



Florence A. Keller, M.D.

LEGEND and SUPERB REALITY

(The September, 1959, issue of the "College of Medical Evangelists Alumni Journal" features Medical Women. We have chosen to reprint CATHERINE JOY JOHNSON'S story of Dr. Florence Armstrong Keller and her daughter, Dr. Frances Harding, because they served in the Australasian Division.)

FEW people have ever had a good look at Dr. Florence A. Keller. She moves too swiftly. "A dynamo of energy, intelligence, and skill," "uninhibited and fearless," she is, without challenge, the most outstanding and colourful female physician ever to be connected with the College of Medical Evangelists.

Both legend and superb reality, she is now past eighty and—"Yes, I have office hours every day except Saturday, from 10.00 to 1.00." Recently she performed surgery with such alacrity that an intern was heard to remark, "Dr.

Keller, when I get to be your age I hope I can move as fast as you do." The doctor replied with one of her famous Kellerisms: "You won't. You don't now."

Such prickly pearls glisten throughout her lifetime, and in their sparkle are more cherished than resented by the awed receiver.

Advice, which Nettie Florence Armstrong took herself at the turn of the century, resulted in an event-filled intriguing life. She listened to Dr. John Harvey Kellogg who wanted her to study medicine. She listened to Sister Ellen G. White, who wanted her to enter missionary work. And she listened to Dr. Peter Martin Keller, who wanted her to marry him.



DR. FLORENCE KELLER AND DR. PETER KELLER AS THEIR NEW ZEALAND FRIENDS REMEMBER THEM.

"Peter was a standout," said Dr. Florence. "He had black eyes and black hair, and both were shiny." Her eyes shone too as she spoke.

Dr. Peter, after an imposing medical career, was shot to death in 1931 at the Glendale Sanitarium, where he was then medical director. His assailant, an insane vaudeville actor, "was out to get" six men after failing to collect a malpractice suit. He began with Dr. Keller, but was then captured and committed to a mental institution, where he died four years ago.

Especially referring to this incident, Dr. Florence comments, "Life has not been easy, and I'm not sure I'd want to go through it again. But of course if I did have another life to live I'd dedicate it to the Lord, just as I have this one. Serving God is all that matters."

Dr. Florence has a background of strong Christianity. As a little red-haired six-year old with ribbons in her hair, she carried meals to her father, who was imprisoned for a week in north-west Arkansas for breaking a Sunday law, by digging up potatoes in his yard. A principled man, he chose to go to gaol rather than to pay the fine. His case is reported in "American State Papers" on Freedom of Religion.

The family moved to Wyoming, then Washington state, where Nettie Florence was to become the first student at Walla Walla College. She later took nursing at Battle Creek College, and during surgery one day, informed Dr. Kellogg that if necessary she could finish the operation. The doctor, searching for the best in Adventist youth to enter medical school at American Medical Missionary College, soon had her enrolled.

In the first A.M.M.C. class was Peter Martin Keller, who was later chosen among three outstanding students to finish medicine at a well-recognized medical school so that A.M.M.C. might attain accreditation. Said a classmate, "Peter could study only if he had a letter from Florence that day." Florence must have been faithful, for Dr. Peter received the Jefferson Medical School gold medal as the "outstanding student of the year." The other two A.M.M.C. students also took honours, and shortly thereafter A.M.M.C. received its rating.

Separation for Peter and Florence, now engaged, came again when Peter accepted an S.D.A. General Conference call to Australia. "Go with him," college officials encouraged Florence, "and we'll give you your diploma early."

Dr. Peter went on to Australia with the idea that Florence would follow after graduation. Principles interfered again when she felt that she should intern, and again when she thought, "After all, a girl shouldn't follow a fellow half way around the world to marry him." She decided not to go to Australia.

It was Ellen G. White who changed Dr. Florence's mind. And with no dignity lost, Dr. Florence made reservations, then went to the White home to stay until the sailing date. Over-enamoured with the countryside, she explored the valley vigorously, contracted poison oak severely, was hospitalized for five weeks, and was

near death. Dr. Peter was put off again. Finally, on August 13, 1901, some fifty-one blisters still itching, Dr. Florence was married to Dr. Peter in Christchurch, New Zealand. It was a private ceremony.

When S.D.A. medical institutions in Australia became overstaffed, the General Conference asked the Kellers to make room for the older doctors by entering private practice. This the Kellers did, first by doing locum tenens in several parts of Australia, then by moving to Huntly, New Zealand, in 1903.

After getting a revision of the law in the land, Dr. Florence A. Keller became the first woman doctor in New Zealand.

Dr. Peter, a dedicated Seventh-day Adventist, entered a time-consuming practice with a mining company; but would cover for his wife, who took time out to enter extracurricular activities that would promote Christianity.

Thus she won front-page newspaper fame as a soap-box temperance orator down at the waterfront. At the request of the government she travelled throughout the country lecturing against a church and state bill which was later defeated. She was invited to join the faculty at the University of Auckland (an honour for a foreigner) and so taught hygiene and health principles.

She received an appointment to the Board of Governors of the imposing 500-bed Auckland General Hospital. Finally,

Honour for Dr. Frances Keller Harding

(Dr. Frances, and her husband, Dr. Warren G. Harding II, served at the Sydney Sanitarium and Hospital 1933-1937, and are affectionately remembered by many grateful patients and friends in Australasia.)

The honour of being nominated Medical Woman of the year 1959 by the American Medical Women's Society has come to Dr. Frances Keller Harding, who has won distinction throughout Ohio for her work in educational, community service, and medical fields.

Since 1941, when she and her husband returned from Australia, she has specialized in gynaecology and obstetrics at Columbus, Ohio. She is an associate professor in the sociology department of Ohio State University, instructing in Marriage and the Home, and is gynaecologist to women students.

Dr. Harding has served as the president of the Metropolitan Health Council of Columbus; a member of the board of trustees of Planned Parenthood Association; chairman of the Research Bureau, Committee for Child Development of Ohio State University; and is a member of the Community Chest budget committee. Recently she was installed as president of the Columbus chapter of the Zonta Club.

Dr. Frances is the daughter of Dr. Florence Keller, whose story appears on this page.—"CMF Alumni Journal," Sept., 1959.

she was approached to run for parliament, and asked her husband to change his citizenship so that she might do so. Dr. Peter, who had brought his wife home in 1906 so that their only child, Dr. Frances K. Harding, might be born on American soil, began to frown.

While Dr. Florence was thinking to change laws, to allow a foreign citizen to hold public office, a call came from the General Conference, followed by several urgent messages and a personal visit from the General Conference president, requesting the Kellers to return to the United States. "I think Dr. Peter was happier for that call than I was," says Dr. Florence. "Anyway, we came home. I'll always think of New Zealand as the most beautiful, most delightful place where I have lived."

Dr. Florence knew well the islands which extended 1,200 miles, for she got around in private practice, just as she did in public political life.

In a black tailored suit and a beaver-tailed hat, she was driven about by a coachman in a black, balloon-tyred surrey, with yellow wheel spokes and matching yellow fringe on the top. The attire, from suits to surrey, had been ordered from Montgomery Ward in the United States, and was one of a kind in New Zealand.

At A.M.M.C. she had been a classmate to Dr. Maui W. Pomare, a brilliant, tall, imposing Maori, who had returned to New Zealand to become Chief of Native Affairs, and member of parliament. He was later knighted by the King of England. Sir Maui Pomare appointed her doctor to the Maoris. The tattooed king and queen, on one social call in her home, ate fifty sandwiches between them!

"I got this appointment instead of Peter," said Dr. Florence, "because I was brought up riding horses, and he didn't like to ride." Her night calls via horseback, seventy miles round-trip through the jungle and past strange villages, make one know now why she could say to a prowler who recently crawled through her residence window in Los Angeles, "Young man, you get out of here right now!"

