opposition. Nevertheless, all pressed on with the task. I was most impressed with their consecration and enthusiasm, for none of them had ever run a series of evangelistic meetings before.

The enthusiasm spread from the ministry to the teachers and the lay people. The headmaster of our largest school in the West Fiji territory not only cared for his school, but also preached the Advent Message nightly. He was ably supported by his junior lady teacher who acted as song leader. The other teacher on his staff travelled each afternoon when school closed, to a village several miles away, where she joined forces with an evangelist. Together every night they proclaimed the truth with sincerity and conviction.

Evangelism Before Marriage

As a matter of fact, this girl had made all her plans to be married; the church was booked and the minister engaged. I know, for I was the minister. But so keen was her enthusiasm for evangelism that when I asked her

about final details she replied, "Pastor Coates, I have cancelled the wedding, for I am too busy in the Lord's service to worry about being married. That will have to wait till I have time." I wonder how many girls would be prepared to make such a sacrifice as that for the Lord. God has surely honoured her, for she has a baptismal class of ten precious souls, while her co-labourer, an elderly, retired minister, also has ten.

Disappointment

At Nandi a hall was unavailable, so permission was sought and given for us to hold open-air meetings on the

football ground. We had electric light connected from a nearby source, and the great night arrived. Hundreds came and promise was given of a mighty revival, but next morning the Commissioner of the area and the police sent for Pastor Ross Miller, who is our district director there, and informed him that because of the serious situation due to the sugar strike, the threat of racial problems, and the possibility of people making such gatherings a means of propaganda, they must cease immediately. Naturally, our national brethren, who were to be the speakers, were keenly disappointed.

(Concluded on page 7)

Looking across beautiful Suva Harbour. On the far shore is situated the office of the West Fiji Mission. Photo, Eric Were.





Left: A section of the campers attending a lecture on health and hygiene. Right: Delegates attending the Karalundi camp: Back row, from left: F. T. Maberly, F. Robinson, H. W. Hammond, P. Peet, V. Heise, G. Harders, Miss D. Harders, P. Bamford, A. D. Vaughan, W. A. Stewart. Front row, from left: Sisters Robinson, Maberly, Sodeman, A. Eggan, Irvine, Heise and Geoffrey, R. Corker, Bamford, and Stewart.

First Camp Meeting at Karalundi

EDNA I. HEISE

The Jubilee year can rejoice in the accomplishment of one more "first" in the cause of Adventist mission endeavour—the first camp-meeting geared specifically and entirely for aboriginal people.

All the toil, all the planning, and all the apprehensions cancelled out when set against the eager, expectant faces, the full attendances, the lack of any inter-tribal incidents, the obvious distress when an exuberant youngster threatened to rob its dad and mum of a point being eagerly followed in the talk, together with the evident effort to fully co-operate.

But how did they get there? How did they hear about the camp? Where did they come from?

Steady now with all the questions; let's answer them one at a time.

Maybe I should answer the second question first. This I believe is a "million dollar question," and the answer is worth even more. Of course you must never under-estimate nor overlook the potential of our outback "grapevine." This is a functional force in spreading news that is equalled almost by nothing else. I say "almost" because in our case there was one other thing. Let me tell you about it.

For weeks and months before the camp came to pass the children of the mission here at Karalundi began to write letters home. This is how some of them read:

"Dear Mummy and Daddy,

"We are going to have a camp. Will you come? There will be a tent for you and a big tent for meetings and pictures, and you will hear about Jesus. We know about Jesus here at Karalundi, and we want you to come and hear about Him.

"Your loving son."

Another from an older girl read thus:

"Dear Mummy,

"We are having a camp-meeting. Please mummy, try to come. I do want

you to know about Jesus. He's coming soon to take us to heaven if we are ready and love Him, but, mummy, if we are not ready we'll be lost when the world and all sinners will be destroyed. If you could only come to camp you'd get to know Him too and then you would love Him. Please try to come.

"Your loving daughter."

Literally hundreds of these heart-to-heart missives left the mission for as many destinations; and if in her mia mia mum couldn't read, her cousin in the next one could, so the message was received anyway. Apart from an announcement on the Meekatharra notice board, that was our entire advertising programme.

Where did they come from? The bulk of our attendance was composed of Wiluna folk, who are in contact with our sister mission in that area, under the control of Brother D. Vaughan; and coloured folk from Meekatharra, the chief town south of the mission. Both of these places, while referred to as towns, actually include an area of hundreds of square miles.

How did they come? We learned from the children here at the mission who of their folk were intending to come; and from Brother Vaughan we learned that virtually every coloured person contacted on his mission was keen to attend. So on Wednesday, the 24th of August, Brethren Gordon Harders and Roy Sodeman took our beautiful new Bedford truck along the 150-mile road to Wiluna to provide the necessary transport for those eager to enjoy this "corroborree with a difference."

Late that night, to the cry of "Here they come!" we moved over to the camp site to witness a remarkable sight. There were these coloured folk—tired they must have been, cramped for space as they were, and in a strange place—yet

cheery and enthusiastic and returning the warm smiles and handshakes that were genuinely extended to each of them. Each man brought his simple bundle of belongings. Living is not a complex thing to the aboriginal—one or two wives, children aplenty, but no dogs this time. In short time fires were blazing outside each tent, and with the comfort and warmth thus derived, the first arrivals of our camp congregation were presently sleeping.

