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Taiwan Sanitarium and Hospital Opens Its Doors

HELEN LEE

THE OPENING CEREMONY of the Taiwan Sanitarium and Hospital on March 28, 1955, marked another milestone in the rapid progress of God's work on the island of Formosa. Fair weather permitted the large assembly of nearly a thousand friends, officials, dignitaries, business men, missionaries of other faiths, and our own church and mission group to gather out on the driveways and newly sodded lawn, facing the speaker's plat-

form erected on the covered driveway in front of the main entrance.

Pastor E. L. Longway, president of the South China Island Union Mission, as chairman, opened the service with some pertinent remarks, expressing thanks for the help of many friends who have contributed means or time toward making this institution a reality. Special tribute was paid to Pastor C. H. Davis, now on furlough in America, for his part in planning for, promoting,

and starting this great project. Above all, Pastor Longway expressed thankfulness to God for His help, and prayed for His continued blessing, for "except the Lord build the house, they labour in vain that build it."

Madame Chiang Kai-shek graciously consented to perform the opening ceremony. In her speech she said in part:—

"I feel it is a great honour and privilege to be here today. I remember one day I was passing by this place with a friend who had just come to Taiwan. She asked, 'What's that?'"

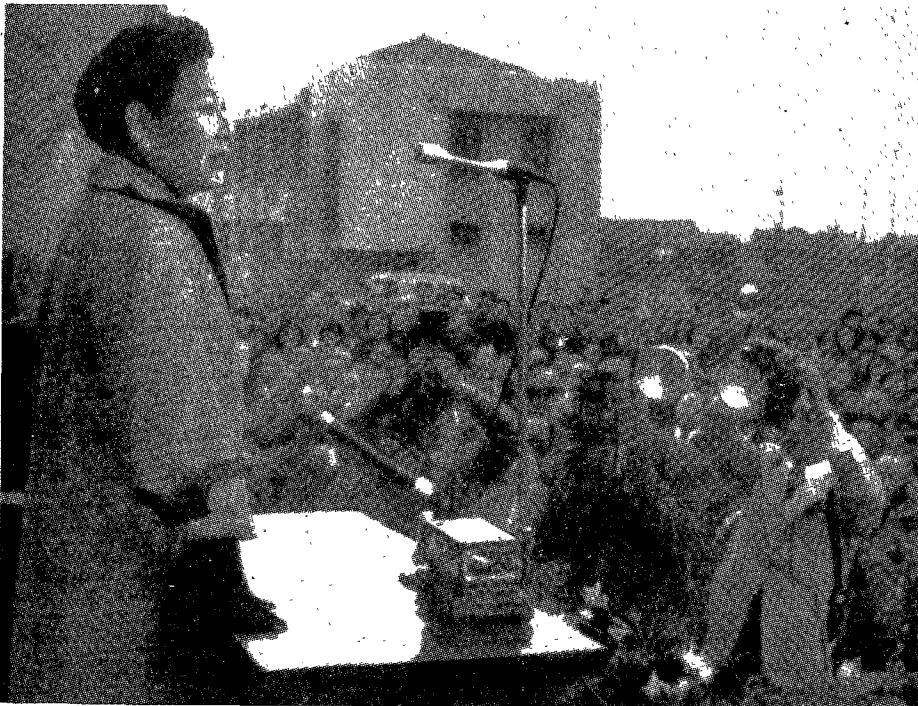
"'Oh,' I said, 'it is a new sanitarium—the Seventh-day Adventist sanitarium.'"

"And she replied, 'Well, the Seventh-day Adventists must be a very rich mission to be able to build such a fine sanitarium. Isn't it true that a lot of rich people in America are members of the Seventh-day Adventists?'"

"I turned to her and said, 'On the contrary, I don't think they have anybody who is extremely wealthy. There is something special about them, and that is that every member of the Seventh-day Adventist Church voluntarily contributes one-tenth of what he has to God and to humanity—and to humanity for Christ's sake.'"

"Another thing that has impressed me greatly about the Seventh-day Adventists is that in all their hospitals and sanitariums, whether in America or in China where I have visited them, the spirit of service is the same. Altogether there are 160 sanitariums of Seventh-day Adventists all over the world. And I believe that in every one of those sanitariums the watchword is what Christ said, 'Not to be ministered unto, but to minister.' And that goes for their doctors, their technicians, their nurses, and everybody connected with the hospital."

Madame Chiang Kai-shek giving a speech at the opening of the Taiwan Sanitarium and Hospital.



"With such a spirit and with such a goal in mind I feel sure that the Lord will bless this sanitarium."

The United States Ambassador, Karl Rankin, then spoke in appreciation of the fine institution that had been erected. "Important though they are, good buildings and equipment alone," he said "obviously do not make a good hospital. Fortunately, ample evidence also is available that the mission's representatives will carry on here in Taiwan the splendid work for which they have been so greatly esteemed elsewhere. We may be assured of the high professional qualifications of the doctors, administrators, and nurses who are to staff this hospital. They will contribute inestimably to the relief of suffering and, in large terms, to the health and well-being of this community. The nurses' training school being established at this hospital will be an invaluable asset."

"I have mentioned the importance of good buildings and other physical equipment. I have stressed the greater importance of the men and women who will serve here. But the inspiration for this great project stems first of all from the Christian faith of a group of my fellow countrymen who are determined to show their faith in all ways, including good works. This hospital is a monument and an instrument of that faith."

Governor Yen Chia-kan also made a speech. Dr. H. W. Miller, the medical director of the sanitarium, gave a fitting response. The dedicatory prayer was offered by Pastor E. E. Cossentine, of the General Conference, who was present for the occasion. The programme ended with the Madame Chiang Kai-shek opening the front door with the gold-plated key that the architect, Mr. S. S. Kwan, had presented to her.

After the opening of the front door, guests were conducted through the building in guided tours and served refreshments.

Events Preceding Opening

The events of the two days preceding the official opening of the sanitarium also deserve mention. Sabbath afternoon, March 26, saw the dedication of the sanitarium chapel, which is situated on the second floor of the union mission building nearby. On Sunday afternoon, the twenty-seventh, in a beautiful little ceremony, thirty student nurses, in uniform for the first time, received their caps from Miss Muriel Howe, chief instructor of nurses. After being capped, each girl lighted a white candle from a taper held by one of our Chinese supervisors dressed as Florence Nightingale. Then, forming two lines that reached from the platform to the back of the chapel, they raised their right hands and repeated in unison the Nightingale Pledge.

Dr. Edwin A. Brooks, who is to be on the medical staff, and his family were able to join us in time for the opening ceremony by flying in from Tokyo ahead of their ship. On the sanitarium staff are two national doctors, Dr. Jonathan Cheng and Dr. T. C. Lin, Paul Goh, a qualified laboratory technician, formerly with our

Penang Mission Hospital, and Miss Elisabeth Redelstein, director of nursing service. Brother Charles Yao, formerly of the Bangkok Sanitarium, is business manager.

We here in Formosa wish to express our thanks for the wonderful help the Sabbath schools all over the world gave us the last quarter of 1954. It has made this sanitarium possible. May God richly bless this institution to the winning of souls and the healing of diseased minds and bodies.

—"Review and Herald."

A Family of Leaders

BESSIE C. TURNER

There is no doubt about it, Uncle Andrew Graham was a wily person—"wise as a serpent and harmless as a dove"! When he went out to sell his books in the Wychitella district of Victoria he would leave a few pieces of literature under his pillow, for his sister to see as she made his bed, and arouse her womanly curiosity.

Oh, yes, he was eager to spread the new light among the people of the locality, but he had read of another Andrew of the long ago of whom it was said, "He first findeth his own brother."

On May 10, 1835, a group of American missionaries had arrived, bringing a wonderful new message to the people of Australia. Having established the work in Melbourne, they branched out into the city of Ballarat. Among those who heard them joyfully and decided to obey the whole of the ten commandments was Andrew Graham.

Blazing the trail for many who would follow, he set out to distribute the books which contained such wonderful truth. So we find him at the home of his sister

Mary and his brother-in-law, Alexander Stewart. The seed was to fall into good ground. Faithful Presbyterians as they were from their early days in Scotland, the Sabbath question had occupied the thoughts of Mr. Stewart for some time.

Now the new literature left in Uncle Andrew's room was found. For a few days it was read in secret and carefully replaced. Then the questions came thick and fast. Bibles and a concordance were produced and long hours of study commenced. So great was the interest that Pastor M. C. Israel went to spend some time at the farm. Neighbours were invited in, and such was the eagerness of the people to learn that in the twenty-seven days Pastor Israel remained at the farm thirty-nine Bible studies were held.

And the fruitage? Ten people decided to accept the advent truth, and a Sabbath school of fifteen was organized as well as a tract and missionary society. Was special emphasis laid on the missionary side of the work? From later events it would lead one to think so.

Years afterwards, Professor C. W. Irwin, principal of the Avondale School, as it was then called, attended the Victorian camp-meeting. There he met Brother George G. Stewart, one of the young men who had left the farm and was now a tent-master for an evangelistic mission, and a budding preacher. The professor asked him if there were any brothers back home on the farm, and suggested that a better place for them would be Avondale.

It has often happened that drought has wrecked the hopes of young people who had college in view. Now God used that very thing to release Brother Andrew G. Stewart from farm duties; and so was taken the first step in a long and colourful career of service.

A year later, Andrew talked his two sisters, Marie and Belle, into going to college, too, and Marie later trained as a nurse at the Sydney Sanitarium.

Next, Brother Rob went, just to visit the others at Avondale, and joined the student family.

In 1906 Andrew was graduated and for a year he worked as tent-master under the leadership of the late Pastor J. H. Woods. In 1907 he married Miss Jean Stephens, and with his bride sailed for Fiji. So was written the first line of a long story of life in the Pacific.

After nine years they were called to relieve Pastor and Mrs. C. H. Parker in the New Hebrides. Heathenism in its ugliest form was all around them for seven years. Then they returned to Fiji.

Through the remaining years Pastor Stewart has carried responsibility as president of Western Australia, supervising missionary operations as a field secretary of the Australasian Inter-Union Conference, and as editor of the "Record."

Now he is supposed to have retired, but with a lifetime of service such as this we know that Pastor Stewart could never retire in the full meaning of the word. At least his pen is still busy.

As a young man, Brother G. G. Stewart was for a time in evangelism and then he and his wife turned their faces toward the



A. G. Stewart

mission field, and in 1912 they went to Tonga.

Busy years followed in the homeland. Pastor G. G. Stewart is well known for his work in various conferences as president and later as a church pastor. Now he is retired and living at Gosford, where he is shepherd of the flock both in the town and the surrounding district.

The missionary tradition has been ably carried on in his family, for his daughter Grace, with her husband, Brother Lyndon Thrift, spent some time in the Solomons and New Guinea. Her brother, Pastor Melvin Stewart, is in the Queensland Conference, and this branch of the Stewart family has provided several teachers.

Marie Stewart and her husband, Brother Roy Wallace, have given many years of service to the Signs Publishing Company, with one year out for work in the Philippines. There Mr. Wallace installed the first Miehle press.

Their son, Pastor Stewart Wallace, is carrying responsibility in the North Queensland Conference.

When the American brethren visited the Stewart farm in Wychitella long ago they "buided better than they knew."