Back in the United States after twenty years, the Kellers accepted positions at the College of Medical Evangelists in Los Angeles. Dr. Peter and Dr. Florence, as a team began the Department of Obstetrics and Gynaecology, respectively. In 1923, Dr. Peter took over the post at the Glendale Sanitarium which he had until his death. Dr. Florence continued on C.M.E. salary until 1929, and became emeritus professor of gynaecology at the college in 1941.

For over thirty years Dr. Florence has had a spacious residence-office in Los Angeles. Her patients say, "We just don't know what we'd do without her."

A fellow of the International and American College of Surgeons, she has been known mainly as a surgeon in the later part of her life. Yet the surgery that probably is foremost in her mind is one performed on a ship between Australia and Canada in the early part of her career. She did an emergency, butcher-knife

appendectomy in the officers' mess. The patient survived.

Sometimes excited, sometimes afraid and questioning, Dr. Keller's daughter Frances was her mother's silent partner through many unusual experiences.

How she felt is best expressed in that she too became a doctor, married a doctor, went under General Conference appointment to Australia, and is the mother of a woman doctor.



Our ISLAND FIELDS

An Elaborate Island Welcome

"Our native people never tire of sending their greetings to members in the homelands," said Pastor E. A. Boehm, representing the Bismarck-Solomons Union, as he addressed the division office staff in worship. And whenever visitors from Rabaul or further afield make a call, and particularly in the Solomons, they receive a loving and elaborate welcome.

"Just lately," the speaker continued, "we celebrated the forty-fifth anniversary of Pastor G. F. Jones' landing at Viru, in the Solomons. When we called there we found the people assembled under a sign announcing: 'We Welcome You,' with beckoning hands underneath. The wharf was decorated with beautiful flowers and shrubs, as well as carved birds. A line of children each with a letter suspended from his neck, spelt out the words, 'Garden of Eden,' and they sang the song, 'We should be like gardens.' A speech in English is a regular part of the welcome, and on this occasion there were two. After one speech we heard a sound from a little distance away and a bird came flying along a wire bearing on its outspread wings the emphasis, 'Welcome.' After the second speech another bird brought the word, 'Happiness,' and later a third one said, 'Gratitude.' In another place the people welcomed us with orchids—130 bunches!

"In Viru I noticed a young man in the front seat of the church whose face radiated happiness and who sang with joyous fervour. Yet there was something strange about him. Then I realized that he was blind.

"I found this young man to be very remarkable. He could walk anywhere about the village unaided, calling at different homes, walking down the embankment to the harbour, getting into his canoe and rowing across the water a quarter of a mile to the wharf. He said as he approaches the land 'I have a feeling in my body.' Whether this is radar or something else I do not know. He can stop at other places round the shore and go into the bush to select trees for building or lawyer

What Dr. Florence A. Keller is has been summed up by C.M.E. alumna, Dr. Edna F. Patterson, who said, "One could not say that Dr. Florence Keller was born twenty years ahead of her time, but it was an inestimable blessing to her time that she was born to a predestined work. Coming into the world when woman was demure, leisurely, and seeking personal pleasure, this character stands out as a shining star on a velvet black night."

early coolness we climbed, but the temperature rose and we felt exceedingly glad when we reached the top. I am sure our carriers were also glad because of their heavy loads consisting of projector, battery, blankets, and personal equipment.

The country proved most interesting, as on descending the mountain it opened out to this large basin of swamplands about two miles across and eight miles long. Fortunately it was the dry season.

The first one to welcome me was a man I met halfway across the swamp. He shook my hand so vigorously and asked so much that I began to wonder whether she had ever seen a white person before.

On our arrival at Tambul the folk gave each of us the same welcome. They seated themselves on a small hill and were singing choruses when we got there. Many greetings were exchanged, and as it was near lunch-time we decided to go and settle into our native house. However, the people arranged their seating all in readiness for the stories we were to tell them. That is how keen we found them to be.

Rain was threatening that night, but this did not discourage the natives, as many hundreds gathered with their bundles of pit-pit (bamboo) to use as flares for their walk home. The little church was inadequate to accommodate them, so the film strips of Daniel 2 and The Prodigal Son were run through twice. The second time it was demanded that we show the films outside, and, oh, they were so gladly received!

When the programme came to an end and these 600 people wended their way along many paths, it was a spectacle of beauty to see the flares glowing in the inky blackness. It was then that the rain fell.

Next morning the sun rose brightly, promising a lovely Sabbath day. Piping hot potatoes were served for breakfast, and we ate before an audience of unnumbered curious boys and girls.

A bamboo instrument, which has a very mournful, dull tone, but a penetrating quality, was blown two hours before Sabbath school, to give the people time to come the long distances.

Our enthusiasm was further helped by the attendance and attention of such natives, whose ignorance is a little greater than those we are continually meeting at Mt. Hagen. The church service, conducted by Brother Waddington, followed immediately after Sabbath school. His message was one that brings all our hearts happiness—the second coming, the resurrection of the dead, and our heavenly home. This was all told and illustrated most effectively on the blackboard, and at the same time translated most vibrantly by Gurian.

The tul-tul, or leader of that area, interrupted. He wanted to know why this message was not told to him by other missionaries.

Truly, you would feel our sentiments of love and happiness for a small group that gathered in the latter part of the day for the baptismal class. Several aged men whose eyes shone because of a precious hope they now have in their hearts, a

cane for tying up the houses. When he finds the cane he can tell by pulling it, how long it is. He cuts and coils it and takes it home in the canoe, cleans it, and earns a little money by selling it. If a tree is small he shakes it; if it is large he knocks it, and in this way ascertains whether it is straight or crooked. He has built his own house. And sometimes when I'm tempted to complain I stop short as I think of Mima, who has based his Christian life on the text: 'Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee.'"

Medical Group on Spiritual Patrol

DOROTHY R. PIPER

It was with keen enthusiasm that Sister Arlie McDougall, Brother Lance Waddington, Brother Ken Hiscox, and I ventured to a village approximately fourteen miles from Mount Hagen Hanseniide Colony, through rugged mountain country and pig-infested swamps.

We had been invited to Tambul by the people and a young native of the name of Gurian, who each week-end is found teaching the gospel to these hungry souls. The Lord has led wonderfully in his life. He left home as a young lad and worked for Brother F. L. Aveling. His father demanded that he go home, and on his returning, threatened to kill his son if he dared leave again. Gurian stayed a year and again ventured out. This time he worked with Pastor E. L. Martin at Paglum. Here he gained experience and later was chosen by Brother Aveling to work at his store. At the same time he undertook private schooling from our Togoba teacher and proved himself intelligent and reliable.

Now at the age of about twenty-three, with a wife and lovely child, he feels a burden for his people. He has plans in mind for his life, but is waiting for God's direction.

To continue our story, our carriers had come the evening before to prepare for an early start in the morning. In the

hope they had never experienced before, brought a satisfaction into our hearts as the Sabbath day drew to its close.

Closing of Sabbath and the evening films commenced with a very full church. Sister McDougall showed colour-slides of the life of Christ with sufficient explanation for these people to catch a glimpse of His matchless character. Brother Hiscox brought to their attention the signs of our Lord's return, with the aid of a film strip.

After the sixth meal of potatoes, with all our equipment packed and carriers ready, we bade our friends farewell and set off for home across the swamplands to take a new route home. The view that awaited us at the top of the mountain was magnificent. Looking beyond the gorge that was to be our way of descent, we could see the vast valley, the civilized centres, the bush roads; and yes, there was our home, our landmark. I could not help but feel how that when we come to have a closer walk with God our whole lives are elevated, and we look beyond our feet, having a wider view of our surroundings. The heavenly home is our goal, the place on which our eyes are fixed.

Over that week-end we each one caught another vision, and that was to have a teacher stationed among these people with their 200 children. Friends, it is the cry of every missionary, "We want teachers." Hearts are just opening to receive the privileges we have. Do you want these souls to be left out of the kingdom? Let us look up from the narrow view around our feet and see the vast need of help for others.