The procedure was virtually duplicated the next day, when the Meekatharra prospects were transported from that centre and comfortably housed in the remaining tents.

Fifteen family tents had been pitched (my husband, looking gloomily at the pile of canvas the week before, had wryly observed, "And to think I was to miss camp erection since coming to Karalundi!"). But there is always plenty of boy-power at Karalundi, and the erection of the "big tent," a two-poled marquee, was an event of such magnitude that the spontaneous help of every available boy from the student body was proffered. Accommodation for the visiting European workers was provided in the permanent buildings on the mission.

And now it is time for the opening meeting of this historic gathering to commence. Promptly at 7 p.m., Pastor Wally Hammond stepped forward with his gleaming piano-accordion to set the pattern of bright and purposeful singing which was a tremendously appreciated factor throughout the entire period.

My husband, the superintendent of the Karalundi Mission, extended a very sincere greeting to the 200 or more assembled friends, and in his short address which followed, he presented a simple recipe for "Lasting Happiness." The audience fully understood the negative approach to happiness. Too often they had proved to their own discomfort that drinking was not the answer to the search for happiness; nor did the ceaseless and often futile quest for wealth and possessions provide it. But here they were

shown that (1) Getting to know God, (2) Finding out what He wants us to do and doing it, (3) Confessing our sins and finding forgiveness, and (4) Thinking often on the reward of a home in heaven which the Lord is preparing for us, are adequate ingredients for the enjoyment of lasting happiness.

The Assistant District Officer for Native Welfare in this area was invited to be present for this occasion, and his words expressed his own genuine belief in the Christian way of life as a satisfying way of life for all races of people.

It was a novel and moving experience for many of us to see such a gathering of coloured folk in actuality, and the significance of the occasion was sensed and grasped by all of us.

We recalled also our disappointment that Pastor H. White was unable to be present. As president of this field it was he who really conceived the idea of a camp for aborigines, and glad indeed he would have been to see on this occasion that his successor had brought the idea successfully to the birth.

The challenge of presenting truth to such primitive minds in a language they could only partly understand, stimulated our visiting delegates to monumental effort. I've seldom seen a more complete fulfilment of the prophet Ezekiel's word picture, "He sat where they sat," and seldom have I heard the plan of salvation more appropriately presented than when Pastor Maberly, our conference president, unfolded the story of our common ancestors, or the Yagoo and their fatal brush with Marmoo, the devil. That God, "the great Boss," should send His Son to stop the terribly destructive power of Marmoo and even let Him die to complete that work, was revelatory of a love too big and wonderful to comprehend. Pastor Maberly had talked with these folk, sat where they sat, learned their words and something of their thinking in order, under God, to be better equipped to unfold mighty truths with words they could understand.

Pastor W. A. Stewart, our Trans-Commonwealth Home Missionary secretary, with splendid evangelistic wisdom, was heard to remark, "Brethren, I have to do some fast modifying of my sermon plans," and like the great who can bend to the lowest, he, too, sat beside their camp fires and learned their word for fleshless, bloodless beings. While "ginagobbies" is used largely for evil spirits, Pastor Stewart in a masterly manner unveiled the truth of the good and holy "ginagobbies" or angels, and their benign and loving character; and their ultimate purpose of bringing us all into the presence of the "Big Boss," God Himself.

Space forbids that I should recall all the messages presented, but briefly let me record how Brother J. K. Irvine, the conference secretary, urged "readiness now" by simple, moving stories. Brother Peter Bamford, of the teaching staff, prepared in pictures a beautiful book of Bible history so that the story of love could be seen by these folks as well as heard. Brother

S. J. Louis, a former superintendent of Karalundi, and Brother Vaughan, thrilled us all with the rehearsal of the founding and development of these two native missions, and how God has miraculously blessed. Brother R. Baird, former missionary here, knew the value of illustrated words when he used torches and the blackboard to demonstrate "shining for Jesus." Pastor Hammond and Brother Sodeman, headmaster of the school, were charged with the responsibility of presenting health and hygiene principles in a simple intelligible manner. In this they succeeded brilliantly. Possibly some of our readers have already seen the TV story of our camp in which these two are featured warning against nicotine poison and fly-produced "guroo-min min"—red eyes. Each evening, mission and religious films were featured.

Press and radio showed remarkable interest in our venture, even recording us as holding a "Christian corroborree," while our own Brother Percy Peet was commissioned to cover the assembly for TV.

As we moved among the coloured folk with cautious questioning, it became apparent that the truths that had been framed in such simple and almost crude speech to some ears, had reached their targets. The folk had understood and felt the stirrings of the Holy Spirit impelling them toward a better way of living. To us, the peak of triumph was scaled when on Sunday evening, in response to a call for baptism, eight indicated a desire to join in a baptism class. One brother testified that he wanted to be one who "will try again."