How thrilled Uncle Andrew would be if he could see the results of his carefully laid plan and count the souls who have been won as a result of the service of the Stewart family!

that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

With these scriptures, along with the thought in our minds: "Our God is a consuming fire," can we wonder why such questions are asked as these, by so many of the inspired writers:—

"Who shall abide in Thy tabernacle?"

"Who shall dwell in Thy holy place?"

"Who shall ascend into the hill of the Lord?"

"Who shall stand when He appeareth?"

"For the great day of His wrath is come, and who shall be able to stand?"

The disciples asked in consternation, "Who then can be saved?"

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Isa. 33: 14.

Dearly beloved, these questions can be answered in only one way, by being baptized previously with this baptism of fire.

Notice some definite things fire will do: it warms, melts, cleanses, purifies, consumes, and spreads. Apply these characteristics to the life of a child of God and what a change they make! The transformation is made by the fiery agency of the Holy Spirit.

This baptism of fire is called by Isaiah, "the Spirit of burning" (chapter 4: 1-4), and he shows that it is the work of the Holy Spirit of God. In "Desire of Ages," page 107 we read: "To sin, wherever found, our God is a consuming fire. In all who submit to His power the Spirit of God will consume sin. But if men cling to sin they become identified with it. Then the glory of God, which destroys sin, must destroy them."

Malachi, who wrote the last book in the Old Testament, mentions this cleansing work done by this baptism, in the third chapter of his book; and concerning this refining fire we read in Vol. IV of the "Testimonies," pages 85, 86: "The purification of the people of God cannot be accomplished without their suffering. God permits the fires of affliction to consume the dross, to separate the worthless from the valuable, that the pure metal may shine forth. He passes us from one fire to another, testing our true worth. If we cannot bear these trials, what will we do in the time of trouble? Jesus watches the test, He knows what is needed to purify the precious metal, that it may reflect the radiance of His love. God's work of refining and purifying must go on until His servants are so humble, so dead to self, that when called into active service, their eyes will be single to the glory of God." The necessity for such a baptism as outlined to God's dear people today is revealed in several statements in the Spirit of prophecy. Let me quote two of them. The first is from "Testimonies," Vol. V, page 136: "Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal."

Only Fire-Proof Christians Will Survive

H. C. HARKER

The last statements of John the Baptist before he baptized our Lord are weighty with eternal significance and worthy of our earnest consideration, particularly the sentence: "He shall baptize with the Holy Ghost, and with fire" (Matt. 3: 11), and the following verse: "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

This baptism of fire is essential to all who will be "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ," "For our God is a consuming fire." (Titus 2: 13; Heb. 12: 29.) "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3: 13. Then follows the statement in verse 16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Now the thought is: this body-temple must be made fireproof before we can stand before God. Yes, as fire-proof as those three Hebrew boys were in Nebuchadnezzar's fiery furnace, and this baptism of fire is God's agency for making that possible. It is interesting to notice that throughout sacred history fire has ever been the symbol of divinity.

In Eden lost it was the flaming sword. To Moses it was the burning bush. In the wilderness tabernacle it was the Holy Shekinah; while with Israel in their desert wanderings it was the pillar of fire. At Mt. Sinai it was the flaming mountain. To Isaiah it was the live coal. On the summit of Carmel it was fire. To the early disciples it was the tongues of fire—and what a purifying effect it had upon their lives! David, when describing our Lord's return, wrote: "A fire shall devour before Him." The Apostle Paul, when predicting the same event, says: "And to you who are troubled rest with us, when the Lord Jesus

shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 7, 8. In the second chapter, verse 8, he adds: "And then shall

The Refiner's Fire

*He sat by a furnace of sevenfold heat,
As He watched by the precious ore,
And closer He bent with a searching gaze
As He heated it more and more.*

*He knew He had ore that could stand the test,
And He wanted the finest gold
To mould as a crown for the King to wear,
Set with gems of price untold.*

*So He laid our gold in the burning fire,
Tho' we fain would say Him "Nay,"
And watched the dross that we had not seen
As it melted and passed away.*

*And the gold grew brighter and yet more bright,
But our eyes were dim with tears;
We saw but the fire—not the Master's hand,
And questioned with anxious fears.*

*Yet our gold shone out with a richer glow.
As it mirrored a form above,
That bent o'er the fire, tho' unseen by us,
With a look of ineffable love.*

*Can we think it pleases His loving heart
To cause us a moment's pain?
Ah, no! but He sees thro' the present cross
The bliss of eternal gain.*

*So He waited there with a watchful eye,
With a love that is strong and sure;
And His gold did not suffer a bit more heat
Than was needed to make it pure.*

—Anonymous.

(Concluded on page 14)



Around the CONFERENCES

Amazing Appeal Achievement

£1,000 GATHERED IN FOUR DAYS

CYRIL R. WERE

"Then spake Joshua to the Lord. . . and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. . . . And there was no day like that before it or after it. . . . for the Lord fought for Israel." Joshua 10: 12-14.

This is the graphic account of the spectacular manner in which five Amorite kings and their hosts were overthrown. "And all the kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel." Verse 42.

While the analogy is not perfect, there is quite a similarity between this historic event and the phenomenal success achieved by the West Australian Missionary College in its 1955 Appeal for Missions campaign.

The modern Joshua was Brother G. W. Maywald, the conference Home Missionary secretary, who confidently and enthusiastically led us to victory. At no time did he doubt that the college could collect £1,000. He laid his plans accordingly. Early Sunday morning, April 17, three car parties left for country districts. Brother A. S. Jorgensen, Brother Thompson, and two young men went east, returning by Wednesday with £160. Brother W. Hodgen and three students went north-east, bringing back £100, in spite of the fact that some of their territory had been worked.

Brother Ron Baird, Brother Bob Hall and two students headed south as far as Katanning, took an extra day and returned by Thursday evening with £200 to their credit.

Meanwhile our modern Joshua, having arranged for the regular college programme to "stand still" for three days, marshalled every available collector from among the remaining staff members, their families, and the student body. On Monday morning this formidable army invaded Perth and areas adjacent to the city. While Brethren Maywald and Fletcher called upon city business houses, Brother M. Nash took a hand-picked party to Dalkeith, Sister Joy Mason took a smaller group to Scarborough, and the remainder assailed North and East Perth. The grand total for the day was £180. Similar assaults were made on the Tuesday and Wednesday, by which time excitement was running high as the goal came into view. Local efforts, including a day trip to Wandowie, had brought in something like £540 in three days. What would those country collectors bring back?

Late Wednesday evening it was noised abroad that if the last party returned with £200 we would have achieved our goal. Surely the Lord had been on our side, for most people had given willingly and many regular donations had been substantially increased. Impatiently we awaited the return of the last contingent. About 8.30 p.m. the Voice of Prophecy van braked to a standstill outside the college office and four tired but exultant travellers unloaded. Yes! they had done it—reached their own goal of £200 and brought the college total over the £1,000 mark.

Sabbath evening vesper service was a jubilant occasion, for there was real cause for thanksgiving. Experiences were related, words of commendation spoken. Brother Maywald expressed appreciation for the valiant support given by all, no matter in which capacity they toiled, as long as they contributed to the overall success of this record-breaking, all-out campaign. Most of all we praised our heavenly Commander who had "fought for Israel" and secured the victory.

257 Baptized in 1954

A. M. FRASER

Director, Bible Correspondence School, Voice of Prophecy

God often "moves in a mysterious way" to answer the prayers and heart-longings of those who desire to know more of His will for their lives. I am thinking of a case that came to our attention only recently. One night a man boarded a city train, and noticed a folded paper lying at his feet. Having nothing to read on the journey, he picked up the paper, and the first thing to catch his eyes was an advertisement of a Bible correspondence course. Writing to us of the experience this man said:—

"I studied the paper with its heading 'The Voice of Prophecy' and finding it of intense interest, I filled in the coupon immediately on my arrival home. I was very pleased to receive your prompt reply, together with the first two lessons. . . . So now, dear friends, you have a keen student and a very interested radio friend, and I trust that our association will be a long and happy one in the bondage of our Lord and Saviour, Jesus Christ."

He also expressed his gratitude to the unknown friend who left the paper in the train. He felt this all happened in the providence of God, because for some time he had wanted to take up a Bible course, but did not know how to find one.

Quite recently also we heard of another interesting case. A lady, who had drifted away from the faith of earlier years, found

a little card one day in her letter-box. Yes, the little card told of the Voice of Prophecy Bible Course, and the lady decided to send for it. The study of the course revived her interest in the things of God, and she began to attend a mission being conducted by Pastor Burnside. Now she is rejoicing once more in the glorious message of truth. She, too, is most grateful to the unknown friend who dropped that little card into her letter-box.

Very shortly we shall all have the opportunity of assisting the work of the Voice of Prophecy in a special way. Sabbath, July 9, has been set aside as the annual Voice of Prophecy Rally Day for the Australasian Division. On that day a special offering will be taken up to meet the expense of printing an advanced Bible course based on Daniel and the Revelation. Most of the students in our Bible Correspondence School who finish our present course desire to continue with an advanced course. This advanced course will prove a great blessing in helping to win these students and to establish them in the message. It has been in use for some time in America, where it is greatly valued.

On that Sabbath, also, there will be available further supplies of literature advertising our Bible courses as well as the weekly broadcast programmes.

During 1954 over 14,000 applications for our Bible courses were received by our Bible Correspondence School in Sydney, but we believe that this figure could be greatly increased by a wider distribution of our advertising material. You will rejoice to learn that during last year 257 of our students were baptized and nearly 300 more had begun to observe the Sabbath.

Every day our mail contains letters from listeners and Bible course students expressing appreciation of what the Voice of Prophecy is doing for them, and frequently very interesting experiences are recounted. Not long ago two men, one in New Zealand and the other in New South Wales, wrote to us concerning the wonderful influence of the Voice of Prophecy in their lives. From the first letter we quote the following:—

"Enclosed please find lessons nineteen and twenty complete with answers. I wish to offer my sincere thanks to those who have made it possible for this course to be printed and distributed. At the beginning of this year I was drifting hopelessly along after my home had been broken up. I was spending money searching for something to cover up my worries. Since taking this course I have kept on an even keel. I have given up gambling, drinking, and smoking. As I have been able to make the change gradually, I am sure that with my present faith and knowledge I have gained of Christ through taking this course there will be no turning back. I hope that I will be able to help others with the knowledge I have gained."

And this is from the second letter:—

"I am very pleased to be able to write and tell you how much the Voice of Prophecy has done for me. I was a drunkard, and every Sunday, God forgive me, I would drink all day. And one morning I



Pastor G. Burnside (right), and Pastor R. C. Piper, Voice of Prophecy speakers, at the microphone.

heard your voice over the air. I was ashamed of myself, and I didn't know what to do, but I fell on my knees and asked God to save me, and from that day on I have never touched alcohol. Today I am a happy man, knowing that Christ died for me and my sins. I will be only too glad to have your Bible study, as it will draw me nearer, yes, nearer to God, our Almighty Father. I will always pray for the Voice of Prophecy."

Early this year a lady in South Australia wrote:—

"Would you please send me your new Bible correspondence course that you mentioned during the Voice of Prophecy heard over our local radio station today. I have completed the previous correspondence course, which led me to accept Jesus as my personal Saviour."

She states that she herself has been baptized and also her two daughters and a son, and that her husband has been attending church with them almost every Sabbath; and she feels sure that in the near future he will take his stand for the Saviour.