Light Showed Them the Difference

"The entrance of Thy Word giveth light. It giveth understanding unto the simple." Ps. 119:130. These words were quoted by Pastor J. B. Keith as an introduction to a brief report from the New Guinea highlands.

The Markham Valley, intersected by the muddy Markham River on its serpentine course to the sea, stretches from Lae on the coast back to the mountains about 100 miles inland.

Sitting at his office in Lae recently, Pastor Keith was surprised to have three chiefs call upon him. He was more astonished when he found they had walked for ninety miles down the valley to ask for a mission to be established among their 17,000 people.

Three years ago a school was opened there, in charge of a native teacher, and a baptism was recently held for ten converts. A large crowd came to witness this new ceremony of immersion, and afterwards the leading men assembled to discuss what they had observed in relation to their condition after sixty years' affiliation with another mission.

"See the Adventist school boys," they said to each other. "They can read English; they can quote from the Bible. Skin belong all nother kind. Altogether fashion belong Seven-day nother kind. We are

no different from what we were when the — mission came here."

"But if the Adventists come," said some, "they will take away our pigs, tobacco, and betel-nut."

And so the arguments pro and con were weighed, and the outcome was that the three leading chiefs were delegated to visit Lae and ask for a mission.

God's Word has given light to these simple people, and they see opportunities for a higher standard of living.

Report of the Coral Sea Union Mission

J. B. KEITH, President

"The Lord hath made known His salvation: His righteousness hath He openly showed in the sight of the heathen." Ps. 98: 2.

We see this wonderful declaration of God literally being fulfilled in the fruits of righteousness that are being brought forth in the lives of thousands of men and women who have left their heathen ways and rejoice today in the glorious light of the gospel.

Pastor L. I. Howell is already at Samarai developing a new interest in the Milne Bay district. The Lord has shown him a token for good. On his arrival with Sister Howell he was not sure where he was going to find a roof for his head. As the "Bulolo" berthed at the wharf the manager of Burns Philp stepped up the gangway and handed him the keys to a fully furnished house only a few minutes' walk from the centre of the business section. In a letter received from another firm, the manager in welcoming Pastor Howell enclosed a cheque for £50, emphasizing that the donor felt that in the commencement of a new mission venture funds would be necessary. Our representative has received a very warm welcome from the business fraternal, and invitations are coming in for him to visit some of the outlying districts. As soon as the boat is available Pastor Howell will set about developing this new mission.

We are also endeavouring to establish a mission in Maprik in the Sepik Mission and one at Bogia in the Madang area. Land negotiations are going on, and as soon as these are satisfactorily concluded we will be ready to move into these very promising districts.

At the end of 1958 the membership was 7,024 and at October 31 last it was 8,194, an increase of 1,170, with more baptisms to come before the end of the year. This year could be an all-time record for additions to the church in the Coral Sea Union. We thank God for these precious souls, but recognize the responsibility resting upon us to consolidate and give adequate shepherding to these babes in the truth.

Another pleasing feature is the steady growth in tithes and offerings. The tithe for the first three quarters of 1958 was £8,955 and for the same period of 1959, £11,408.

The Sabbath school membership is around 25,000, and the offerings from January to August of this year total £1,783.

Over 3,900 pupils are in our schools receiving an education right from primary up to teacher training at our college at Kabuifa.

The Hansende colonies are carrying forward their ministry to the sick, and the work of the devoted staff in the two institutions at Mt. Hagen and Hatzfeldhaven is greatly appreciated, not only by the mission but also by the government officials and others.

The little clinics scattered around the union add a contribution and help many who require aid. The wives of our missionaries play a very important part in the ministry to the sick, and many, many thousands of cases are treated each year, and still they come.

At Omaura we have a hospital and nurses' training school, where we expect about twelve to graduate this year. We can place every one of these young men and young women.

We are at present negotiating with the Government for land on which to erect a hospital which will be staffed by a doctor and two sisters. When news got around that we were planning such an institution we were flooded with requests from many parts, each one desiring that we locate in his district.

As we look forward to 1960 our hearts are of good courage in the Lord. We ask that you pray the Lord of the harvest that more reapers shall go out into our ripening harvest field, so that the gospel proclamation will be finished and Jesus come.

I express my deep appreciation to all our missionaries and their wives who are constantly giving of their best to hasten the accomplishment of our task.

Hearts of Stone Are Melting

K. DAWN OEMCKE

This year, at Paglum, New Guinea, has been a busy and happy one, and now there is only a week or two left before the final examinations. We have had Grades A and B and Grades 1 - 4 training here this year. Most of the students are from Wabag, but lately we have been thankful to see Mount Hagen boys getting interested in school.

During sewing classes the six girls have made handkerchiefs, aprons, and half-slips. We have concentrated on hand sewing as we have only one very dilapidated treadle machine. There is also a definite advantage in the hand sewing because the girls realize they can make hand-sewn clothes no matter where they are and without a machine. All the materials used have been very kindly sent to us from the Dorcas societies of Western Australia and North New Zealand.

We have found Paglum very different from Rakamanda (Wabag), where we were surrounded by a Seventh-day Adventist community. But we thoroughly enjoy life here.

Brother Sergio Amprimo from North Queensland has also been here with us

building dormitories and a dining-room-kitchen unit. In spite of the many drawbacks to be found in the carpentry field up here, he has the buildings well under way and the boys are debating as to who will be the fortunate occupants.

We have not been doing very much in the medical line as there is a good Government doctor boy situated only a quarter of a mile from us. But the mothers seem to prefer their children's burns to be treated here. The children are often left to their own devices while the mothers work in the garden, and they are sometimes pushed or fall into the fires that are usually burning in the houses.

Just last Sunday morning a sad-looking man came to the house accompanied by chattering women and children. He turned his back to me and I hardly needed to be told what had happened. The natives of this area usually sleep, men in one house, women, pigs, and children in another. This night papa and mama slept in one house, and in the middle of the night the fire in the pigs' house started creeping somehow, and the house was ablaze before the terrified pigs woke the couple. In attempting to rescue his twenty-four precious pigs the man had burnt his back down to hip level, also his forehead and arms. And I might add, twenty of the pigs died, too. You might compare his loss with perhaps the burning of your latest model car; such is the value of their pigs.

This particular man had informed our students that his land was tambu (forbidden) to them, so we were glad of the opportunity to teach him a little of the golden rule.

I am hoping we will not have any emergencies for a while, as we have completely used our stocks of bandages, both Government and Dorcas supplies.

At present we are rather like Togoba (Mt. Hagen), praying for rain. Perhaps Togoba got an hour's downpour this evening. To them I imagine it would be a perfect ending to a beautiful Sabbath day. We may have received one rung in each tank out of the shower.

Paglum is windy and cold, especially for the students. We have been distressed of late because of the amount of arthritis, not only among the older local natives, but also in our own school boys. After a cold night, and there are many just now, we have numerous complaints of aching backs and limbs. One boy has had rheumatic fever, and another has suspicious symptoms.

In our home we use three or four blankets per bed, but the poor students have one or two, and many of them full of breaks from frequent use and washings. We are praying that we shall receive some more before school is due to start next year. To supply the students with three blankets each we would need approximately 200.

We have tried all sorts of ways to bridge the gap. The two teachers' wives and I have cut up coats and resown them as blankets, but it takes a long time for us



Gifts from the Dorcas societies have been of inestimable worth. Here we see natives in the New Guinea highlands being fitted with clothing from the Dorcas parcels.

to do even one blanket that way. Nevertheless it is better than nothing.

The students have no way of earning money. We give them as much work as we can in their few spare minutes, but the earnings are needed for lap-laps, underwear, soap, and offerings. Of late it appears that we may be able to sell peanuts locally to some extent; and this may prove a source of income for them, to a small degree.