And then quite suddenly on Monday, August 29, it was all over. Karalundi children declared it "too short." Their mummies and daddies declared it "real good," and we who remain in the areas where these folk dwell dedicate ourselves to carry on the work God has begun in this new day of Australian aboriginal missions.

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Welfare Baby Outfitters

EDNA I. HEISE

Since I came to Karalundi Mission the Dorcas Welfare Societies of Perth and the country churches have assumed a new dimension in my thinking. It seems to be always a case of "Call and they will answer." And so colossal are the requirements both current and future that I tremble to cogitate on how we should ever manage successfully to maintain our mission programme without the ready, willing, and generous help they provide. It's almost continually like Christmas here, for usually a Welfare sticker adorns one of the many cartons that come to the mission each week; and if not a Federation sticker, then most likely a local Society has thought of us. For the pre-ceptress and me these Welfare parcels mean that all other work must wait while we investigate the answer to our latest S.O.S.

But it is to a different aspect of Dorcas wisdom that I desire to pay tribute just now. As reported elsewhere, we have just concluded at Karalundi a wonderfully successful venture in the form of a camp for coloured people. Numberless plans were laid for the smooth-running of this hitherto untried experiment—suitable food supplies, adequate housing and sanitation, appropriate meeting topics, etc.

On the Dorcas Welfare side we thought we had planned well by setting aside the too-large coats and frocks, originally sent for our girls, but now ear-marked for the older ladies who might be glad of them at camp time. Similarly, the large fitting men's clothing we had carefully reserved for the male visitors. But there was one group for whom we had not given a thought and for whom, in our inexperience, we had made no provision.

However, an alert Dorcas Welfare worker, Sister R. Hall, had spent some time at Wiluna Mission while her husband relieved the superintendent, Brother Vaughan, and she was quick to see a possible insufficiency. Returning to Perth, she inspired the Federation members to anticipate this before the camp should begin. We can only imagine what technique she must have used to evoke such a response as we witnessed; for on the day before the camp opened we received cartons from our Federation headquarters as well as from several local societies, pressed full with warm baby clothes, garments for little children, and literally dozens of baby rugs of every pretty colour and design you could think of.

"How wonderful!" we gasped. "We haven't thought of the babies who will be coming to camp, and here already their necessities are supplied."

And how we did need those baby things! Every family group included no fewer than three babies, it seemed, and oh, how pathetically underclad! These poor little mothers have so little of this world's goods, and certainly so little of baby-wear. One little toddler sat in the early morning meeting in her entire wardrobe of one short cotton frock while some of us snuggled down in our toppers or overcoats.

Early on that first day, having witnessed the acuteness of the need, Sister W. A. Stewart, wife of the Trans-Commonwealth Home Missionary secretary, and I began to distribute the clothing which we had set aside for the adults; but mostly we were anxious to clothe the little brown toddlers. Little dresses, shirts, pants, and jackets disappeared in short time; and I'm sure I felt warmer myself that night as I saw tiny babies wrapped up snugly in pretty rugs, just as babies should be.

Two casualty cases, oddly enough, brought to me personally the most heart-warming experience. Two tiny babies, tiny in size though not in age, were stricken with sickness, and Sister Sodeman felt that the pneumonia suspect was beyond our ability to treat further. Gastritis had attacked the other. Sisters Irvine and Maberly helped me peel off the pathetic soiled garments, give each a



Mrs. Heise choosing clothing for a mother and her baby.

warm bath, and then fully outfit each tiny brown patient in lovely warm, clean clothes from our camp special welfare box, and encase each in a beautiful bunny rug before sending one to hospital and the other to specialized care, which was sufficient to restore him to health.

As I looked down into the bundle Mrs. Irvine held—so clean, so pretty and lovable—I could have wept. But instead I breathed a prayer of thanks for an organization which makes it possible for us to demonstrate to these folk how adequately to clothe and care for their babies.

A week later, while at the hospital myself, I met Barbara, one of the mothers who had been to camp, and there on her knee was her little girl wearing one of the dresses we had given her, and wrapped still in a gift bunny rug. I was just so thrilled to see that the goods were not squandered or irresponsibly lost, as some feared they would be, but were obviously valued. We called at the home of a coloured woman to ask the direction of a dwelling we sought, and there on her clothes-line were her two newly-washed bunny rugs.

It was specially gratifying to be able to give to our ex-Karalundi girls who are now mothers and expectant mothers, little bundles of clothes and rugs as a present from their Alma Mater.

So not only for the supplying of our requests do we give the Dorcas-Welfare Societies grateful thanks, but also we commend the wisdom and forethought which provided for our needs even before they were evident to us.

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Saving the Youth at Ayr

G. E. STICKLIN

Although the State Government has refused to subsidize the training of youth leaders, a service held in Ayr Seventh-day Adventist Church on the afternoon of Sabbath, August 27, indicated that Adventists recognize such training as their responsibility. This was evidenced by an investiture of four senior youth and church leaders, besides a similar advance for twenty-one juniors ranging in age from six to sixteen.