Recently a man in Queensland informed us:—

"Since I have been taking your Bible correspondence course, I have had a different outlook on life."

And a fortnight later he wrote:—

"Today, the Sabbath, I went to church. What a glory it was to attend Sabbath church, my first as a Seventh-day Adventist. I cannot praise your good work too highly in bringing the Word of God to the people. I for one through your Bible course have seen the light of God, and what a faithful light it is! I can never thank you enough for what you have done for me."

We know that you will appreciate the encouraging news conveyed by these few

extracts that we have quoted, and we look forward to your hearty co-operation and prayers as we endeavour to make 1955 the most fruitful year yet experienced in the winning of souls for the soon-coming kingdom of our Saviour.

Opportunities Equal Vision

ARTHUR PATRICK

One Sabbath afternoon early in March four young men from the Australasian Missionary College went by car to Boolaroo, a town twenty miles from the college. They visited the homes in several streets, inviting the children to JMV meetings that were planned for Sabbath afternoons in the local Seventh-day Adventist church.

Since then an average of fifteen non-Adventist juniors have been attending the meetings organized by a group from the college: Ray Cater, Malcolm Allen, Merlene Wyborn, and Ngaere White. Three of the juniors were at the annual JMV camp conducted by the Avondale society at Eraring; but May 7 was the most important milestone to date in the brief life of this new venture.

For several weeks the Boolaroo group had been planning a special programme of singing, dialogue, story, and poem for Mother's Day. Invitations were given to all the parents of those coming to the society and other interested folk. Forty-six people in all attended, twenty-one children, many of whom had their mothers with them, and several of the Boolaroo church members who have so loyally supported this little effort in youth evangelism.

As North New South Wales Conference representative, Miss V. Flanigan told of the aims and purposes of the JMV movement and the high ideals it endeavoured

to set before the children. We hope that the parents of these children will come to other special programmes and that the Spirit of God working through the efforts of these students will bring souls into the kingdom of God from this little society.

At Morisset, a little town three miles south-east of the college, Brethren Alf Seaman and John Woodward have been raising interest among the juniors by visiting the homes and talking with those who visited our tent on the showground. They hope soon to be able to commence meetings in a hall with about twenty juniors.

Inglewood is a small farming settlement three miles north of the college, where Mr. De la Mothe and his three assistants are working with fourteen Adventist and non-Adventist juniors each Sabbath afternoon. The societies of Dora Creek and Toronto have four counsellors from the college assisting the local leaders, and of course the larger home society of Avondale, run by Brother R. B. Watts, Brother W. O. Broad, and Brother David Currie, is the centre of the JMV wheel for this district.

As we look at a map of this area, which does not differ greatly from other districts in this division, there are many little townships perhaps no more than "wide places in the road," where youth work can be attempted in a small yet effective way. The church members mentioned above are endeavouring to realize the true value of a single soul, to see in every man, woman, and child a potential candidate for heaven and a soul for whom Christ died, and to carry the gospel to them before the close of time.

God's commission is "GO!" May Avondale fulfil its purpose for every student—"A Greater Vision of World Needs." May our heavenly Father pour His Spirit upon those who are seeking by His grace to prepare themselves and others to see His face.

God Gives Holy Boldness

K. KENEALLY, Queensland

Does it pay to go canvassing? Can I go? I don't know my Bible, I cannot speak well enough. This was the conversation I had with myself.

When I came back from the war I did not know where the Book of Genesis was. The first house I canvassed I was so nervous I could not tell the lady my name. I came home and said, "No more for me—finish."

Eighteen months later the Lord wrought a wonderful work through a nervous man, as I was. He made my tongue; He showed me how to use it. For one month I had the highest sales in Australia. I broke the record for Queensland one week.

A minister told me the good seed I had sown in one town resulted in eighty-odd people accepting this glorious advent message. Praise the Lord! He did the work, not I. In another town seventy people accepted the advent faith.

Nothing is impossible to Jesus.

From the Wagga Wagga Headquarters

W. M. R. SCRAGG, President
F. J. BUTLER, Secretary-Treasurer

When the Griffith evangelistic mission opened its doors on Tuesday, May 3, there was an attendance of seventy-five. Pastor M. S. Ball spoke well on the subject of Heaven. The second week there were counter attractions, but sixty-three persons were present. On the third night fifty-three attentive listeners attended in spite of the rain and cold. The idea of holding the main mission meetings on a week night instead of Sunday evening is somewhat new in this territory, and Brother Ball was greatly disappointed at not being able to secure a hall for Sunday meetings; but we believe it may work out quite satisfactorily. Please pray for this mission.

Each week a party of eight or ten has gone down from Wagga to Griffith to assist in the singing. Brother Bill Cook has been visiting Wagga to arrange for this help. Last Tuesday night two cars went down, Brother Scragg driving his car and one of our local brethren taking his vehicle. This brother was returning late at night with two members of his family and two other men in the car. About eight miles from Wagga the car failed to take a corner, and after hitting a white post on the side of the road it rolled over several times and finally landed upside down across a gully. The occupants were naturally badly shaken. The driver received a broken collar bone and his wife is still in hospital with a very stiff neck, which we hope will soon be relieved. Under the circumstances, it is a miracle that all were not killed. We have great cause for thankfulness for the Lord's tender mercy in saving their lives. It is only as we see such things that we realize how true it is that the "angel of the Lord encampeth round about them that fear Him, and delivereth them."

At Dubbo the attendance is being maintained at 200 per week. Brother Duffy has a fine choir of forty voices, some of whom have to travel many miles for the practice as well as the Sunday night service. Here is another subject for your prayers. Remember this mission also as it battles for the Lord.

From the Greater Sydney Conference, Pastor R. Salton will visit the Bowral church every alternate Sabbath during the coming months. This arrangement is a great relief to us as we had not been able to make suitable plans for this district.

At the moment our Publishing Department is in a very satisfactory position. Seven new recruits have joined the staff. Sister E. Were is in the Albion Park area; Sister Cecil Rampton is doing part-time work in Goulburn; Sister T. Garrett, one of our regulars of a few years ago, is again showing her ability to sell in Albury. Brother Walter Henning of Weethalle has also made a start. This good brother has been holding a regular Sunday school with thirty children and a weekly Bible class featuring the Faith for Today programme.

Literature sales for the four months are nearly £9,000. Deliveries also are good.

The tithe receipts for April reached an all-time record of £4,500, £580 above our estimates for the first four months of the year. Also, our evangelistic fund has been marvellously supported. We now have in hand practically £500 for this purpose, which is the amount we had expected to receive for the whole year. Two cheques of £50 each have been received for the educational work. With the prospects of basic wage and marginal increases, it is probable that expenses in all departments will soon rise, and we have to watch carefully our finances this year. But we are thankful for the generosity of our people, which enables us to keep our staff in the field and our two teams moving along nicely.

Goals for Souls

THE EDITOR

The recent visit of the General Conference Ministerial Association secretary, Pastor R. A. Anderson, has undoubtedly caused a revival in evangelism.

At the ministerial institutes held at Crosslands (Sydney), Wagga, Melbourne, Adelaide, Christchurch, and Auckland, a new emphasis was placed on the reason for our existence as a church. Facts were brought to our attention that helped us to appreciate again that this is the hour of the world's direst need and of the church's greatest opportunity.

Pastor Anderson who, in his sphere of

activity, travels extensively throughout the world, never misses an opportunity to feel the spiritual pulse of the people. He placed before us much valuable information, which indicates a remarkable change of front in the religious world, particularly toward the doctrine of the second advent. The Evanston Council, with its timely slogan, "Christ the Hope of the World," brought to the notice of the nations the supreme hope of the church. Not since apostolic times has the doctrine of the second advent been so pertinent or popular. While there was manifest at Evanston a vast difference of opinion in regard to the manner of our Lord's return, yet this sublime event was the great theme of the council.

The present-day problems associated with gaining and holding an evangelistic audience against the counter-attractions of sport, picture and live artist shows, radio and television, were discussed with profit. Up-to-date techniques and strategy, as used by our evangelists overseas, were introduced. With all the practical help received from these altogether too short yet inspiring institutes, the majority of our men have returned to their fields of labour determined by the grace of God to attempt greater things for Him in the winning of precious souls for the kingdom of heaven, and to reach the goals which they had set for baptisms in 1955. Should the Greater Sydney and North New South Wales evangelists' goal be attained we may expect in those fields at least a one hundred per cent increase in acquisitions for 1955 over 1954.

Isolationism Causes Spiritual Dehydration

GEORGE F. COX

"Mrs. Morton wants me to go with her to visit the new neighbours in the big house on the hill," announced auntie over the table one evening. "They're a young couple, and they've got two small children. But I don't know—I'm not very keen on it."

Mrs. Morton was our next-door neighbour and a great pal of auntie's. She

lived in a modern house and her husband was rather a "big shot" in business. Auntie loved to be in with "the nobs." But she was not keen on newcomers, especially women younger than herself.

"Well," said I, "there are two excellent reasons why you should go." Auntie had become house-bound. Beyond her church meetings it was almost impossible to persuade her to go down the street, even for her groceries. I was out to discourage this attitude. She was getting insular as an anchorite, and it was not good for her. Her sympathies were drying up. She would soon become self-centred and morose.

And so I continued, "First, courtesy demands that you call on newcomers that settle in your neighbourhood. There's been too little of that lately among us. People have come and occupied houses within a stone's throw of us and none of the older residents have called on them. We should show ourselves friendly."

"More important," I said, warming up to my subject, "Christian duty demands that we extend the right hand of greeting and assure them of our good wishes. If



we are genuine Christians we must show them kindness, and show them we are anxious about their spiritual welfare."

You might think I was being a little too direct with auntie, but she and I are good friends and we both say rather strong and pointed things to each other at times.

But auntie resented any suggestion that would shake her out of her rut. She had her ordered ways, her few friends, her home, her regular church service; and these things apparently sufficed her.

She argued: "Well, the way I look at it is this. These people have their relations and their friends. They don't want us intruding."

"Wait a minute," I interposed. "Is that true? They are strangers to you. You don't know anything about them. You are just guessing that they have relations and friends and don't want you. Isn't that true?"

"There's nothing so lonely and miserable," I pointed out, "as moving into a strange neighbourhood, with no one to speak a word of welcome. There is an ache of loneliness and a feeling of being unwanted that brings a sinking of heart. That is the kind of thing that drives people away from a church. They see Christians passing their doors as they go to church, yet none of them has the grace to say, 'Come with us and we will do you good.' They begin to dub you as cold, self-righteous, and hypocritical. You may not mean it that way. You may think they have their own religion, or it is their affair anyhow; but they are taking quite a different view of you and your brand of Christianity."

But auntie was not convinced yet by any means. She is tenacious when she becomes set on a thing. Good church-woman as she is, if she gets a notion something is right or fits in with her old traditions, she is hard to move, and she fell back immediately on that old stalking-horse "no time."

"Anyway," she persisted, "after I have gone to church and to guild there is no time for anything else. I have my house-work to do and that keeps me busy."

It sounded plausible, and an outsider might have been convinced. But I know auntie too well to be taken in. Only the week before, at the invitation of her pal, Mrs. Morton she had broken through her stay-at-home policy and gone on two days to town on purely pleasure excursions. I knew, too, of certain outdoor jobs she had undertaken in defiance of her husband's requests, when she might more profitably have been doing some good to others. I said nothing of this, however, but I did say:—

"Well, if it came to a choice of guild or new neighbour, I'd say call on your neighbour. The guild can get on without you for once; but the neighbour has a soul that needs saving. Her need is the greater. It may be you are the only one near who can speak the word she needs."