Thoughts at Christmas

MARJORIE COURT McLAUGHLIN, Victoria

Here, in the smoke of the city,
These are the things I dream:
Of island luggers beating north,
And little ketches setting forth
To sail the southern seas;
Of spray-blown salt against my face,
And coco palms, like ragged lace
Against a velvet sky.
The curve of reef beyond the bay,
And mission bells on Christmas Day;
Gay parrots screaming in the trees,
Rainbow fish in opal seas;
And laughing, on the golden sand,
Brown children running hand in
hand . . .
These are the things I dream in vain.
And long to know just once again.

—“Pacific Islands Monthly.”



We are growing peanuts and Soya beans in small quantities, with export in mind for the near future.

Today my husband went into Kimininga, our headquarters at Mount Hagen, for Sabbath school and the divine service; and on the way to and from he had worship with approximately 155 natives. This is besides several other gatherings conducted by other teachers and students.

The natives are enthralled by the stories they hear on the “talk-place” (their own language) records, and those illustrated by the Sabbath school picture rolls. We have sent an S.O.S. for more records and gramophones, because the work here is growing fast. Every week we receive more calls for Sabbath schools and worships, and this is only around the Paglum station. At the moment we dare not venture too far, as we are so short of the aids mentioned above. Of course, once we have our present meeting-places established we will proceed elsewhere, for it has been proved that if we pray and move forward God will supply our needs.

What we really need are several portable gramophones. They give a clearer and louder hearing, and we could then use seventy-eight musical recordings, too. There are so many things that would make the work easier, more interesting, and quicker. Some articles are picture rolls, flannelgraph pictures, and the Sabbath school cards. We could use up to 300 picture cards a week.

Although the year has been busy enough, from now until furlough is due in March promises to be even busier. Examinations and students off for holidays or work. Then my husband plans to run a vacation pidgin class. This we hope will consist of baptized men from around the Western Highlands who can speak pidgin and would like to work as laymen in the field. We can now procure quite a few tracts in pidgin, also the Book of Mark and another book or two. We would teach them to read pidgin and give them a course of Bible studies and stories, especially those illustrated by the picture rolls. These are of infinite value in teaching primitive natives.

My husband also plans to spend two or three weeks at Wabag running a refresher course for all Western Highlands school teachers who speak English.

So in no time at all it will be leave-time, and if we could be in two places at once we surely would be. The Holy Spirit is melting hearts that have so long been stone, and we give thanks to God that He has given us a small task in His great vineyard at such a time as this.

The natives are eager to receive the Lord's message, and it is obvious that sharing their faith with others has brought the Holy Spirit into all phases of the students' lives here. It is wonderful.

We thank all the Dorcas Societies who have so willingly contributed time, patience, money, and loving-kindness to send clothes, materials, blankets, and coats, etc., to these poor and necessitous people. Your prayers mean much to us in this place.



Around the CONFERENCES

Adelaide City Mission Continues to Draw Big Crowds

D. J. SILVER

Public Relations Secretary, S.A. Conference

Over 100 people responded to the call to surrender their hearts and lives to Jesus as Pastor H. W. Hammond sang "Softly and Tenderly" at the Open Bible Mission in the Adelaide Town Hall on Sunday evening, October 14.

This group of precious souls was composed mainly of those who have found Christ during the series, or who were for the first time signifying their desire to walk in the light of present truth.

Such was the moving climax to Pastor C. R. Stanley's twenty-four-week session at the Adelaide City Hall. The interest was still so strong at the conclusion of the six-month campaign that a seven-week extension programme is being conducted in the city church.

The initial audience was in the vicinity of 1,250 and was maintained at a minimum level of 900-1,000 people right through to the final meeting in the Town Hall.

Three group baptisms have already been held, and others are in the planning stage.

The accompanying photograph, taken in the Adelaide Town Hall on the final night, shows members of the mission team, the Advent Silver Band, the mission choir, and some of the folk who responded to the altar call.

The church in South Australia rejoices in the knowledge that God is using the Open Bible Mission in such a mighty way for the extension of His kingdom, and we give thanks to Him for His leading.

The Trans-Commonwealth Union Conference

Extracts from a report rendered by the president,
PASTOR T. C. LAWSON,
for the year ending December 31, 1958.

Churches. The total of those fully organized is 136 for the union, an increase of one. Nine new church buildings bring the total owned by our own people to 127. Only nine organized churches do not have their own houses of worship.

Membership. At June 30 of 1959 the membership stood at 10,921. Accessions by baptism and profession of faith numbered 598, the highest for the ten years as a separate organization.

Local Conferences

Tasmania is the smallest conference with a membership of 1,090, but we are sure that by the end of the present year

the numbers will have passed well beyond the 1,100 mark. The evangelists are vigorously pursuing their task, with very encouraging results.

South New South Wales, a very large area geographically, is our second smallest in numbers, the membership being 1,235. Of necessity much of the work has been carried on by individual ministers, but it is encouraging to see them come in year by year each with his own little group ready for baptism. The membership is steadily rising.

South Australia. The membership is 1,383. During 1958 the brethren concentrated evangelistic endeavours in country centres and have been blessed.

West Australia is the second largest conference in numbers, the figure being 2,594. In area it is the largest conference in the division, covering one-third of the continent of Australia. 1958 was a year of small missions, and results are seen in the steadily mounting numbers.

Vigorous missions are operating for aborigines at Karalundi and Wiluna, providing schooling and spiritual training for youth up to sixteen years. In Wiluna earnest effort is now being made to bring a saving gospel to older folk.

Victoria is the largest conference in the union and the division, with 4,087 members. It is the smallest state in the Com-

monwealth, but the most closely settled. As there are more churches and members in the country than in the metropolitan area, ministers are scattered as pastor-evangelists, and the baptisms are encouraging. Bendigo church has been given new life through Pastor J. B. Conley's mission.

1959 opened with new leaders in all local conferences. They have given strong leadership and are making wise plans for the future. We know God will continue to prosper them.

Departments

Sabbath Schools numbered 170 and the membership was 11,337, well above the church membership. Gifts to missions were £41,147, almost £1,000 more than the previous year. Offerings are continually rising.

Education. In the five local conferences twenty-two church schools are operating with an enrolment of 1,100 and a staff of sixty-eight teachers. Six schools are carrying work above the primary level, and four are carrying students right through Leaving Certificate work. We feel that the educational work is very rewarding, for annually numbers of children and youth are finding their way through the waters of baptism. We greatly appreciate the loyal band of teachers who, under strong leadership, have a vision of what Christian education can do for our children, and who are applying themselves zealously to the task.

Missionary Volunteer. This department reports 141 societies enrolling 2,941 young people and children. Consistent efforts have been put forward by the leaders of this department in the various conferences to tie the younger members of the flock to the church and lead them along paths of Christian growth and service. The mould-



A group in the Adelaide Town Hall on the final night of the Adelaide City Mission, showing members of the mission team, the Advent Silver Band, the choir, and some of those who responded to the altar call.

ing influences of Pathfinder Clubs and other activities can never be estimated in this life.

Home Missionary. Our lay people are showing very earnest zeal in soul-winning. Increasing numbers are giving themselves to this task, and many will be in the kingdom of heaven as a result. In addition to the great amount of missionary work that is done, £52,198 was collected for foreign missions through the Appeal campaign.

Publishing. Our literature - evangelists who pursue their tasks under all conditions, taking the good with the bad, should always call forth our keenest admiration, and the results of their ministry are praiseworthy. The seeds of truth sown by these noble men and women will certainly bring forth a harvest, but the results will not be fully known until we meet in the kingdom.

At the end of 1958 there were seventy-four regular colporteurs in the union, and they delivered a total of 19,298 books, valued at £94,057. These figures show a tremendous amount of work when the way has been a little more difficult. The leadership of our Publishing Department secretaries has been faithful and courageous. We thank God for them.