In presenting the juniors, Sister A. Bapty called them by classes—Busy Bees,

Sunbeams, Builders, Helping Hands, Explorers, Friends, and Companions. Pastor B. C. Grosser charged the juniors with the responsibility which devolves upon each one as he accepts the call to step up one rung of the ladder toward adulthood, and with the high ideals which they are required to uphold. The juniors were dressed in white, and as the service progressed a most colourful sight was presented as each class received neckerchiefs denoting their advancement.

Pastor A. White, a native of Brandon (North Qld.), assisted by delivering the final lectures in a youth leadership course for which the investiture was conducted.

Brother N. Todd, a local youth leader for many years, has on a number of occasions trained seniors without having them take the final step owing to their leaving the district; and so he is now happy in the knowledge that there are others who desire to accept leadership in this most fruitful and rewarding field.

Because of the sad fact revealed by statistics, that a percentage of Adventist youth lose their way, a real effort is being made to stop the tremendous loss. Though there is no cause for boasting, Ayr feels a sense of having begun a good work, and is planning to make greater strides in this department as the whole church becomes geared to a programme for the saving of the youth.

The case of Samson was cited as one who as a youth was trained by God-fearing parents, but who chose to please himself. However, the story does not end on such a sorry note, because the name of Samson appears on the honour roll of the faithful in Hebrews 11. Surely a few moments of meditation reveals him, in the final analysis, in humility praying to God for grace and strength, a prayer that forged victory out of apparent defeat. Therefore it may be concluded that though to human eyes a youth may appear to be in the ranks of the hopeless, such a one may return even as did Samson. The story of Samson is a source of encouragement to all who seek to lead the youth.

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Queensland News

O. H. TWIST

Secretary, Queensland Conference
A call has been received from the Greater Sydney Conference for the services of Brother J. W. McKechnie, our assistant Publishing Department secretary. We have greatly appreciated the service our brother has rendered, and wish him and his family well in their new appointment.

To fill this vacancy, the Queensland Conference has called Brother G. T. Hedges from South New Zealand. In a letter of acceptance, he has expressed his pleasure at this opportunity to join our staff and return to his home state.

Many of our members know Pastor and Mrs. M. M. Stewart, who are at present in the Greater Sydney Conference. They will be returning to Queensland at the beginning of 1961 to connect with the Voice of Prophecy and Public Relations

Departments. These important departments have been cared for by the president and others of the office personnel, and we are glad that the time has now come when a full-time secretary can be appointed.

Youth Week was held throughout the conference September 10-17. In Brisbane, combined meetings were held in the Albion and Central churches, and on the final Sabbath a youth rally took place in the Rialto Theatre. It was a privilege to have with us for this meeting a group of students from Avondale, under the leadership of Brother E. Gane, who took the Sabbath service.

The group included Miss Eleanor Hawke of New Zealand, who was the winner of the temperance oratorical contest; Sidney Cole, B.Sc., Leon Collett, and a group of singers. All of these young people are active in the cause of temperance.

In order to save time and expense on the journey, several of the students came in a Piper Tripacer aeroplane piloted by one of our Adventist members at Coorabong, Brother Franklin Wainman.

In the afternoon a survey was held in the city in which the young people visited the homes. Of the people interviewed, just over 60 per cent classed themselves as drinkers of one type or another. Only 2 per cent favoured bus drivers and taxi drivers being allowed to drive under the influence of alcohol, while 96 per cent positively disagreed and 2 per cent were undecided. Eleven per cent favoured private motorists being allowed to drive under the influence of alcohol, while 5 per cent were undecided, but 84 per cent would not allow private motorists to drink and drive. Sixty-seven per cent of the

people favoured compulsory blood tests to test for drunken drivers. Eighty-seven per cent thought the attitude of parents influenced the decision of their children in this matter, while only 9 per cent disagreed with this idea.

These figures show that even among those who indulge in drinking occasionally, moderately, or heavily, most people will not tolerate the mixture of alcohol and petrol.

The members of the Zillmere church are busy raising funds for their new church. For many weeks they have been collecting waste paper from the Zillmere district on behalf of the Australian Paper Mills at Petrie, and the work has been so successful that the company has asked them to take over the Banyo district as well. On a recent Sunday more than £100 was raised in a paper collection. Good wishes to Zillmere, and prayers that the Lord will abundantly bless them in their work!

THE GENERAL CONFERENCE PRESIDENT SPEAKS TO THE CHURCH

They Consider Not That They Do Evil

A sister writes in to ask if there is not something that can be done to bring a greater degree of quietness and reverence into our churches. On Sabbath, she says, there is talking, visiting, and moving around, resulting in noise and confusion.

During the service this still goes on, though to a less degree. The close of the service is a sign for it to begin anew.

Unfortunately, this seems not to be an isolated instance. God is not thus honoured, nor is His house revered. Something should be done to change such a situation. Why not launch a movement for reverence that can gather momentum and enlist more and more to pledge themselves to greater respect for the house of God?

Perhaps the movement should begin with the church board. This item could well be listed on the agenda for discussion. A plan of education could be launched and maintained that would result in proper decorum in God's house. And would it not be well for all who take part in the services, whatever their responsibility, to set a right example? There is a tendency sometimes for a person to feel that because he is "on the programme" he is at liberty to converse in the aisles or at the rear of the church in a normal conversational tone. This encourages those seated nearby to do likewise.