"Listen, auntie," I continued, "you do not begin to perceive the implications of the Christian life. You have your church and your friends, but you don't know love for the lost, the love that seeks the neigh-



Nurses Eileen Hartley and Correne Todd at the entrance to the nurses' home, Sydney Sanitarium and Hospital.

The Sydney Sanitarium and Hospital

TRAINING SCHOOL FOR NURSES

The nurses' training course at the Sydney Sanitarium and Hospital presents an excellent opportunity for prospective missionary workers to gain a thorough knowledge of the principles of healthful living, and how more efficiently to treat and care for the sick. Seventh-day Adventist young men and women over the age of seventeen years, who may be desirous of joining the course are now invited to submit their applications.

The necessary application forms are available on request from the sanitarium or from the principals of our missionary colleges at Cooranbong, N.S.W., Carmel, W.A., Longburn, N.Z.; and also from the local conference offices.

The educational standard required of all applicants is clearly outlined in the forms mentioned above, and a certificate must be held for one of the "Acceptable"

examinations listed. In addition to this, all applicants will be required to take a test examination set by the A.I.U.C. Education Department on or before August 4, 1955. This examination will be conducted by the principals of the colleges, or by some approved supervisor.

All applications should be forwarded not later than August 15, 1955, addressed to The Secretary, Board of Management, Sydney Sanitarium and Hospital, Fox Valley Road, Wahroonga, N.S.W. The board will convene early in September to select the new class, and successful applicants are required to enrol at the sanitarium not later than December 28, 1955.

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

Intending applicants are advised to make inquiries immediately.

A. H. Forbes, Secretary.

bour's spiritual welfare. You know nothing of intercessory prayer, or the faith that moves mountains. Your interest in missions is tepid. You take missionary magazines and hardly ever read them. Where is your fellowship with those that love the Lord? You have every comfort in your home. Where is your self-sacrifice for Christ? Yours is a life without a cross."

I stopped; not because that was all I could have said; but because I felt that

was all Auntie could take in. Or would she? Jesus found it hard to call the righteous to repentance, and many of His ministers have found their path blocked by those same righteous people. They feel no need. It's the other fellow who needs your sermons—the criminal, the larrikin, the savage. "O Jerusalem," lamented the Master, "how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The WORLD VISION



With Our Believers in the Andes Mountains of Colombia

GEORGE C. NICKLE

Many of you will remember that several hundred of our members who lived in the region of the Andes Mountains in Colombia were driven from their homes during the five years of civil strife that overran the country. Their homes were burned, their cattle stolen, and they barely escaped with their lives. In fact, a few of our brethren lost their lives while attempting to take their families to safety. Early this year we received word that a number of these Adventist families were returning from exile to their little homes, as the new military government was giving guarantees to the country people if they would return; but they had nothing with which to begin life anew, not even seed for their first crop.

In one section of the country, known as La Bricha, some fifty Adventist families returned and began putting up improvised shelters for homes, courageously working together to start over on their little patches of mountain land. Upon learning of their situation, we immediately sent them 6,000 pesos' worth of seed, chiefly wheat, for their first crop; corn and potatoes were also furnished for planting; a few chickens were bought for the families, and arrangements were made for the use of a few yoke of oxen to plough the ground. An invitation to assist these Colombian families in their endeavours to begin life anew was sent out, and soon help came from all parts of the division. This manifestation of brotherly love in time of need greatly encouraged these dear people.

Having just returned from a visit to La Bricha, I am now ready to report on how they are progressing. First let me tell you that one must climb some 4,500 feet right up a steep mountain side to reach this community of mountain farmers. Their former homes were made of adobe and stone, so all that burned was the roof. Therefore, by cutting some poles from the timber about them and making use of wild cane, straw, and leaves, they soon had roofs back on their houses and were feeling quite at home again. It was harvest season when I arrived, and the Lord had smiled upon them by granting a good crop of corn, wheat, and potatoes—the three principal crops.

These folk are still terribly poor, but they do not know it. There are several widows among them with their little broods of children, having lost their husbands in the civil war, but the men see to

it that their crops are planted and harvested the same as are their own. I don't know when I have visited a community of people who are as happy as are these dear people. They are rich in faith, and their influence as Christians is felt in all the surrounding country.

Our next move is to get them a few milk cows and oxen so as to give them a start in replenishing their livestock. They are not asking for anything, but are bravely facing the realities of life with courage, faith, and a will to work. That is one reason that we are determined to share with them, and in so doing we also share in their blessings.

The work is moving ahead in Colombia and Venezuela and the islands that are within this union field. Our baptisms are on the increase, and many of our church buildings are too small for the congregations they must house. Our literature-evangelists in all the union are having phenomenal success. Here in Colombia, where they have been put in prison, had their books taken from them and burned, and been fined and mistreated in different ways, they are selling more books than ever and enjoying a wonderful experience.

I enjoyed visiting your field last summer and want to send greetings from our brethren in Colombia-Venezuela to you who are holding the ropes and backing up the programme down here.

—“North Pacific Union Gleaner,”
6/12/54.

Contact with Other Ministers

OWEN P. JONES

Sometimes as ministers we get so concerned with our own work that we forget that ministers and members of other churches need this last message.

The past few weeks have brought this fact vividly home to my mind. It so happened that a local minister was on his vacation, so the elder of the church asked me to fill the pulpit on Sunday nights. This I gladly did for four nights with a good opportunity to show them God's plan for their lives. When the minister returned, he was going to be out of town again for a Sunday so he asked me to take the morning service for him, with an apology for not getting to my services on Sabbath, but a promise to attend soon. As a result of this contact, five ladies who have been attending this church are coming to our services each Sabbath morning and are also receiving Bible studies.

On Sunday night, October 10, approximately one hundred members and visitors

assembled in the First Christian Church to hear the writer present the history and beliefs of the Seventh-day Adventist Church. Here was another wonderful opportunity to give the message. At the close there was a question and answer period which lasted for about an hour. Many interesting and enlightening questions were asked and answered. Fifty copies of the book “Your Friends the Adventists” were given away at this meeting. I have spent several hours with the minister in his study. He said, “I am studying your beliefs, and in fact I have stopped working on the Sabbath.”

It is quite encouraging on Sabbaths to see about twelve regular visitors attending our Douglas church. Brother Walter Womack, our faithful literature-evangelist, has been instrumental in getting many of these visitors out. We ask an interest in your prayers for these interested ones.

—“Pacific Union Recorder,” 1/11/54.

The Potato Crop that Didn't Fail

J. F. ASHLOCK

At the Sabbath morning service the pastor invited the deacons to come forward to receive the tithes and offerings from the members of the newly organized church in Assam. As he read Malachi's pronouncement of blessing upon the faithful tithepayer, Maribon's heart yearned to have something of her very own which she could tithe. At that moment a plan evolved in her mind. She could scarcely wait for a new day to come so she could go to work on her project.

Maribon decided to grow a crop of potatoes. As she prepared the rich, loose, sandy soil for planting she often visualized herself dropping into the offering plate an envelope fat with the tithe from her potato crop. Showers or rain came just in time to wet the seedlings and cause them to sprout. She joyfully watched the little leaves burst through the ground. When they were a few inches high, the ground became very dry; and although it was time for the rains to come, drought prevailed.

One evening, realizing that her plants would surely die if the rain did not come soon, Maribon had a special season of prayer for rain. She laid hold of the promises of God in simple faith. The next morning she hurried out to her potato patch to see how God had answered her prayer. As she walked up the hill toward the potato fields the road was dry and dusty, and she almost felt disheartened. Soon, however, all thoughts of discouragement and doubt left her, for she found the ground in her plot was damp and the leaves of the plants were dripping with water, whereas the plants in the adjoining fields were dry and the ground parched. She fell to her knees and thanked God, and once more saw visions of her tithe envelope full of notes.

Maribon's faith was, however, to be further tested. A few days later as she was on her way to Sabbath school she

noticed smoke curling upward from the pine forests just behind her potato field. She well knew that a hot forest fire could in a few moments spell death to every plant on the hillside. "O Lord," she prayed audibly as she walked along, "do save my potato plants. Remember, I have promised to pay a tithe of all I earn when I harvest and sell the potatoes." Peace filled her heart, and despite the smell of smoke in the air she enjoyed the Sabbath services. On her way home some friends overtook her and told her the sad story of the forest fire and how it had ruined all the potato gardens on the hillside. Maribon somehow found herself unable to feel troubled about it, and knew that whatever had happened must be for her own good. After sunset she went alone to make investigation. Her heart sank, for her own potato plants, along with all the others, lay wilted on the ground. Once more she knelt in prayer and claimed the promises of God. Peace again came into her heart; she arose and returned to her home. Early the next morning she hurried to the field, and was overjoyed to see that although all the other potato plants lay dying, her plants stood up fresh and green.

When harvest time came, the large potatoes from her plot brought a handsome price, and Maribon was at last able to realize a good profit. Not only could she drop into the plate an envelope full of tithe, but she had a nice amount left to help care for the needs of her family.

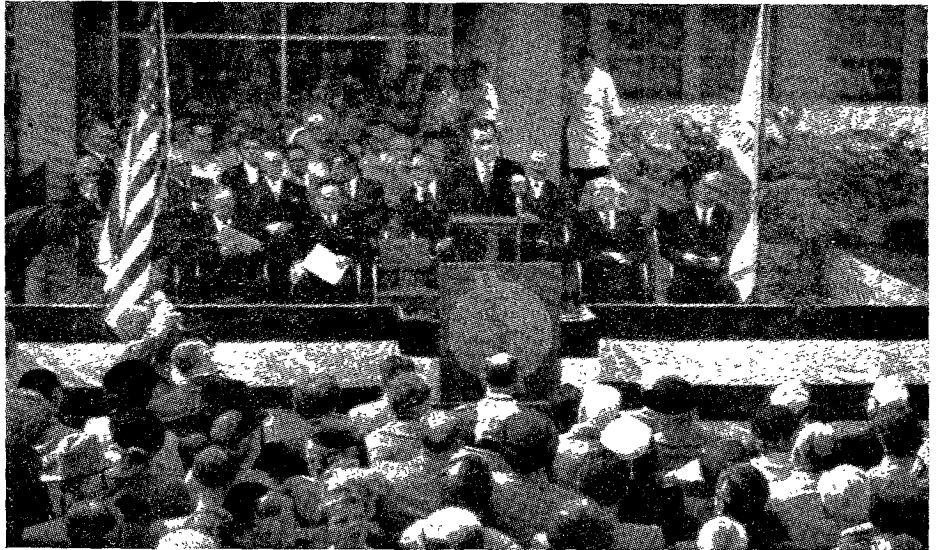
—*Review and Herald*, 3/2/55.

Vice-president Nixon of U.S.A. Addresses College of Medical Evangelists

[Following is a transcript of an address by Vice-president Richard Nixon at the opening of the new five-storey addition to the White Memorial Hospital, Los Angeles, March 14, 1955.—Editor.]