Institutions

W.A. Missionary College. There were 80-90 students for the year. As students graduate from their courses they pass on to A.M.C. for further training and many go to the Sydney Sanitarium for medical training. Large numbers are filling responsible positions throughout this vast division. Leaders of this institution have done good work. Academic standards are very satisfactory. The financial situation, however, is difficult. The fruit market, upon which the school depends so largely for its income, is always a little unstable, thus increasing the burden of management. Therefore, it is possible only by large appropriations to keep this school operating in order that the blessings of Christian education may be brought to our people.

Warburton Sanitarium and Hospital showed an upward trend toward the end of the year. Both Government and medical opinion and comment of the new wing have been most appreciative. We believe this addition will go a long way toward increasing the patronage and bringing greater satisfaction and confidence to the large clientele of the sanitarium.

This institution carries on a very beneficial spiritual programme, and through the splendid work of its chaplain, Pastor E. B. Rudge, much solace and uplift have been brought to the patients. We are certain that greater things are in store for this institution in the lovely Upper Yarra Valley.

Finances

We are glad to report that tithes for 1958 exceeded all previous records, being a total of £323,000. Total offerings to missions amounted to £110,177, an increase of approximately £5,000. **The total of all tithes and offerings throughout the union**



The panel that considered the relationship of public relations to the pastor and the evangelist at the PR council in Tasmania.

for 1958 passed the half-million mark and came to the grand total of £530,848. Truly God has blessed our members with prosperity and with a will to work and give to His cause.

To the call of God and the exalted tasks that lie ahead we again rededicate ourselves.

Public Relations Council for Tasmania

ERNEST H. J. STEED

Director of Public Relations, Australasian Division

Pastors, evangelists, church officers, and church press secretaries from all parts of Tasmania met in Hobart, November 7 and 8, to attend the conference's first Public Relations Council.

Spurred on by the'r President, Pastor W. E. Rudge, and encouraged by the conference Public Relations Director, Pastor J. Cormack, these personnel came with a keenness for the know-how on Christian witnessing through the media of press, radio, T.V., exhibits, highway signs, speakers' bureau, etc.

It was my privilege to be the guest speaker for this council. Chaired by the Conference Public Relations Director, the two-day gathering was launched with a dedication service in the Moonah church, emphasizing the nearness of Christ's coming and the urgency of quickly finishing the preaching of the Advent Message.

An afternoon programme saw a panel consider, with Moderator W. E. Rudge, the subject, "The Pastor and Evangelist and How Public Relations Aids Their Programmes." The panel was composed of Pastors Winter, R. Smith, and D. Currie. The conclusion was emphatic that good relations through the modern means of communication are imperative if we are to fulfil our commission.

"What Is Christian Public Relations?" was my topic, and I emphasized that Christian Public Relations is but Christianity in action.

An interview feature, with Pastor Cormack quizzing press secretaries, brought forth some good reports of activity and an enthusiasm to effectively and persistently identify the church for the community.

Films on P.R.

An evening of films highlighting three General Conference-produced Public Relations films received full approval. One film, "Making It Work," has recently secured awards in U.S.A. as an outstanding instructional film. The afternoon and evening programmes were attended by large crowds. Sunday was a day of getting down to business with the press secretaries, workers, and church officers, on the arts and ways of doing the job. Pastor Rudge, in his opening morning message, declared that "now is the seed-sowing time—we must sow beside all waters. Now we have golden opportunities to prepare the ground for the 'loud cry' message. The secular papers are to be utilized in giving this message to the multitudes," he stated.

The rudiments of finding the news, writing the story, co-operating with the news channels and church officers, were well emphasized in the day's activity.

Church Exhibits

Exhibits as an amazing avenue of public relations in personal contact, display of church work, and in literature distribution, was shown. An attractive exhibit leaflet for use at all booths and exhibits was shown. Entitled "How Will He Face It?" it is a must if you hold an exhibit at a show; 95,000 have been printed. These are available from the Division P.R. Department, the council was told.

Blanketing the city of Hobart and other towns and cities with the Adventist news, telling the "Good News" is to grow apace

if one can judge by the enthusiasm shown at this council. We are assured that each Press secretary, conference worker, and church officer, under God's blessing, will be seeing a greatly increased Public Relations effort as religion goes to press, radio, TV, exhibits, etc., from now on.

West Australian Welfare Federation Adopts Charter

MRS. E. M. THOMPSON

"The work of the welfare organizations is as important as that of the evangelists. The key word is 'love,' for welfare work is truly 'love in action.'" So said our West Australian Conference president, Pastor F. T. Maberly, during the devotional period of the Perth South Suburban Welfare Federation meeting held on October 14. Continuing, the speaker reminded his hearers that only through outward expression can the spiritual experience avoid stagnation; and what better way is there of demonstrating this than in responding to the needs of others?

Recently, our single welfare federation here in this state decided on plans for expansion, with the result that we have our city churches divided into two federations, while country societies are, for the present, included in the Conference Federation, as previously.

The above-mentioned meeting was the first since the division took place, and despite forebodings on the part of some who felt the move had been premature, we are delighted to report a highly interesting and informative gathering. Not only was it well attended, but there was every evidence of a growing enthusiasm, which augurs well for the future.

Mrs. D. A. Speck, president of the federation, and her officers, ably directed the meeting from the first warm welcome through to the final benediction in the early afternoon. The programme included reports from the seven societies concerned. These told of physical, social, and spiritual needs met, and of many, many hours of loving and devoted service. It was a joy to hear these reports and to witness the obvious soul-satisfaction which was the lot of those thus co-operating with the Lord in this work of practical godliness.

Very appropriately, the federation has shown itself unique in the choice of what they call their charter, and it is contained in none other than those wonderful verses found in Isa. 58:7-11. Surely here the Lord has given inspiration aplenty for all who love this phase of His service, and we who complement the group on such a decision.

Preparing for Grim Emergencies

The speaker for the morning period was St. John Ambulance representative, Sister Cohen, the District Staff Nursing Officer for West Australia; and her subject, "The Aspect of Civil Defence As It Concerns the Housewife," was particularly interesting and graphic. Sister Cohen left nothing to our imagination as she described some of the horrors of possible atomic, chemical, and bacterial warfare. Her emphasis lay



Dr. L. H. Turner and Pastor K. Satchell during the progress of the interview.

mainly on our need for preparation for such emergencies; on the need for first aid, home nursing, emergency camp cooking, and welfare knowledge. To those of us who were privileged to listen, it came as a very timely message, and we trust that in the near future very definite plans will be launched that will set in motion the necessary procedure as outlined in the instruction given.

Then followed a delicious combined luncheon provided by the members, and the afternoon session closed on just as interesting a note as that on which the day had begun; for we listened to an interview with several of our missionaries recently returned from service in Fiji.

Now we look forward to the first meeting of the Northern Suburbs Federation, which will be under the leadership of Mrs. M. E. Maclean and her officers. This gathering will synchronize with the visit of Pastor J. E. Edwards, General Conference Home Missionary secretary. Both promise further concentrated inspiration to the Welfare work in West Australia.

Dr. L. H. Turner Answers Direct Questions

As a parent of children attending the Strathfield High School, and as president of the Home and School Association, Pastor K. E. Satchell interviews Dr. L. H. Turner, principal of the school, concerning his recent articles on education in the "Record."

"Dr. Turner, in a series of articles published recently, you contended that it is very much to the advantage of Adventist children to attend our schools. You emphasized the spiritual, social, and psychological advantages. There are some of our people, however, who feel that from an academic standpoint our children are at a disadvantage. As parents we would like to ask you some direct questions on this and related topics. Are you willing?"

"I would welcome the opportunity, Pastor Satchell."

"Well, to be blunt: Do you think we are able to compete with the state on these other levels?"

"Yes."

"You mean in buildings, equipment, and all that sort of thing?"

"Well, now I guess we will have to be specific. I can't answer specific questions on a general basis. I will answer questions about our school here at Strathfield."

"Very well; how do the buildings here compare with those of state schools?"