One problem, of course, is the children—not the babies who need special attention and the toddlers who need planning for—but those a little larger. Children can be trained in church reverence. We know they can, for we frequently see well-trained little folks in church. They are an honour to parents and church alike.

Let us not think that noise and confusion reign in all our churches. They do not. I have been in churches where commendable reverence and decorum were manifested. We believe this can be the case in every one of our churches.

Seventh-day Adventists are not more noisy or less reverent by nature than other people. They are just more happy to see each other as they come together on Sabbath morning. They manifest their happiness by visiting and conversing. It is not suggested that there be a lessening of this cordial and joyous relationship. Full expression should be given to it—but in the proper place. Usually that place is outside. The more quiet, friendly greetings can be exchanged in the vestibule. Our churches should be centres where sincere friendliness is evident.

This spirit of friendliness, when properly combined with reverence, will make a deep impression upon those who visit our churches. It would help us if we would remember that visitors are with us week by week—not only heavenly visitors, but interested souls who have come to worship with us for the first time and who are forming their impressions of truth largely through our conduct.

The wise man said, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil." Eccl. 5:1.

R. R. Fighur

—“Review and Herald.”

The group invested in the Ayr church. The four master guides are K. Briant, H. Leet, G. Sticklin, and E. Ferris.



Weddings

BARHAM-ANDERSON. In the afternoon of September 19, 1960, Eily Anderson and Maxwell Barham were united in marriage in the beautifully decorated Waitara church. Many relatives and friends were delighted to be present on this happy occasion, and the high esteem in which the bride and bridegroom are held was evidenced in the valuable gifts given them. As this lovely couple set up their new Christian home together we know that God will bless and make them a saving influence in their neighbourhood.

Allan H. Forbes.

SIMI-TOLEAFOA. On September 20, 1960, Joseph Vaeua, son of Mrs. Lualuai and the late Mr. Sekai Simi of Western Samoa, came to the altar at the Ponsonby church, N.Z., to await the arrival of June, daughter of Mr. and Mrs. L. Toleafoa of Western Samoa, who came in on the arm of her father. Following the solemn pledges which united them in holy wedlock, relatives and friends assembled for the breakfast. The bride's father and the groom's grandparents had come from Samoa for the occasion. With the best wishes of all present and the Lord's blessing, we believe this young couple start out well on the pathway of life together.

WESLAKE-PINFOLD. The Brentwood Avenue church, Auckland, N.Z., was prettily decorated on September 15, 1960, for the marriage of David Lester, son of Pastor and Mrs. G. Westlake of Brisbane, and Vorei, daughter of Brother and Sister F. Pinfold, of the S.H.F. Co., Wellington. Being the first wedding held in this new church, the couple were presented with a white Bible as a token of the confidence of the church membership, who, through their elder, expressed their sincere desire that God's blessing will accompany the happy pair in the setting up of their new home as a beacon light on the journey toward the heavenly Canaan.

A. G. Judge.



PARKIN. On October 5, 1960, we said farewell to our beloved sister Annie Parkin, who travelled a stony road for eighty-three years. With the exception of two short breaks she had been a faithful member of the East Prahran church (which incorporated the old Windsor church), Melbourne, for fifty-two years. Despite her sufferings she rarely missed a meeting, and took a keen interest in the general programme of the church. One of the finest examples of Christian sympathy and helpfulness was the familiar sight of some brother picking her up bodily in her faltering steps, carrying her to his car and taking her home. No wonder she loved the fellowship of this warm-hearted church. It was back in 1890 that our sister attended a mission conducted by Pastor Corliss at Williamstown and thus became one of Australia's early Adventists. Now she sleeps in the Springvale lawn cemetery until called to new life, vigour, and eternal youth.

R. Brandstater.

DODDS. "There is sweet rest for feet now weary." This was true of Susanna Dodds who on August 21, 1960, at the advanced age of ninety-nine years, closed her eyes in peaceful sleep. Right to the last her mind was clear and her faith and confidence in God and His saving grace never wavered. To her daughter, son, and relatives was ministered the comfort of the blessed hope. In the Woronora cemetery she rests, awaiting the call of Him whom she loved and served.

E. R. Whitehead.

BAILEY. On September 20, 1960, we paid our last tribute of love and respect to Mrs. Catherine Rhoda Bailey, as we laid her to rest in the Seventh-day Adventist section of the Karrakatta cemetery, W.A. Our sister was born in Derbyshire, England, eighty-four years ago, but came to this state in 1923 and settled in Gosnells. She and her husband and only daughter became members of the church there. We extend our very sincere sympathy to the daughter, Mrs. Wells, and the grand-daughter. Sister Bailey rests until the call of the Life-giver on the resurrection day.

D. A. Speck.

ORCHARD. Approaching his seventy-first birthday, William Orchard passed peacefully to rest on September 27, 1960, at Murray Bridge, S.A. Our brother loved the Lord and was usually seen with his wife, Sister May Orchard, at the church service each Sabbath. He was well known and very highly respected in the district. His wife and the children, Ern, Max, Herb, Eryl, Ada, Brenda, Barbara, and Nancy gathered to pay their last tribute and say farewell to their beloved father. At the funeral services the hope of the resurrection was expressed by Brother N. Green and the writer.