Mayor Poulson, Dr. Anderson, Dr. Elliott, distinguished guests, ladies and gentlemen: I want you to know that I am particularly proud and honoured that in my very brief visit to California I have the opportunity to be with you for the dedication of this addition to the White Memorial Hospital. I had the opportunity on my way out on the plane to learn something about the history of this hospital and its predecessor institutions by reading about the history of your medical work. I have acquired some understanding of the mission of the dedicated men and women who have made possible this institution and others like it not only in the United States, but all over the world.

In the first place it seems to me that this magnificent institution that we see behind us, the physical structure itself, is the culmination of an act of faith. It was very inspiring for me to read that the original property, which was purchased for \$38,900 in 1905 under the stimulation of Mrs. E. G. White, has now expanded into a physical plant worth \$11,000,000. When you consider the fact that this has



Vice-president Nixon addressing the gathering at the opening of the new building at the White Memorial Hospital, Los Angeles.

happened in only fifty years and that this has been brought about primarily through individuals who have contributed their time, their money, their efforts, I say that we owe a great debt of appreciation to those who had the faith in 1905 and through the years to build this institution and others like it.

The second thing that this dedication ceremony brings to mind is the fine technical ability that has been instilled in the students who pass through this institution both here and at Loma Linda and other medical facilities in various parts of the United States and the world. Five thousand doctors, nurses, and technicians who have had the opportunity to study here and at similar institutions maintained by this church organization in different parts of the world, rank high in their fields wherever you may go.

And so we then come to what I think is another important factor which is represented by this dedication ceremony. In addition to the acquirement of technical ability by those who have had the opportunity of studying here, there is a recognition that it is necessary to do more than merely send out a technician, one who is skilled in the healing arts. It is recognized that the illnesses of people in many instances have to do with the mind and the soul as well as the body. It seems to me very important that those who graduate from this great institution are grounded in that fundamental fact; and that when they go forth they not only know what to do when a man is suffering physically but they also know what to do when there is a combination of physical, mental, and spiritual ailments, and are able to help the patient along the way to a complete recovery.

From personal experience this institution means something to me and to Mrs. Nixon that it may not mean to those of you who have not had the opportunity to travel in other countries as we have. There are seventy-four hospitals—some of

them hospitals not as large as this, but hospitals nevertheless—serving peoples in other countries throughout the world. In all there are five hundred institutions including hospitals, schools, and other institutions of that type that are doing the work for which this church is justly famous the world over.

You have heard Mayor Poulson mention the trips that Mrs. Nixon and I have taken to various parts of the world. Last year, for example, we travelled for two and one-half months. We visited twenty-two countries, and on that trip while I was busy talking to prime ministers and foreign ministers and dignitaries, Mrs. Nixon was busy every minute of the day visiting hospitals, nurses' homes, homes for children, schools, and the like. She visited over two hundred such places on that trip and on the thirty-day trip that we have just concluded in Central America. She often would come back and tell me of the experiences that she had had of seeing in many instances the inadequate facilities that were available, but I remember that one of the greatest impressions that was made upon her was the Seventh-day Adventist hospital in Rangoon, Burma.

Any of you who have visited Burma will know that the medical facilities there are extremely limited. But that hospital in the middle of that great city is a symbol of hope for people who, except for the dedicated men and women who work there, would not have an opportunity to live out their lives. I say that example could be multiplied seventy-four times, five hundred times, and I—speaking not only as the representative of the President of the United States, but as an American citizen—wish to pay tribute to this church and to those who have engaged in its work for the splendid achievements that not only are represented by this hospital but also in their work throughout the world.

Finally, may I say that it seems to me

that this hospital represents another fundamental principle? We hear these days a great deal of discussion about the relative merits of public medicine and private medicine. We know that there is a place for some public service, government-sponsored medical institutions, but in the United States a majority of our people still believe that it is essential for our own best interests to maintain the freedom of choice by both doctors and patients with regard to the kind of medical service that shall be made available. But in the great argument that goes on, not only here, but in other parts of the world, as to whether the medical profession should be all public or part public and part private, I think that one fundamental principle we have to bear in mind is that if private medicine is to survive, it must have a public conscience.

Of course, this institution and others like it are symbols of that truth. We recognize the fact that it is necessary not only to have technical skill—skill which will be compensated for by those able to pay for it—but also to make that skill available to the greatest extent possible to any person who needs the attention of a doctor, a nurse, or a hospital. For all of these reasons and others, too, which I can mention, may I add my congratulations to the board of trustees of this institution and to all of those who have worked so hard to make this institution and others like it possible? In that connection, may I say a word about not only the doctors, and the trustees, but also the nurses?

We in the United States sometimes do not realize how fortunate we are to have fine young women going into the nursing profession. Many of us are not aware that in many countries (this was particularly a problem in many of the Central American countries that I visited, and also in Asia) they are having to indoctrinate the people concerning the opportunities that are available for young women in that profession. It is going to take many years before the profession reaches the standards adequate to serve the people as it should.

And so, may I say not only to doctors, the business people, and other officials, but also to the nurses who through the years have passed through this institution and others like it, we owe a debt of appreciation for the splendid work that they have done, and we thank them for the hours of kindness and love which they give to patients. That is something very wonderful indeed, which money cannot buy.

I wish again to express to all of you the appreciation that is mine to be with you, not as the speaker, but as a participant in this ceremony. I want to express our heartfelt thanks to all of those, some of them here, many of them not here, who have made possible this great institution, which in a few moments will be dedicated to continuing a tradition of service which is justifiably known favourably throughout the world today.

—“Review and Herald,” 14/4/55.

Organization and Growth of Mission Work in Korea

THEODORA S. WANGERIN

[Adventist missions in Korea began when a Korean layman returning to his homeland from Japan—where he had accepted the truth—began to publicize his new-found faith. Pastor Kuniya, a Japanese missionary, followed up the interest, and soon missionaries arrived from America to strengthen the work. The first couple was Pastor and Mrs. W. R. Smith. Later Mimi Scharffenberg joined them in their work at Soonan.—Editor.]

The need for missionaries was urgent, and in the autumn of 1908 two other missionary families and one single woman joined the small group of workers. Dr. and Mrs. Riley Russell and Miss May Scott arrived in September. C. L. Butterfield and his family joined them a month later.

The housing situation in Soonan was acute. There were no houses to be rented and no hotels or motels where the new workers could be housed. Dr. and Mrs. Russell moved in with the Smiths. Miss Scharffenberg had purchased a small Korean house consisting of two rooms 8 by 8 feet square. This was shared with Miss Scott. Pastor Butterfield built a two-room shelter for his family—they had two small children. It was a bitter cold winter, and it was difficult to keep warm and to obtain the bare necessities. But there was no word of complaint from that group of “strong, energetic, consecrated-young people.”

Korea Organized as a Mission

When I. H. Evans visited Korea later in the autumn of 1908, Korea was organized as a separate mission field. Pastor Butterfield was chosen to serve as mission director. Plans were laid for the medical, educational, and publishing work. A committee of three was appointed to look for a location near Seoul, a place that would serve as the headquarters for our work, including the publishing work. A call for another physician, an educational man, and two evangelists, was sent to the General Conference.

These calls were quickly answered. R. C. Wangerin and his wife, from Wisconsin, joined the forces and arrived in Korea in October, 1909. H. A. Oberg, from Oregon, came a month later. In the spring of 1910 H. M. Lee and his wife arrived for the educational work. (Mrs. Lee was a sister of Miss Scott, and Mrs. Wangerin, of Miss Scharffenberg.)

It was felt that now the field was well staffed and no more missionaries would be needed. These young people rendered faithful service through the years. A number of these early workers returned again and again to the field of their choice to render service for the Korean people.

Some of them gave thirty or forty years of their life to Korea. The hardships and privations encountered during those early days were far greater than those encountered today. But no one regarded it as a sacrifice to serve in such a needy field. The fellowship of the missionaries and the Korean Christians, was precious. They laid a solid foundation for the work, upon which others have built in later years.

The Work Expanded

While studying the language and looking after the work in general, the missionaries preached the message. The Butterfields and Miss Scharffenberg moved to Seoul in the summer of 1909. The Wangerins and Brother Oberg spent the first two years with them. The H. M. Lees and Miss Scott stayed in Soonan, where a training school was in operation. The medical work was also carried on in Soonan.

On Pastor Evans' next visit to Korea, plans were laid for a more aggressive work. The field was divided into four districts. W. R. Smith was asked to take charge of the work on the east coast and to locate in Wonsan, an important seaport. Dr. Russell was asked to oversee the work in the north-west while living in Soonan. C. L. Butterfield directed the work in the central district, from Seoul, the mission headquarters. The Wangerins were asked to open the work in South Korea, and located in Kyung San, a small village ten miles south of Taegu.

The work in the north-west was very encouraging. New companies of believers were springing up everywhere. A Sabbath school was organized in Seoul the latter part of October, 1909, and the following summer the first thirteen Sabbath-keepers were baptized in the Hahn River. The following January a church of thirty-one members was organized. A year after Pastor Smith moved to Wonsan a company of thirty were keeping the Sabbath. Within a short time other companies of Sabbath-keepers sprang up in and around that area. Eight months after the Wangerins opened the mission station in the south a church of thirty baptized members was organized in Kyung San, sixty miles north of Pusan.

Song Hong Cho, one of the two Korean believers baptized in Japan in 1904, gave the message to Lim Ki Pan, from North Korea, as he returned to his home in South Korea. The brethren in Japan received letters from Brother Song from time to time, but failed to meet him on their visit to Korea.

During their first visit Brother Kuniya and Pastor Field were so busy visiting the

interested companies in the north-west that there was no time to go down to the southern end of the peninsula. But when Song learned of Kuniya's visit he made the long trip to Chinnampo and brought a friend with whom he had been studying the message.

Later he made a special trip to Kobe to see Brother Kuniya. He told of his work and of one hundred Sabbath-keepers in the south, scattered among the different islands. In writing of this visit one of the missionaries said, "Brother Song came all the way to Japan to urge, with broken speech and eloquent signs, that help be sent to further instruct the people." Then added, "Dead indeed must be the ears that would fail to heed such a call."

When W. R. Smith, the first American missionary, came to Korea, the brethren in Japan encouraged him to settle in Pusan. Pastor Field accompanied the Smiths to Korea to assist them in getting located. Upon their arrival they remained in Pusan over the Sabbath. Letters had been received stating that thirty-five were keeping the Sabbath. Although efforts were put forth to locate the company of Sabbath-keepers, lack of a definite address and lack of an interpreter kept them from establishing contact.

The Work in South Korea

Later, when Brother Kuniya again visited Korea he stopped in Pusan, looked up the believers, and spent two days with them, holding three meetings. The few workers in North Korea were so busy looking after the interested ones in and around Soonan that they were unable to care for the lesser interest down south. Consequently the believers in the south felt neglected, and their zeal flagged. The harvest was ripe, but the workers were few.

It was not until 1910, six years later, that Brother Song was visited. When the mission station was opened in South Korea, Brother Song was reached, and a rich harvest of souls was garnered. Brother Song entered the colporteur work and was faithful until laid to rest in Gaegu.

During the fifty years that the advent message has been proclaimed in Korea, the church has given liberally to the work in that faraway field. They have given, not only of their means, but of their sons and daughters as well. Forty-four missionary families and five single workers have served in that interesting field. Each one has made a contribution to the cause. Some of these faithful missionaries have spent twenty, thirty, or forty years in Korea. A few have been transferred to other fields. Four families left because of health conditions. Three of the missionaries were called upon to make the supreme sacrifice, one of whom lies buried in a grave in that country.