"Very favourably. I understand that when this school was built it was used as a basis of comparison by a speaker in Parliament when he was criticizing a nearby state high school. He wished to know why the Government could not build schools as attractive as this. There are a lot of schools in this area. I cannot find one to compare with the attractive appearance that our own school presents above the well-kept lawns and flower beds."

"I agree with you there. But what about grounds?"

"We are equally well off in this particular. Remember that we are a small group, still fewer than 200 in number. I am sure you cannot find nicer grounds or more spacious ones in terms of space per pupil. From the back steps we have 120 yards of level lawn, a grassed quadrangle 100 feet by 66 feet, ample room for a 100-yards sprint. In the other direction there is a tennis court, and an additional grassed level patch around the corner 100 by 50 feet. I would describe our grounds as spacious and lovely."

"Good! I have been here often enough to know that our children have a marvellous play-ground at Strathfield. But to come to the main issue: Some parents are saying that you cannot offer a wide enough range of subjects to suit the needs of all our children. What would you say to that?"

"That is an opinion that does not sur-

prise me. The fact is, we offer a much greater range than we can afford to, and the public does not know how wide these offerings are."

"Would you like to elaborate a little, Dr. Turner?"

"Let us suppose that our critic has a son and daughter of more than average ability. He has a wide choice in Intermediate subjects: Bible, English, Social Studies, Chemistry, Physics, General Science, Biology, Mathematics I, Mathematics II, General Mathematics, French, Art, Technical Drawing, Woodwork, Metalwork, Sewing, Home Science.

"If the children in question are below high school ability we offer alternate syllabuses in English, Mathematics, Social Studies, Biology, so they may select a suitable group with an emphasis on Technical Drawing and Art, Home Science, Sewing, Woodwork, or Metalwork."

"What about a boy or girl who is heading for the Leaving Certificate?"

"Such children have a choice of English, French, History, Biology, General Science, Chemistry, Physics, Mathematics I, Mathematics II, General Mathematics, Manual, Economics, Geography. That is a very fair range."

"That is amazing. It is a pity our people are not better informed on these things. How large is your staff? Can you carry this work?"

"We have eleven full-time teachers here, you know."

"Another question of a different type: Aren't you trying to make four schools out of one? I mean you have a high school for boys and one for girls, a technical school for boys and a home science school for girls. That must be a tremendous handicap, isn't it?"

"No. In that respect we are modern. Experts are now advocating what they call co-educational, multi-phase schools; in short, schools like ours. They will have a cross-section of the population and educate boys and girls in the same classes. We think what we are doing is the best thing to do. It turns out that we are very modern."

"By the way, Dr. Turner, how do you find co-education in practice?"

"We are delighted with it. We believe we have before our eyes daily evidence of the success of co-education. Boys and girls relate themselves to one another in a fine spirit of camaraderie without any nonsense. It is really heart-warming."

"Is that really so? Splendid! But I have one or two other questions. What about equipment? I suppose we must fall behind there to some extent. To what extent, would you say?"

"Well, that is a question I am afraid I cannot answer. Certainly we are away ahead of the poorer schools, and I have no doubt somewhat behind the best. I don't know how to assess the position. I guess we might go over a few departments—library for instance.

"We have a nice large room with rubber flooring, neat, colourful stools and tables, and seating for fifty-five. That is over a quarter of the school population. The windows are shaded by handsome venetian blinds and the lighting is good. We have a very fair range of general reading, but not as wide as many schools can boast. But we have a very fine research section, including the latest volumes of the Encyclopædia Britannica, the large and small editions of the Australasian Encyclopædia, and Chambers' Encyclopædia.

"Laboratories: Our Science laboratory is well equipped and quite modern in set-up. People whose business it is to visit the home science and sewing departments of schools tell us that few are provided with quarters equal to ours. Our woodwork and metalwork building is adequate in size and very nicely set-up. Almost every one who visits us to address the assembled students—and we have quite a number from various Government departments—congratulate us upon the nicely furnished and airy assembly room. No, I don't think we need yield to criticism of that kind."

"One last question: Suppose a boy or girl is interested in athletics and physical development. Suppose he wishes to attend a state high school for the purpose, have you any answer?"

"Well, it is quite true that we could not provide him with inter-school competition here. But we can provide him with the games and the development. Our training programme in physical realms is designed to give all-round development. He will find this school provides a more comprehensive programme for the average student than do most schools. We have, and our programme demands, three jumping pits, three stop watches, eight large gymnasium mats, horizontal bars, parallel bars, spring-boards, horse, Roman rings.

"Our weekly sports programme provides for cricket, football, basket ball, vigoro, swimming, and there is plenty of fun, too, in the competition between the four houses. Let me say this: If I were a boy I should not be disappointed in the opportunities for physical training here."

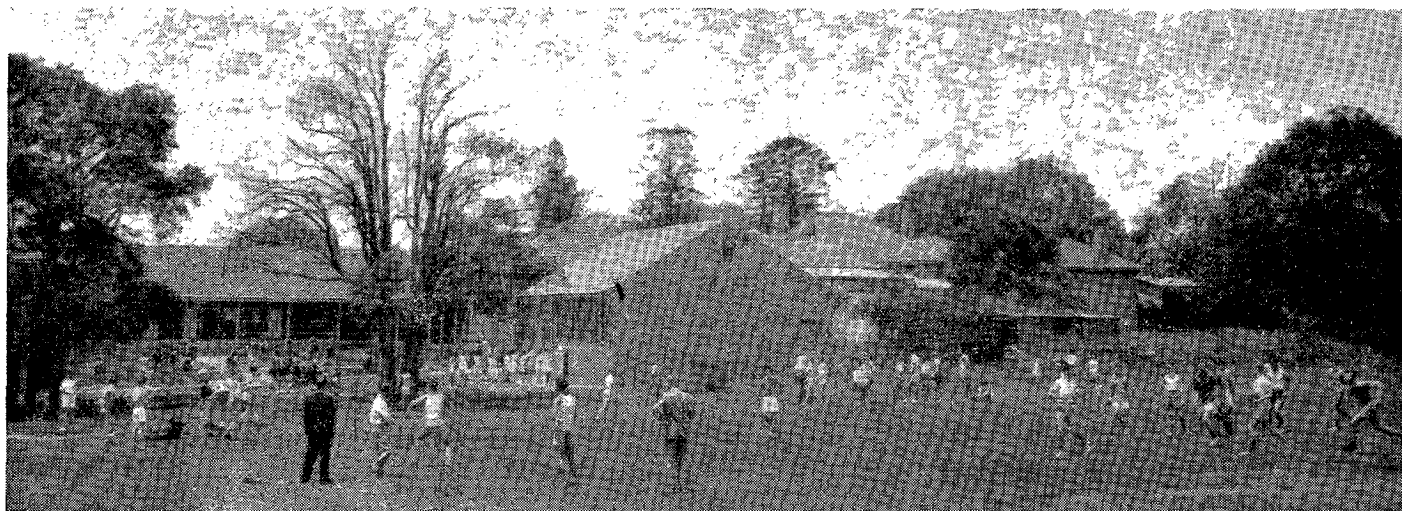
Adventists Co-operate in Planning Institute of Scientific Studies for the Prevention of Alcoholism

ERNEST H. J. STEED

Executive Secretary, Australasian Temperance Society

The National Committee for the Prevention of Alcoholism set up in Australia in October, 1958, with the visit of Dr. Andrew C. Ivy, and Prof. W. A. Scharffenberg, has this year been planning Australia's first Institute of Scientific Studies for the Prevention of Alcoholism. This Institute to be held at the Sydney University, January 18 to 29, 1960, will be a programme of lectures, discussions, forums, and field trips to put the spotlight of science on the problem of alcoholism in society.

Seventh-day Adventists are represented among the five denominations listed as members of the National Committee and our Temperance Department is wholeheartedly supporting this educational venture. As Secretary of this National Committee it has been my privilege to



STRATHFIELD HIGH SCHOOL, SHOWING THE SPACIOUS PLAYING FIELDS.

contact many leading personalities in connection with this problem of alcoholism.