G. B. Helsby.

DAYHEW. After a long and painful illness, John James (Louis) Dayhew passed to his rest in Sydney on August 20, 1960, at the age of sixty-five years. Louis was the youngest of the much-loved and highly respected Dayhew family of Auburn. The gathering of relatives and friends overflowed the church, and to these, comfort and consolation were brought from the Scriptures by Pastor L. Hawkes. In the Rookwood cemetery we left him until the righteous Judge will call to life eternal all who have trusted His saving grace.

E. R. Whitehead.

DOBSON. On Saturday night, October 1, 1960, death came without warning to Donald George, aged eighteen years, beloved second son of Brother and Sister Dobson of Launceston. Fortunate to survive the fatal road smash were his brother Ian and sister Glenys, to whom words of comfort were spoken in the Launceston General Hospital and to the sorrowing parents as Don was laid to rest in the Carr Villa cemetery, after a service in the funeral parlour. May the all-wise and loving heavenly Saviour be their comfort in this hour of sorrow.

E. B. Price.

GIBSON. Mrs. Harriet Gibson, previously of Geelong, passed away in Nunawading (Vic.) on September 5, 1960, aged eighty-three. Her daughter, Mrs. A. Clements, is left to mourn her passing, as well as the deceased's brothers and their families. At the chapel, Brother L. F. Were, who had brought the truth to Mrs. Gibson and her daughter, pointed friends and mourners to the source of all comfort, reminding them of the blessed hope of the resurrection, when Jesus will call from their resting places those who now sleep in Him. Our sister was tenderly laid to rest in the Box Hill cemetery as we drew comfort from the words of Scripture.

Ross E. G. Blair.

ROEDER. In the Sydney Sanitarium and Hospital, on September 11, 1960, at the age of seventy-three years, Mary Ann Victoria Roeder, after years of patient endurance, yielded up her life. She rejoiced in the Advent Message and as long as health permitted, she was regular in church attendance and the study of God's Word. Sister Roeder was a charter member of the Oatley church. In the funeral parlours and at the graveside the promises of a glad reunion so soon to dawn, buoyed up the sad spirits of her three sorrowing children, Will, Ruth, and Arthur.

E. R. Whitehead.

JONES. Ellen Alice Jones suddenly entered into her final rest as the setting sun ushered in the Sabbath on September 23, 1960, at the home of her sister and brother-in-law, Brother and Sister Lehner of Bruny Island (Tasmania). Our late sister was sixty-four years of age, and with her husband, Brother Harold Jones, had spent the large part of her life as an isolated member in the mining town of Rossarden. A large number of relatives and friends travelled long distances from the extremities of the island to be present with her husband as we laid her to rest in the family section of the Perth (Tasmania) cemetery, to await the call of the Life-giver.

E. B. Price.

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NOTIFICATION TO MEMBERS OF AUSTRALASIAN CONFERENCE ASSOCIATION LIMITED

The annual general meeting of Australasian Conference Association Limited will be held at the Registered Office at Wahroonga, New South Wales, on Tuesday, November 29, 1960, at 2.00 p.m.

E. J. JOHANSON,
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.

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

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

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

SABBATH SCHOOL LESSON HELP

HARRY W. LOWE
General Conference Field Secretary

For Sabbath, November 26, 1960

(Please preserve for reference.)



PURE IN HEART AND LIFE

When Jesus spoke the words of this week's memory verse, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8), He did not use a word that implied absolute or intrinsic purity in the human heart. Actually He used the word *katharos*, meaning "pure, as being cleansed." (Vine, "Expository Dictionary of New Testament Words," Vol. III, page 231.) That is, the human heart is sinful, impure, but it can be made pure by divine grace and kept in that condition by the same power. When people in Christ's day spoke of good wine they might have called it *agnos*, that is, in a state of purity because it had not been contaminated by the admixture of another substance. It would not be called *katharos*, for that word implied a purity that results from the cleansing, or purging, of impurities or foreign elements that have entered. Purity has the meaning of being "real," "unmixed."

1. Safeguarding Human Relationships

Matt. 19:4-6. "What therefore God hath joined together, let not man put asunder." God brought the first woman to the first man as a permanent "help meet for him" (Gen. 2:20), and universal experience has demonstrated that the laws of marriage duly observed provide the safest, happiest, most elevating way of life for mankind. Marriage "guards the purity and happiness of the race, . . . it elevates the physical, the intellectual, and the moral nature." ("Patriarchs and Prophets," page 46.) There is an emphasis on indissolubility in Jesus' comments on marriage in Matt. 19:1-9, and modern man's inability to observe it is a sad comment on our lowered ideals in human relationships.

Ex. 20:14. "Thou shalt not commit adultery." When men declaim against the prohibitions of the Ten Commandments they forget that they are the safeguards provided by God for man's good. A guard before an open fire is just a prohibition to a small child, who later also recognizes that it was a wise safeguard.