Missionaries' Children Become Workers

A total of eighty-one children enjoyed a happy childhood in Korea, fifty of these being born there. A number of these chil-

dren are in the work today, and four of them are in foreign mission service.

Institutions and churches have been established. An army of Korean young people has been trained for service. Thousands have found relief from suffering in our medical institutions. Truth-filled literature has been scattered throughout the length and the breadth of the land. The gospel seed has been sown, and the Lord of the harvest will watch over it and bring forth a harvest.

In spite of all the efforts of the enemy to destroy the church in Korea, it is strong and flourishing today. Hundreds of little companies of Sabbath-keepers are found in that land torn by strife and war. We have many second and third-generation Adventists in Korea. Entire households have remained true to the message. Earnest young people have taken up the torch that older workers were compelled to lay down. The roll of honour contains a number of names of martyred saints.

Political uprisings, disbanding of the

church by government authorities, imprisonment and torture of church leaders, war and destruction, poverty and persecution, have not halted the advance of the message. The Lord has had His hand over the work. The Holy Spirit has been working on the hearts of the people. During the three years, 1951, 1952, and 1953, more than 2,500 members were added to the church by baptism!

Verily, this is the work of the Holy Spirit. The Lord is planning for His work in Korea, and He will see it through to victory.

—“Review and Herald,” 10/2/55.

Please Pray for Masako

W. L. PASCOE

Treasurer, Far Eastern Division

The buds of the cherry blossom have burst into brilliant colour with the coming of another spring to Japan. The winter has passed. On the mountain slopes, in the villages across the rice fields of the coastal plains, and in the streets and parks and tiny suburban plots of the great cities, splashes of pink and white and red glow in the sunshine.

Since the close of World War II a new but troubled day has dawned upon the Japanese people. Disillusion and occupation by foreign armed forces followed the surrender of a proud people. Then came a period of rehabilitation and reconstruction, and a period of readjustment under the able guidance of General Douglas MacArthur. Now the occupation has terminated and the people of Japan are going through the difficult process of finding their place as a nation in the present confused state of world conditions.

In their search for knowledge on a wider basis, large numbers of the Japanese people are studying the English language. Also, there has been a widespread interest manifested in Christianity. Millions of Bibles have been purchased by the peoples of Japan during the last few years; this development has no precedent in history.

One recent afternoon I boarded an electric train in Tokyo en route to our Japan Missionary College near Naraha, a small township about two hours' journey from Tokyo. After a while a school girl about eighteen years of age sat beside me. As she opened and began studying a Japanese-English dictionary, I asked her if she spoke English. She replied hesitantly, "Very little English." She said her name was Masako. We managed to make ourselves understood by one means and another. I learned that she was the daughter of the station master at Naraha, the township to which I was travelling. She knew of our college in that area and stated that a very close girl friend of hers was a student in the college.

Masako accepted my invitation to come to the college that evening to see the colour film I was showing about our Adventist mission work in the South Sea Islands. She was intensely interested in what she saw and heard. Before returning to her home that evening, Masako enrolled as a student in the Japanese Voice of

Good Night and Good Morning!

ZECARIAH 8: 5

PEARL C. B. ELLISON

(In memory of her grandson whose obituary appeared last week.)

"Goodnight, my own darling," the mother said

As she tucked her son in his cosy bed.
"May our Father take care of you tonight,
And waken you up at the morning light."

The child snuggled down and was soon asleep,

And mother crept in for her last night peep,
And left him there through the hours of night,
To awaken up in the arms of light.

"Goodnight, my own darling," the mother said

As the boy was tucked in his dusty bed.
A quilt of blossoms was over him laid
Which kindly hands had so lovingly made.

And the moonbeams will play, the sun will rest

On that little bed on the earth's kind breast.

And then, one by one, kindly stars will peep—

They're watching the little boy, fast asleep.

But soon, very soon, the Father will say,
"Wake up, little boy, it is time to play!"
And with cheeks aglow and with eyes all bright,

He'll waken right up at the morning light.

On Jerusalem streets the children we'll see
Playing as happy as they can be.

"Good morning, my darling!" the mother will say

As she hugs him close on eternal day.

Prophecy Bible Correspondence School and expressed her desire to become a student of the Japan Missionary College at the beginning of the next school year. She had not attended a Christian school and her parents were not Christians, but she was much interested in the teachings of the Bible.

Please pray for Masako and the countless others in Japan who are seeking for the light of truth.

The New Religious Look in America

A. Roy Eckardt, professor of religion in Lehigh University, writing of the new vogue of piety in the United States, remarked that "when the Apostle Paul visited the Athenians he perceived that in every way they were very religious." He also stated that he believes "Paul would probably make a similar observation about this country at mid-twentieth century." After reviewing some of the superficial aspects of the new American piety, the writer concludes, "The truth is that a given brand of piety may represent nothing more than nice, virile idol worship."

Dr. Eckardt describes the present pursuit of piety thus: "Piety is more and more diffusing itself among our people, particularly in ways that supplement the regular ministry of the churches. A nationally circulated 'slick' magazine carries a page on which a well known clergyman dispenses 'peace-of-mind' religion to people writing in with spiritual problems. Religious books continue to lead best-seller lists. Popular song writers profitably emphasize religious themes. Radio stations pause not simply for the usual station breaks but for recommended moments of meditation. The movie makers know that few productions can out-box-office religious extravaganzas. The new piety has successfully invaded the halls of government. Attendance at prayer breakfasts is quite the thing for politicians these days. Ostensibly, even cabinet meetings can function better after a 'word of prayer.' And the pledge of allegiance is given the new religious look by the addition of the words 'under God.'"—"The Christian Century," November 17, 1954.

A Form of Godliness

This aspect in American life is probably the result of the times in which we live, when men's hearts are filled with the terror of the prospects of things to come. Living in the shadow of atomic destruction, many are beginning to feel the need of at least a little religion. So they take religion as they would some cure-all that is easily available. Besides, they are told that religion is free. So, thinking to escape from their fears, they resort to pious prayers and Bible reading.

Little do these something-for-nothing worldlings realize that religion does cost something. It costs all we have in earthly aspirations and material attainments, and that hurts the worldling who knows nothing of the precious things of God that are

given only to those who search for them and who are willing to pay the supreme price it takes to possess them.

Like the rich young man who turned away sorrowfully from One who could have given him that which was worth far more than riches, these worldlings also turn away when the price of religion in their thinking costs too much.

The words of Isaiah to the pious but unhappy religionists of his day would equally apply to those of ours: "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48: 18.

John the Baptist uttered a sharper word to the religion seekers of his day. The Scripture says: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Matt. 3: 7, 8.

What John meant was that those who come seeking to be identified with the way of truth and righteousness should first bring forth fruits that witness to the sincerity of their repentance.

—"Review and Herald," 20/1/55.

World Newsogrammes

TAKEN FROM VARIOUS DENOMINATIONAL SOURCES

• Pastor A. G. Zykoskee, radio secretary for the Middle East Division, writes that the work moves forward in that section of the world field. For the first time a Voice of Prophecy Bible correspondence school course is being produced in the Turkish language. Plans are also under way to prepare health broadcasts in Turkish.

• The American "Signs of the Times" has added another eminent name to its list of contributors. Recently Pastor A. S. Maxwell, the editor, had opportunity to converse with the Treasurer of the United States while travelling by plane. Sensing that Mrs. Ivy Baker Priest is a very devout Christian woman, the genial editor invited her to write a message to the "Signs" readers. It was a thrilling day for the "Signs" staff when her article, accompanied by a personal letter, was received. This special article entitled, "Treasures Money Cannot Buy," written by the Treasurer of the United States, Mrs. Ivy Baker Priest, appears in the April 19 issue of "Signs of the Times."

• From the Southern African Division Pastor E. W. Tarr writes: "On a recent visit to the Majita Mission in Tanganyika, East Africa, I was amazed to see what Brother T. F. Duke was accomplishing in branch Sabbath school work. He has organized his lay members to such an extent that they have gone out into the byways and hedges and opened up thirty-eight branch Sabbath schools. These schools have been in operation since June of 1954, and at this date they have en-

rolled a membership of 1,000 eager souls, hungry for the gospel message! With prayer, proper care, and guidance, what a fruitage this will bring in!"

• A missionary from the Guianas writes: "Our church members are faithful in bringing their tithe to the Lord. We visited a home recently in a country district and noticed that the eggs that had been gathered were all numbered. I asked the good sister why she had numbered the eggs and she said, "This is the way I keep track of my tithe."

"At another home there were thirty coconut trees planted, and we were shown three trees that had been set apart for the Lord. We noticed also that these trees that had been set apart were laden with coconuts in an exceptional way." Such faithfulness will bring a blessing from the Lord to those who remember to return unto Him His own.

• Pastor E. L. Cardey, director of the school of Bible Prophecy in Atlanta, Georgia, writes that 20,000 new applications for Bible courses were received during the month of March. This is probably the largest number of names received by any Bible correspondence school anywhere in one month. Over 2,500 church members in the Southern Union have enlisted in a band to enrol students, called the Ten-a-Month Club. The laymen are working energetically for more enrolments, with an objective of 200,000 for 1955. On some days over fifty bags of mail go out from the school. A list of between 60,000 and 70,000 active students is maintained. The goal for baptized students for the year 1955 is 2,000.

For Members Living on Farms

THEODORE CARCICH

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." "And concerning the tithe of the herd, or the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27: 30, 32.

When a farmer accepts God's truth, his farm, cattle, tools, etc., constitute his substance. Consequently, a proper valuation should be placed upon these things, and a tenth returned to the Lord. There are doubtless many untithed farms among us which should be tithed for the Lord.

As the man in the city, in order to earn an income, must give his full time, and his wages constitute his income, likewise the farmer should give his full time on the farm without deducting this from the returns of the crops, dairy, etc., when he tithes his money.

A careful record should be kept of hired help, seed purchased, fertilizer, feed, cost of harvesting, etc., in order to have an accurate account of operating the farm. But it is just as necessary to keep an account of everything produced on the farm, vegetable and animal, sold or not sold, so that both sides of the ledger are in hand.

The actual cost of operating the farm, deducted from the gross income, gives the

real income of the farm, and on this an honest tithe should be paid.

But what about the milk, cream, eggs, fruit, vegetables, grain, etc., our farm members use on their own tables? Such items have a definite money value, for if purchased at a store, real money would be required to purchase them.

The brother in the city tithes his wages first of all, and so pays for his family's needs out of the nine-tenths left. Surely, the brother on the farm should count all used for his family's needs of that which his farm produced, reckoning it as a part of his wage or income, and should likewise tithe it.

Will this make men poor? "It is not returning to God His own that makes men poor; it is withholding that tends to poverty."—"Testimonies," Vol. VI, page 449.

—"North Pacific Union Gleaner."

The New Index to the Writings of Mrs. E. G. White

Writing in the "Review and Herald," Pastor Arthur L. White, secretary of Ellen G. White Publications, mentions a new feature to be incorporated in the more comprehensive "Index" now being prepared:—

In the planning of this new "Index" careful study was given to what might be done to meet the seemingly greatest lack in the present volume—the fact that it is not a concordance, and could not be built as a concordance would be. We believe that this particular need, felt so keenly by many careful students, can be met by the development of a third feature for the "Index," and that is a catalogue of favourite expressions and often-used quotations drawn from the writings of Mrs. E. G. White. It is planned that in this particular feature the choice phrases would appear alphabetically listed under the key word that would first come to mind in connection with the quotation, thus:—

Argument—"a Christlike life is the most powerful argument in favour of Christianity." 9T 21.