A group of fourteen lecturers will participate in this institute including Dr. Andrew C. Ivy, Dr. Winton Beaven, Prof. W. A. Scharffenberg, Dr. Jaroslav Skala of Europe, and leading Australian educators and medical men. We would urge our pastors, teachers, and lay people to attend this institute. Our union and conference Temperance Secretaries will be in attendance with other educators, church youth leaders, clergymen, social workers, medical personnel, and others. Immediate contact with the Temperance Secretary, 148 Fox Valley Road, Wahroonga, N.S.W., is urged if you desire to participate.

VOICE OF YOUTH

Youth Revivals in Europe

T. LUCAS

MV. Secretary, General Conference

Pastor E. L. Minchin of the General Conference MV Department, has just completed the second of a series of youth revival services in Southern Europe. He writes:

"It was a never-to-be-forgotten experience in Paris. The week closed triumphantly, with unprecedented crowds of youth, including many non-Adventists, responding. On Sabbath morning there was a remarkable response to the call for sacrifice and service. The youth came forward and crowded the aisles to the rear door. Forty-six asked for baptism and eighteen fine young men offered themselves to train for the ministry.

The pre-meeting prayer service, held half an hour before the evening meetings, was attended by as many as a hundred youth. How we thank the Lord for His goodness and for the willing response in the hearts of our youth!"—"Review and Herald."

A Modern Esther

F. G. PANGCA

When our church school at Boga Calabat, Philippines, opened last year, a girl was brought to the school by her father. Her name was Lydia Gupong, and she was barely fourteen when she enrolled. Bashful and reserved by nature, Lydia was brought to the school because it was nearer her home than the public school. The parents were devout Catholics and they never dreamed what might be the outcome of sending their child to an Adventist school.

After being in the school for several months, Lydia became interested in the truth and joined the baptismal class. Her love for Jesus and the truths He taught increased as she continued to attend the baptismal classes.



Lydia Gupong, who faced death rather than deny her faith.

When March came, the teacher requested that an ordained minister come to her school to baptize the nineteen candidates. Lydia was one of those who had decided to be baptized. I arrived on Friday noon after a hike of nineteen kilometres from the highway. That very evening, examination of the candidates was begun. The writer purposely did not interview Lydia, for she was only fourteen years old and, living in a Catholic home, he knew it would be hard for her to worship in a different manner from her parents and thus her faith might become weak.

However, Lydia wept and pleaded to be accepted as one of those to be baptized on the following day. She was told to pray about it and ask that God's will be done. The next day she came covered with bruises as a result of the beating she had received from her parents. They threatened to kill her if she ever was baptized. She wept as she talked to the pastor and said she wanted to be ready to die in case her parents wanted to kill her. She said: "I would like to complete my surrender to God by undergoing baptism so that when my parents kill me after the rite I will be ready to meet my Lord."

In the afternoon she eluded her parents and joined us at the river. She had been beaten again, for her parents knew she had attended the morning service. I could not refuse to baptize her when I witnessed her extraordinary courage to face death if need be.

Three months have now passed since Lydia made her uncompromising stand for the truth. The elder of the church wrote our office that her parents are now attending our services on the Sabbath and receiving Bible studies. They are determined to be baptized. The faithful stand

of a daughter led them to recognize the God of heaven and to accept Jesus as their personal Saviour. Yes, we still have in our midst modern Esthers who will be true to God.

—"Far Eastern Division Outlook."

Determined to Give Up Life for Christ

DONALD LEE

President, Korean Union Training School

Korea today maintains one of the largest armies of any nation in the free world. This necessitates the draughting of all available young men, and consequently more and more of our Adventist young men are entering army service.

Since the Korean Army has had no regulations governing the problem of non-combatants, our young men have been subjected to severe persecution. The fight against the Communists has become a "Holy War." President Rhee has stated, "Peaceful co-existence is the devil's lie to deceive an uninformed world. Satan is tempting again the free peoples of the still free world. Christians must not be deceived by this satanic lie. Christ demands that I speak the truth and that I do the will of God. Remember Jesus said on one similar occasion, 'I come not to bring peace but a sword.' Christ would not have compromised with evil. This struggle with Communism is a holy Christian war. Those who profess God must fight the Communists."

This idea infiltrates every aspect of Korean life, thus making our Adventist boys who stand on our principles of non-combatancy and the Sabbath to appear as traitors in the eyes of the government and army. Some of our young men have been court-martialled and sentenced to long prison terms. Others have been beaten without mercy. We thank God that in spite of this treatment the majority of our young men have stood true to their convictions.

Let me share with you the experiences of one of these boys. His Korean name is Cho Chong Won. His Christian name is Charles. Charles came to us as a penniless, ragged boy with one great determination—to receive a Christian education. Since he needed to work long hours to pay for his tuition and board, he was placed in charge of the live stock and soon became known as the "cowboy."

Being of high intelligence and having a desire to work, Charles soon developed into one of the school's most trusted workers. When he graduated from high school he received the school's yearly award for being the most valued student worker.

I can see Charles today as he stood before me on graduation day with tears in his eyes as he thanked me for making it possible for him to get a Christian education and still have enough credit left over so that he could bring his little, old, illiterate and heathen mother to witness his triumph.

After high school came college. Midway in the first semester Charles, along with

other students in our school, was draughted into the army and sent to camp for his basic training. There was trouble immediately. Let me quote a part of two letters:

"Dear President Lee,

"Last Sabbath I lost my consciousness and fell down as a dead man. Rifle! Rifle! That is the reason why I lost my spirit. Recently we have been living under the fiery persecution. . . . C.I.D. arrested a goodly number of S.D.A. youth in order to send them to prison. But being Saturday afternoon they released their captives because the business hour was over. I am very anxious about the destinies of our friends. I have spent a whole week in hospital. Day by day my broken body is recovering. I thank God that in the near future I'll have complete restoration.

" . . . I am very happy in spite of the bad environment. There is no place which can make us unhappy in this world. I find the true happiness—the peace of mind in our gracious Saviour. I owe our school a great deal not only for my education but also for my faith in Jesus. Now I regret that I lost the golden opportunity to study. If the second chance comes I'll do my best.

"I enjoy life more than before because I satisfactorily experienced what it is to be faithful unto death. I determined to give up my life for Christ's sake. Pray for me so that I can continue to be loyal to God until death.

"Yours affectionately,

(Signed) Charles W. Cho."

"Dear President Lee,

"I am exceedingly glad to receive your letter. We did not compromise with a single point on the problems of keeping Sabbath and the training without guns. 'God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it.'

"God answered our prayers, which were mingled with tears. Now all the persecution was over. Tranquillity followed that trial of stormy persecution.

"I believe that the heavenly Lord sent us as missionaries for the Korean Army. We have nice chances to preach the three-fold message to the soldiers. Five hundred sheets of our tracts were delivered to the soldiers."

Charles is still in the army. His broken body is slowly healing but the marks are still there. He still has weak spells and walks with a limp. We wish we had more young men like him. Our church needs young men, yes, the world needs young men—"men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—"Education," page 57.

May we all find strength in the experience of Charles. May we all determine again with him to be faithful unto death.

—"Far Eastern Division Outlook."

Naw Tay

PE YEE, Burma

Naw Tay was a little heathen girl of about fourteen years, who lived in the jungle village of Laypota, Burma. Her parents were poor farmers, so Naw Tay had to help her parents in the farm and look after the buffaloes.

One day a group of three Tharas (teachers) from the Seventh-day Adventist Mission in Ohn-daw village visited Laypota. These tharas discussed with the Thugyi (headman) about the possibility of opening a mission school in the village. The thugyi agreed to the suggestion and furnished a building to be used as a school, and the villagers were asked to do their part in paying the teachers' salaries.

The thara with his family moved into the village and started school with about thirty boys and girls, including Naw Tay. The students attended the Sabbath school also and the thara told them stories of Jesus. Naw Tay understood that the gods of her forefathers could not save her. She wanted to become a Christian.