Jesus taught that the seventh commandment must be kept in the spirit and in the letter. By Christ's standards adultery, like murder, is committed in the heart, which is where Satan leads man to lower the safeguards established by the Lord (Matt. 5:28). Further reading: "The Desire of Ages," pages 310, 360.

Gal. 6:7, 8: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." This pres-

ent life is the seedtime that produces a harvest either to eternal life or to eternal death. We sow to the spirit or to the flesh.

"The harvest is a reproduction of the seed sown. Every seed yields fruit after its kind. So it is with the traits of character we cherish. Selfishness, self-love, self-esteem, self-indulgence, reproduce themselves, and the end is wretchedness and ruin. 'He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.' Gal. 6:8. Love, sympathy, and kindness yield fruitage of blessing, a harvest that is imperishable."—"Education," page 109.

2. The Secret of a Balanced Life

Rom. 1:28, 29, R.S.V. "Since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct." "God gave them up," used three times (verses 24, 26, 28) is a terrible emphasis on the awful results of a godless life. "Base" minds produce reprobate conduct as seen in verse 29. Such a life lacks chart, compass, pilot, and is cast adrift on the merciless sea of life. Instability blights too many lives today, and it indicates lack of trust in God. "Give diligence to make your calling and election sure," said Peter: "for if ye do these things [see 2 Peter 1:4-11] ye shall never fall."

Gen. 39:9, last part, "How then can I do this great wickedness and sin against God?" "As a shield from temptation, and an inspiration to purity and truth, no other influence can equal the sense of God's presence. 'All things are naked and opened unto the eyes of Him with whom we have to do.' He is 'of purer eyes than to behold evil, and canst not look on iniquity.' Heb. 4:13; Hab. 1:13. This thought was Joseph's shield amidst the corruptions of Egypt. To the allurements of temptation his answer was steadfast [Gen. 39:9, last part, quoted]. Such a shield, faith, if cherished, will bring to every soul."—"Education," page 255.

2 Peter 2:9. "The Lord knoweth how to deliver the godly out of temptations." Verses 1-9 reveal the context of "false teachers . . . who privily shall bring in damnable heresies." There are also false teachers in the church today, and therefore the assurance is ours that God-fearing men and women may count on the Lord's ability to deliver them from such temptations. God wills our sanctification, and to this end He desires our avoidance of the grosser sins, as well as our salvation from heresy. (1 Thess. 4:3-5.)

3. The Presence of God in Man

1 Cor. 6:15, 19, 20, R.S.V. "Your body is a temple of the Holy Spirit within you, which you have from God. . . . So glorify God in your body." "This verse claims for the believer's body, as 3:16 claims for the church generally, the dread solemnity associated with the temple at Jerusalem. The Christian's body is the most sacred spot on earth."—Agar Beet, "Corinthians," 110. Dishonouring the body dishonours the Holy Spirit and God.

1 Thess. 4:7. "For God hath not called us unto uncleanness, but unto holiness." Holiness is separation from the world and devotion to God's service. Thus a Christian can be both holy and practical in service to God and man.

4. Controlled Thinking

Matt. 5:28. "But I say unto you, that whosoever looketh . . . to lust . . . in his heart." This brings us into the highest realms of holy living. Every deliberate sin begins in the mind. "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life."—"Christ's Object Lessons," page 312.

2 Cor. 10:4, 5. "The weapons of our warfare are . . . mighty through God to the pulling down of strongholds; . . . and bringing into captivity every thought to the obedience of Christ." "Of ourselves, we are not able to bring the purposes and desires and inclinations into harmony with the will of God; but if we are willing to be made willing," the Saviour will accomplish this for us."—"The Acts of the Apostles," page 482.

5. The Pure Church

Rev. 14:1, 4. "These are they which were not defiled." This part of God's church is described as "chaste (R.S.V.)," meaning undefiled either in doctrine or in life. Hence they sing "the song of Moses and the Lamb—a song of deliverance."—"The Great Controversy," page 649.—"Review and Herald."

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Evangelistic Fire In West Fiji

(Concluded from page 1)

In the future our work may have to be performed under difficulty.

150 Souls in Baptismal Classes

Many were the wonderful experiences that came to the evangelists, and great was our joy when at the conclusion of the missions we found over 150 precious souls in the baptismal classes! God has surely answered our prayers, for already we see that converts will exceed 220. Right around the field we are still continuing our prayer seasons three times a day, and I believe increasing blessings will be bestowed. In the midst of the unrest in Fiji one cannot help but realize that God is revealing His power for the finishing of the gospel commission.

BREVITIES

A large section of next week's "Record" will consist of reminiscences by the womenfolk and reports on the part they have played in making Jubilee history. You will find this intensely interesting.

Sister R. N. Heggie came in from the Cook Islands on October 2, to attend the graduation of her elder daughter Vada from the Normal course at the Australasian Missionary College, and her wedding which will follow.

We are very sorry for the circumstances which brought Sister Arlie McDougall home to Victoria from the Hansende Colony, Mt. Hagen, New Guinea, recently. Her mother has been seriously ill for some time. We pray that God will graciously raise Sister McDougall up from her sick bed.