Cup—"not the empty cup that we have difficulty in carrying; it is the cup full to the brim." PK 59-60.

Usefulness—"There is no limit to the usefulness of one who, putting self aside." DA 250-1.

If this feature can be developed as it should be, it will go far in helping to find choice and oft-used statements.

To perfect this feature of the new "Index" we must have the help of Seventh-day Adventists generally, and we therefore solicit most earnestly your assistance by sending to us a notation of your favourite E. G. White quotations and phrases. We do not ask you to quote them at length, but merely to give us the few words that represent the heart of the choice quotation, and affix to it the proper reference.

It may also be that there are phrases or statements that you are looking for and have been unable to find. We would be pleased to have you list these also for us,

in order that we may know what your need is and may list such items in the new "Index." In listing your choice passages do not bother to copy them in full or to spell out in full the titles of the books in which they are found. It will suffice for us to locate them if you indicate them briefly after the following manner:—

"the empty cup." PK 59, 60.

"greatest want." Ed. 57.

"death before dishonour." 5T 147.

"furnish Him the instruments." 9T 107.

"a thousand ways to provide." DA 330.

We recognize that what we ask will call for some effort. This is, however, your opportunity to help make the "Index" a most effective tool. You need not write at length. A postal card will suffice as you think of choice statements, and on it you may say: "Put these in the "Index," or "Here is the thought in E. G. White statements that I cannot find," and then list the items. Address your suggestions to Pastor R. L. Odom, "Index" Editor, General Conference, Washington, 12, D.C., United States.

It will be many, many months before the new "Index" is ready. The task is a large one. You will help us, won't you?

Thank You for Your Offering for Formosa

W. L. PASCOE

Treasurer, Far Eastern Division

On behalf of the Far Eastern Division I wish to thank our Sabbath school members in the Australasian Division for their very wonderful help in raising a record Thirteenth Sabbath Offering overflow on the last Sabbath of the year 1954.

A few weeks ago we received word from the General Conference that the offering overflow amounted to the all-time record sum of \$65,986.91. This is indeed a remarkable achievement, and Australasia has had an important part in contributing this amount. Word has come to me from Australasia concerning the excellent promotion that was given to this special need, and of the unusual response.

This offering was devoted entirely to the establishment of the new Sanitarium and Hospital in Taipei, Taiwan (Formosa). The institution, in which Miss Muriel Howe serves as Director of Nurses, was opened a few weeks ago, with Madame Chiang Kai-shek present as guest of honour. I had the privilege of inspecting this hospital with Dr. H. W. Miller a few days before its opening. Dr. Miller gave a lifetime of service to our medical work in China. He has come back from U.S.A. to the Orient for a year or so to lead in the establishment of the Taipei Sanitarium and Hospital.

The institution is a real credit to the denomination. It occupies a prominent and indeed strategic position between the airport and the city. The modern type of construction of the building and its solidity have been the subject of many favourable comments. The equipment is up-to-date in every way. Our Sabbath

school members in Australasia and around the world can be proud of their part in making it possible to erect such a fine building and to equip it with such modern facilities.

Well-trained staff has been gathered from many parts of the Far East and elsewhere, and a fine group of Chinese girls have commenced the nurses' training course.

Many patients are coming to the institution, and the name of Jesus Christ is thus being made known to many who have not heard it before.

They Knew the Secret

J. PAUL SUNDQUIST

"You Adventists certainly have a wonderful organization," recently remarked a worker of another denomination rather wistfully. "You really ought to be able to work effectively, even in a crisis," he concluded.

Yes, we are well organized, according to a divinely inspired pattern, right through our globe-spanning missionary endeavour. But there is one thing which not even the best organization can do, and which constitutes the only purpose of our work, and that is the winning of souls for the kingdom.

When a French explorer was penetrating some of the forests of the Belgian Congo several years ago he was astonished when he camped in a certain locality at night to find fires laid ready to be lit. As this happened more than once, he asked his guides for an explanation. Had other natives gathered the sticks and logs and arranged them in an orderly fashion as one does when building a fire? "No," answered the guide, "that is the work of the chimpanzees. They have watched us and others build fires and they have imitated us. But they do not know how to get the fire going."

Yes, fellow believers. That also holds true even in spiritual things. No amount of organization, no degree of learning will suffice. They will be just a big pile of dead sticks if we don't apply that heaven-born flame of holy concern and passion for souls which characterized the first disciples. They knew the secret of personal evangelism. They knew the secret of house-to-house visiting. As an organization they were rather loosely knit together, but they had the flame of love in their hearts, and it jumped from soul to soul. Christ called Andrew, and Andrew won Peter. Christ found Philip, and in turn Philip found Nathanael. Paul found Onesimus, Aquila and Timotheus. It was bound to be this way. Each one felt that salvation is the type of experience which becomes greater by sharing.

The newspapers recently told of a man who had been touring Europe for a whole year inside a glass bottle. Rather purposeless, we feel. Yes, but there are also some Christians like that who ride right through life "bottled up" as it were, supporting the work in general, but afraid of stepping out of their seclusion with a

testimony of the grace of God to their neighbours or friends.

"The members of the church are not all called to labour in foreign lands, but all have a part to act in the great work of giving light to the world. The gospel of Christ is aggressive and diffusive. In the day of God not one will be excused for having been shut up to his own selfish interests. There is a work for every mind and for every hand. There is a variety of work, adapted to different minds and varied capabilities."—"Christian Service," page 12.

There are very few sermons which I can remember, but there is one which I can never forget. It consisted of only a few words delivered on a street corner during my boyhood. A good friend of the family, a man of God, quietly placed his hand upon my shoulder and asked me if I had peace with God.

I could not then answer his question in the affirmative, but right there was born in me a tremendous desire to yield to the God who had made a man take such a friendly interest in me. That Seventh-day Adventist never knew the impact on my soul of those few words, but he knew the secret of winning souls.

—"Southern African Division Outlook," 15/12/54.

Fire-proof Christians

(Concluded from page 3)

Another from the "Review and Herald," Feb. 26, 1901: "There are many, many professed Christians who are waiting unconcernedly for the coming of the Lord. They have not on the garment of His righteousness. They may profess to be children of God but they are not cleansed from sin. They are selfish and self-sufficient. Their experience is Christless. They neither love God supremely nor their neighbour as themselves. So blinded are they that they are not able to detect the subtle working of pride and iniquity. They are clad in the rags of self-righteousness and stricken with spiritual blindness. Satan has cast his shadow between them and Christ and they have no wish to study the pure, holy character of the Saviour."

Here is where this fiery baptism comes in. It can consume that pet sin, which so easily besets us; and this is so essential, for we are told that "one known sin cherished in the heart will cut a soul off from eternity."

Shall we not, in view of these solemn statements, earnestly seek God, that we may one and all experience this baptism of fire, which will enable us to stand before our God, who is a consuming fire, and pray with the poet:—

"One thing I of the Lord desire,
For all my paths have miry been.
Be it by water or by fire,
O make me clean, O make me clean!

"So wash me, Thou, without, within,
Or purge with fire, if that must be,
No matter how, if only sin
Die out in me, die out in me."

Sabbath School Lesson Help

A.I.U.C. Sabbath School Department

For Sabbath, July 30, 1955

THE RISE OF THE REMNANT CHURCH A Divinely Favoured People.

1. Rev. 12: 17. There is a twofold aspect here. First, any people that is obedient to God is highly favoured by God's presence. Second, this people will be the object of satanic attack. Read "Prophets and Kings," page 605, first paragraph.

2. 1 Peter 2: 9. Peter was speaking to a remnant—unpopular, persecuted, and regarded as mistaken. God's remnant is always in that position.

One of ancient Israel's greatest mistakes was the desire to be like all the nations, which included popularity, unfettered pleasure, and freedom from restrictions such as are a protection to God's people. The subsequent declension in Israel has always come when God's people ceased to be holy, peculiar, dedicated.

The word "praises" has been rendered "excellencies," "wonderful deeds," and "virtues."

The Creator and His Rest Day

3. Rev. 14: 7. Men are today obsessed with the idea that the universe operates according to fixed laws, which is only part of the truth. The question as to who made those laws, and who made the worlds to operate within those laws, is not considered. A personal God has been well-nigh removed from the picture. The scientific attitude toward life has become abstract, impersonal, and inadequate for finite men.

The Prophetic Gift Promised

4. Rev. 19: 10. "The Spirit of prophecy." The only place where this is found in the Bible is in this verse. It has reference to the voice of God speaking through His prophets to His church. God has placed

The Book of Books

NICHOLAS LLOYD INGRAHAM

The Holy Bible, that constraining force
Which spurs and quickens all the human powers,
Uplifting mind and soul, guiding the course
Of fitful man through earth's most trying hours.
Its truths, so large, far-reaching, deep,
and broad,
Expand the mind, dispelling doubt and fear.
Proud man is humbled by its precepts,
awed,
And made to realize that God is near.

Through it life's vista, though once desolate,
Becomes a fertile land of living streams
Inspiring contrite souls to concentrate
On God's exalted and transforming themes,
The Bible, throughout written history,
Has been the pillar of humanity.

—"South African Division Outlook."

this gift with His people throughout the ages and it is natural that it should be with them through the perils of the last days.

5. Acts 2: 1-4. Contrasted with this "former rain" experience at Pentecost we have this statement: "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close."—"Great Controversy," pages 611, 612.

6. Acts 2: 16-20. The early rain at Pentecost produced one remarkable result not often mentioned. Not only did many disciples speak in many tongues, but "from this time forth the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language."—"Acts of the Apostles," page 40.

A Gift to the Remnant Church

7. The two main thoughts here are (a) the presence of spiritual gifts in the church, and (b) the consequent empowerment of the church for her work as she waits for the coming again of the Lord. It is reasonable to suppose that these spiritual gifts will be possessed by those who live in the actual time of His coming, or the last times.

8. Isa. 8: 20. The context shows that wicked, deluded men are referred to. They teach error because they do not speak in accord with the teachings of God. The word "law" means more than the law of Moses. It is the whole teaching of the Lord. By this text the Lord's people accept or reject the testimony of every man who speaks in the name of God. That is the standard by which Mrs. White's work has been tested through the years.

9. The influence of the gift of prophecy through Ellen G. White in the advent movement.

"Not only was Mrs. White herself an indefatigable worker for souls during her whole life, but her writings abound with urgent exhortations to the churches, summoning them to universal action in behalf of every unsaved soul. In this matter she fully meets the requirements of one under the guidance of the prophetic gift."—A. G. Daniells, "The Abiding Gift of Prophecy," page 294.

Mrs. White supported order and organization. "O how Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the Word of God!"

Mrs. White fostered Christian education ("Education," page 13), publishing work ("Testimonies," Vol. I, pages 590, 591), health and temperance ("Patriarchs and Prophets," page 562).

In fact, every endeavour peculiar to our work today may be said to have grown out of the inspiration of the gift of prophecy in the church.

WEDDINGS



PLAHN-SEARLE.—On April 10, 1955, in the Hamilton church, N.S.W., Kevin Francis Plahn and Miriam Mary Searle exchanged marriage vows in the presence of many friends. The bride is the daughter of Brother and Sister K. Searle of Dungog and the bridegroom the son of Brother and Sister F. Plahn of Rockhampton, Queensland. As this devoted young couple take up residence in Newcastle they have the good wishes and prayers of all who know them. R. B. Mitchell.

WEIR-McKAY.—Four p.m. on the 16th of May, 1955, was the time and day for the lovely wedding of Brother Lenard Clive Weir and Sister Valerie Joy McKay. The floral decorations made the Mullumbimby church (N.S.W.) even more attractive for such an occasion of rejoicing. The hosts of friends who came from far and near showed the esteem in which Len and Joy are held. Our prayers are for the continued blessing of God upon the new Christian home established. C. E. Sommerfeld.

FRANKLIN-MORRIS.—The church at Preston, Melbourne, Victoria, was beautifully decorated in the evening of June 1, 1955, when Ronald A. Franklin and Marjorie L. Morris were united in the sacred bonds of matrimony. Ronald is well known in Melbourne as a regular member of the Preston church and in young people's circles. Marjorie, who comes from Bingara, N.S.W., is a graduate nurse from the Sydney Sanitarium and Melbourne Queen Victoria Hospital. We wish them God's richest blessing as they walk life's way together. Claude D. Judd.



UNTIL THE DAY BREAK

"The righteous shall be in everlasting remembrance." Ps. 112: 6.

LOWE.—In the early morning of May 22, 1955, our dear Sister M. A. Lowe slipped quietly away to rest beside her husband till Jesus comes. Sister Lowe was a member of the Spotswood church, Victoria, for the last nine years. A wonderful mother and a noble saint, her eighty-eight years were an inspiration to all who knew her. At this time of sorrow our hearts go out to her daughter and three sons in their sad loss. Pastor E. G. Whittaker assisted the writer in the services at the home and the graveside. May the Lord watch over His sleeping saint till the resurrection morning! Keith S. Parmenter.

EVANS.—On May 18, 1955, at Gosford, Brother Henry James Evans of Holgate passed peacefully away to rest at the age of seventy-nine years. He was for a number of years elder of our Wallsend church and a faithful soldier to the end. He leaves behind him the comforting memories of a full and active life for Jesus. Brother H. Carr of Avondale, who was associated in his conversion many years ago, and Pastor Hill of Erina joined with the writer in expressing the hope of the resurrection to his two living sons, his daughters, including Sister Southern of Murwillumbah and Sisters Kay, Peter, Ray, and Beattie of Gosford, and other members of his family. The interment was at Point Clare. R. B. Mitchell.

ROPER.—Brother William John Roper of Terrigal, N.S.W., closed his eyes in the last sleep at Gosford on the 25th May, 1955, at the full age of seventy-nine years. Our brother was born in England and came to Australia over forty years ago. He was early associated with our organization, serving for a number of years as a successful literature-evangelist. In his younger days he was a good singer and almost to the end neighbours would hear hymns echoing through his home valley. Pastors Hill and Harvey joined the writer in the funeral services. Brother Roper had no relatives in Australia but left many friends and a sweet influence for his Master in the district of Terrigal. R. B. Mitchell.

LEACH.—Sarah Ann Leach died at North Sydney May 21, 1955, at the age of seventy-five years. She with her late husband embraced the Adventist faith in 1914, and in 1920 they moved to Cooranbong. Four sons and four daughters cherish the memory of a good Christian mother, who was greatly devoted to them. Sister Leach lived and died in the blessed hope of the Lord's return. Pastor L. C. Naden, assisted by the writer, conducted the funeral service in the Avondale village church, Cooranbong, after which our dear sister was laid to rest alongside her husband. The sadness of her passing from our midst will be softened by the memory of the sweetness of a life lived in the love of God. Robert A. Salton.

BONNINGTON.—Without any warning, Minnie Rebecca Bonnington passed peacefully to her rest on May 12, 1955, at the age of seventy-six years. She, with her two sisters, accepted the advent message and was baptized by Pastor J. W. Kent over thirty years ago. As a faithful treasurer of our Sydenham church for many years and a loyal witness for her Saviour in many other ways, she will be sadly missed. Pastor E. C. Rosendahl assisted the writer both at the chapel and the graveside at the Ruru Lawn cemetery, Christchurch, New Zealand, when the two sisters and the brother who are left to mourn their loss were comforted with the assurance of the resurrection. A. S. Herbert.

BAKER.—On the night of April 24, 1955, Sister Alice May Baker passed quietly to rest in her fifty-third year. Sister Baker was a steadfast and much-loved member of the Fairfield (Greater Sydney Conference) church, accepting the advent message under the ministry of Pastor H. C. Harker some years ago. Pastor E. Behrens and Brother H. Richardson assisted the writer as we laid Sister Baker to rest till Jesus comes. S. A. Bartlett.

NOTICES

The treasurer of the Greater Sydney Conference has received with thanks two amounts of tithe—£9 10s. from E.W.S., and £10 from N.M.

ORANGES.—Navels, extra choice, 30s. bushel case, freight paid, despatch advised. E. G. Manuel, Wamberal, N.S.W.

SYDNEY.—North Shore line, accommodation offered 3 quiet business ladies, use of conveniences, 3 minutes train, pleasant outlook. M.B. care "Record."

WANTED by young married minister, flat, furnished or unfurnished, in Greater Sydney area, from December. Reply Editor "Record."

FOR SALE.—Brick home in Wahroonga, 3 minutes from school and church. For particulars contact Hockley, Kyogle Street, Wahroonga, or JW 3148.

WANTED TO BUY.—Set film strips. Reply, stating kind, age, condition of film, price expected. R. K. Brown, 151 Cobra Street, Dubbo, N.S.W.

WINTER in sunny north, beautiful scenery, Macpherson Ranges. H.W., septic. Trips anywhere. P. and G. Anderson, 352 Numinbah, via Chillingham, N.S.W. Xmas bookings now.

FOR SALE.—1952 Remington Rand portable typewriter—hardly used—ideal for minister, teacher—cost £45. Asking £30 or near offer. M. Harnell, Silkwood, North Queensland.

FOR SALE.—Choice banana plantation, North N.S.W., comprising ten acres bananas mostly hybrids on first and second cut. This is an excellent plantation conveniently situated, with good irrigation potential. Production first six months this year 1,600 cases. Sickness reason for selling. Inquiries confidential. Replies to "Banana Grower," care "Record" office.

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 must accompany copy.

BREVITIES

Having settled the housing problem, Pastor K. J. Wooller has now moved his home into Newcastle and taken up his work as pastor of the Hamilton church.

We are happy to announce that Brother John R. Laverty recently gained his Bachelor of Arts degree with first class honours in the school of History at the University of Queensland. He was also awarded a gold medal for outstanding merit. At present he is working as a research assistant in the History Department of the University on the Centenary History of the Municipality of Brisbane.

Pastor A. L. Pascoe, the new pastor of the Avondale church (Cooranbong) is conducting evangelistic meetings every night in the church. He has been using the Twentieth Century Bible Course films. Some non-Adventists are attending; but even church members of long standing are greatly enjoying the opportunity of both seeing and hearing this presentation of truth.

After months of suffering in the Sydney Sanitarium, Brother D. E. Easthope succumbed to his heart condition on the 29th of May. Superintendent of the Cooranbong factory press and an honoured elder in the village church for many years, it was true of him as it was of Stephen, that devout men carried him to his burial and made lamentation over him. Hearts throughout the division will throb in sympathy for the bereaved family.

Those who became acquainted with Sister Yvonne Howard and her son Arthur while she was head of the piano Department at the Australasian Missionary College 1948-1951, will be interested to know that she is now on the staff of the Monterey Academy in California. Arthur has recently accepted a position as teacher in the Music Department of Union College, Lincoln, Nebraska. His wife was formerly Miss Belle Gillespie of New Zealand, and they have an eighteen-months-old daughter, Starlyn.

Congratulations to John Cox, aged fourteen, son of Brother and Sister Bruce Cox, on winning first prize in the Newcastle Royal Empire Society's public speaking competition held recently. John came first in the boys-under-fifteen section. He won first prize in the same section last year also. John is aiming for the ministry. His talks in the Hamilton Sabbath school and MV meetings show deep study and are always much enjoyed. As Pastor G. E. Vandeman was only fourteen when he was known as "the boy preacher" at his father's mission in the U.S.A., we hope to see John winning souls before he is much older. Pastor Vandeman, by the way, is now associate secretary of the General Conference Ministerial Association.

Evangelists D. Ford and A. F. Moir are conducting a mission in Inverell, an inland town in northern New South Wales. Writing just after their eighth meeting they stated that despite the cold weather and the fact that it was a midweek meeting, there were about seventy people in attendance, of whom forty were not of our faith.

On noticing the name of Pastor C. H. Davis in the report of the opening of the new sanitarium and hospital in Formosa (re-printed from the "Review" on the front page of this issue) we looked up the records in the secretary's department at Wahroonga and found that in 1915 Pastor Davis was recommended for "vernacular work in China as a canvasser," and received an advance on account of the Asiatic Division of six weeks' wages at 45s! We are proud of Pastor Davis' record of forty years' service for the Chinese people. His four sons and daughters are married and living in the United States. A brother, Mr. E. Davis, is well known to our members in the Sydney area.

By invitation from the North New South Wales Conference, Pastor W. A. Stewart of Greater Sydney, visited Newcastle early in June. He and Pastor J. R. Kent, the Radio secretary for that conference, were successful in securing free time for "Your Story Hour" over Station 2HD Newcastle, to commence on Sunday, July 3, at 7.45 a.m. This station is heard even in North Queensland. The station manager's wife was so enthusiastic over our children's session that she offered to personally publicize it over 2HD. Also, quite voluntarily, Mrs. Story, well known in radio as "Twinkle," has asked for supplies of Story Hour log cards to be sent to all junior listeners recorded in the office files.

Pastor R. A. Greive, president of the North New Zealand Conference, wrote in a personal letter from Auckland a few weeks ago: "Within a week of my arrival we were on a lengthy itinerary in the conference and visited fourteen churches in as many days. The programme was strenuous. We met a number of former Longburn students whom I taught in 1932-33. At Rotorua we conducted a Sunday afternoon service in their neat new church heated by the boiling water from the thermal regions. Since I was there twenty-two years ago the place has grown beyond recognition, save for the geysers and the familiar odour of the atmosphere occasioned by the sulphur and other minerals in air circulation. Pastor R. J. Burns drove me around and we had an excellent companionship. New Zealand is experiencing an unprecedented period of mild, sunny weather."

IGNORANCE

IGNORANCE

Is an ass on which
Bigotry rides along the
Muddy road of intolerance.

—Wm. Allen Ward in *The Christian Century*.

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

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While the "Signs of the Times" will continue to be the evangelistic journal for this division, and we do not advise the indiscriminate distribution of the "Record," still, certain selected copies of our "church letter" not containing financial or other information intended only for church members, will be found exceedingly helpful in making firm friends for the denomination. Human interest stories; encouraging answers to prayer; instruction on child training, diet and health; experiences among head-hunters and cannibals; tidings from the most famous island in the world—unique Pitcairn. When talking with a non-Adventist friend or neighbour, point out one of these which you have marked when reading your "Record." They will be eagerly read when a purely doctrinal paper might not appeal. Remarkable stories of how another person found peace and satisfaction in God will inspire faith. It is refreshing to find good, clean reading matter when so much of a soul-destroying nature is flooding the world.