Writing from Murray Bridge, S.A., Brother G. B. Helsby reports briefly: "We have three churches to care for here, and with the Jubilee plans in operation I have three mission efforts on my hands. One is finished as far as the public meetings are concerned; another is on its way, and plans are being formulated for the third."

Assistant Medical Officer Fatiaki and his wife Tupou, of the island of Rotuma, near Fiji, are spending three months holiday in Australia, and may attend the Youth Congress in Adelaide. Fatiaki has just completed a post-graduate course in Suva, and may be transferred elsewhere on his return. An interesting story of how they joined the Adventist Church will appear in these columns shortly.

Throughout Australasia the Adventist Church mourns the passing from our midst of Pastor E. B. Rudge, an eminent spiritual leader, which occurred at the Sydney Sanitarium and Hospital on October 13. In his home territory, where he was best known, he was highly esteemed and loved. It can be said of him as it was of Elisha, "He possessed both the capabilities of a leader among men and the meekness of one who is ready to serve." We share the grief of Sister Rudge and members of the family while extending to them our heartfelt sympathy.

Dr. and Mrs. W. Dysinger (nee Yvonne Minchin) and their son Edwin Paul, aged nineteen months, spent some time in October visiting relatives and friends in north New South Wales and right around the continent to Perth. Those who know the Minchin family were delighted to see Yvonne again after fourteen years, and to meet her husband and little boy. Having completed a two-year term as medical officer for the American Consulate in Cambodia, Dr. Dysinger is returning to America for further study at Loma Linda Sanitarium and Harvard University. An air pilot, he has flown in America and in the East. On his way down to Australia he visited several centres in New Guinea—Lae, Goroka, and Port Moresby. The Dysingers are travelling home via Europe.

Welcome—Pastor L. A. Skinner

The young people of the Australasian Division are looking forward with eager interest to the visit of the General Conference MV Secretary, Pastor L. A. Skinner, which is scheduled for three months, December 8, 1960, to March 15, 1961. Sharing world leadership of Missionary Volunteers with Pastors T. E. Lucas and E. L. Minchin, Pastor Skinner's particular field of responsibility lies in the development of JMV class work, Master Guide training, and Pathfinder Clubs. His wide knowledge and warm personality, together with his wealth of travel experiences, will make a strong appeal to our youth.

To take full advantage of this privilege a number of senior youth congresses are planned, and JMV's may look forward to special JMV camps and Pathfinder Club Camporees. As far as possible we appeal to all our MV's, JMV's, and Pathfinders to secure full uniform, and to lay plans early with their local conference MV secretaries to attend these functions now preparing. Here are highlights of Pastor Skinner's itinerary:

Seniors

December 14-19, 1960: C.P.U.M. Youth Congress, Fulton Missionary College, Suva, Fiji.

December 22-27, 1960: New Zealand Youth Congress, Ardmore Campground, Auckland.

December 27-31, 1960: T.C.U.C. Youth Congress, Netley Campground, Adelaide.

January 27-30, 1961: MV Convention, Australasian Missionary College, Coorabong. (For Greater Sydney, North N.S.W., and Queensland Conferences).

Juniors

January 5-8, 1961: T.C.U.C. Pathfinder Camporee (Victoria and South New South Wales).

January 16-19, 1961: JMV Camp, South New South Wales.

January 20-22, 1961: JMV Camp, Tasmania.

January 23-26, 1961: T.T.U.C. Pathfinder Camporee, Sawtell, Coff's Harbour. (For Greater Sydney, North New South Wales, and Queensland).

Pastor Skinner's itinerary will also include regional meetings in West Australia, North Queensland, and North New South Wales, and a one-month visit to the B.S.U.M. and C.S.U.M.

For further information and enrolments in Camporees and Congresses, young people should apply now to their Conference MV Secretary.



You can't hold a man down without staying down with him.—Booker T. Washington.

Keep away from places where people say to you, "I didn't expect to see you here."—D. L. Moody.

"A life here, in which you fail of every end you seek, yet which disciplines you for a better is assuredly not a failure."

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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

Single Subscriptions, in Australia 15s., New Zealand 12s. 6d. per year (post paid). When mailed to territories outside Australasia and territories annexed thereto (Papua, New Guinea, Lord Howe and Norfolk Islands, Fiji and Western Samoa) 16/- extra for empire and foreign postage is required.

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

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

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

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

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Himalayan People Hear the Message

E. E. ROENFELT

Pastors A. Maberly and R. J. King are our missionaries in the city of Kalimpong, situated at an altitude of 7,000 feet in the extreme north-eastern tip of India. A programme of evangelism and medical work has been conducted in this important centre, and recently a beautiful church was erected.

Evangelistic services are now being held in the church. So keen is the interest of the people that many are turned away because of lack of accommodation. Our missionaries are preaching in English, Nepali, and Hindustani, and their messages are translated into the Tibetan and other languages. Many Tibetan priests and numerous Tibetan families regularly attend the services, which are held six nights each week.

The Oriental Watchman Publishing House is preparing a series of tracts in the Tibetan language for use among the large numbers of Tibetans who have come down from the Himalayan heights and are now resident in the northern sections of India. —"Review and Herald," October 6, 1960.