The following year a baptism was planned after the Week of Prayer. Naw Tay wanted to be baptized, but her parents did not consent to her wish. According to their custom and belief, if any member of the family turned away from the forefathers' gods, the spirits would be provoked and some misfortune would befall upon the family—so they could not take such a risk. However, Naw Tay decided to be true to God and prayed that no evil should happen to her family.

The father was very anxious over Naw Tay's decision. He consulted a priest whether he could divert the anticipated ill-fate and disease from the family. There was nothing the priest could do. Yet, Naw Tay was adamant in her decision. She must leave the family and go away from the village until the anger of the gods was appeased. This was not a pleasant thing for Naw Tay to do, but she was willing to do that for Christ's sake. She sought counsel from her thara. He

felt sorry for her situation, but he encouraged her to be true to God.

Naw Tay was baptized. She had to leave home. She stayed with the thara's family for a while. Later she left the village to work in a place where she could keep the Sabbath.

One day Naw Tay received a letter from her parents and it was a call to go home. Naw Tay has been home for one year now and through her influence her younger sister has also accepted the truth.

Naw Tay was once a little heathen girl. Today she is a faithful witness in a jungle village of Burma.

THE WORLD VISION

A Sanctuary

O. O. MATTISON

President, Southern Asia Division

If for years you had been meeting for services in the crowded little homes of church members one after another, or else in a loft above a weaving factory, or in a rented shop facing a very busy commercial street, or out in the groves under coconut trees—and then if you had the privilege of transferring from such surroundings into a beautiful little commodious church, what would be your reaction?

For many years such was the experience of our faithful believers in Calicut, Kerala, India. Through all that time they had longed for, prayed for, and pleaded for a place of worship.

Property was hard to obtain in the commercial town of Calicut, but by great sacrifice on the part of the local field and the union, eventually a lovely plot of land was bought. It was not large—just a little larger than the church building itself. The members put into this all that they had been saving through the years, as well as a great deal of labour in collecting materials, etc. They eagerly looked forward to the day when they would have a decent little place in which they could worship the Lord in peace and quietude.

If you could step into this little church next Sabbath and observe the joy on the faces of the people gathered there, you could not help but enter into the spirit of worship and thanksgiving that is manifested as they conduct their Sabbath school and church service. Their services and prayer meetings from week to week are a real inspiration.

The church building is not an expensive one. Completed it cost less than \$3,000, but \$3,000 represents a great deal of money in India (Rupees 15,000 roughly). The church building represents much sacrifice by the members of the church, by the local mission, and the union, and sacrifice by you, our fellow believers around the world, as you have dipped deep into your pockets to give to missions. Your contribution to the Church Exten-



Charles W. Cho, who held true to his faith through bitter persecution.

sion Fund year by year has made possible such little places of worship as this. They are real monuments to the glory of God.

We thank you for your sacrifice. We also thank the Lord for the humble people who are drawn to worship in these humble monuments to God's love. Their endeavour is not only to be in the kingdom with you and me, but also to bring others with them.

Please continue to give and pray for companies of believers in scores of other places, who are longing for similar places of worship. By your liberality and with the united efforts of our believers within our local and union fields, we shall be able to help a number of other needy companies with their church building programme. May the Lord continue to bless our united efforts.

Before and After

(The following story is compiled from reports received from Mrs. P. Samuel, Pastor I. Subushonam, and Mrs. E. L. Sorenson in the office of Pastor O. W. Lange, secretary, Sabbath School Department, Southern Asia Division of S.D.A.)

A hundred and twenty gypsy families live in that little village. They are a wandering tribe, and 95 per cent of them live by theft. They do not know the difference between good and bad, right and wrong.

The costume of the women is very colourful—a large skirt, a blouse, and a piece to cover the head. Women do embroidery and sew in mirrors of all shapes on to their garments. Unmarried women wear cheap bracelets up to the elbow and married women above the elbow. They comb their hair forward over their foreheads and place silver ornaments on both sides.

To the gypsies the world is full of spirits—spirits of the dead, of nature, and animals, birds, and insects. They worship these spirits, believe in predestination, and are very superstitious. Their social life is so closely interwoven with their religion that it is impossible for one to take an individual stand against the practice of the tribe, and at the same time when a change does come, it affects the whole tribe.

Malaria, tuberculosis, dysentery, and scabies are among the most common diseases prevalent in the village. Many die due to lack of medical care. The nearest medical unit is several miles away. Sick ones have to be carried across the rugged mountains in a two-wheeled bullock cart. The trip is so long, the way is so rugged, the conveyance so uncomfortable that usually the sick ones die before they reach the hospital. Hence very few patients dare to make such a trip.

The gypsies resist the visit of any stranger—far more the visit of a missionary—so civilization and the gospel of Jesus is foreign to them.

This gives you a little mental picture of **Gandiganamala** (meaning, a mountain pass), a gypsy village, located eighty-five miles from Guntur, South India, and across the Eastern Ghats.

That is **BEFORE**. . . . Now listen to the story:

Ramaswamy, a little gypsy boy of the village, was dying with tuberculosis. Someone told him about the good medical work done by faithful Adventist lay members, Dr. and Mrs. P. Samuel, at the T.B. Sanatorium in Guntur, South India.

"Anyway, I am dying of sickness. I might as well take the risk of crossing the mountains. Suppose I reach Guntur safely!" So he dared. He travelled by foot, by bullock cart, and by train and reached Guntur.

Dr. Samuel gave Ramaswamy a kind welcome. His condition was serious, but it was not beyond hope when Dr. Samuel worked with his hands clasped in the never-failing hands of the Great Physician. He received the Christian doctor's loving and competent care. The doctor's family prayed for him. Mrs. Samuel sat by his bedside daily and told him sweet stories of Jesus. As his condition improved, she also taught him to read and write, Ramaswamy not only gained health and strength, but also learned to love Jesus. He wanted to become an Adventist—and he did!

David—for this is the name Mrs. Samuel gave him when he became a Christian—was well and ready to go home. With mixed feelings he returned to his gypsy village. The villagers were happy to see "our Ramaswamy" as healthy as he could be. What's more, he was clean, happy, and his face revealed a purpose for which to live.

After David returned to his village, he spread the glad tidings of his Saviour in the village. David did what he could. Then he invited Mrs. Samuel to visit the village and teach the people. The gypsies, 600 of them, who had not tolerated a visitor heretofore, welcomed Mrs. Samuel happily. She taught them the ways of clean living and also told them of the love of Jesus and how He alone can save them and grant them eternal life. Mrs. Samuel made several visits to the village and won the confidence and esteem of the gypsies to such an extent that they would listen to anything she told them to do. That was well worth the difficulties of a rugged and strenuous trip through dangerous mountains and forests.

Through the influence and efforts of Mrs. Samuel and David a group of gypsies became deeply interested in the truth.

The villagers needed both spiritual and physical healing. There were so many sick people in the village. Mrs. E. L. Sorenson, Mrs. G. W. Maywald, Miss Ella May Stoneburner, and others have visited this place and given these people much medical help.

It was during one of these trips that Mrs. Sorenson met Keziamma, a little gypsy girl, who wanted to go to school. Today Keziamma and David are at the Seventh-day Adventist School in Narsapur, South India.

Keziamma has visited her home two or three times since leaving for school. Last year, in answer to her prayers and largely through her influence, her old gypsy mother was baptized. How lovely she

looked on the day of her baptism when all the old garments and bracelets were removed and she was dressed in a clean sari.

Now the village looks cleaner. There is hardly any robbery or murder. Less people die of sickness. Less babies die at birth. Less offerings are made to appease the anger of the spirits.

The villagers have built a dispensary and a school on a plot of land donated by one of the villagers. The mission has provided the personnel and means to operate the dispensary and the school. A mud and thatch shed provides a meeting place for church services. Villagers bring to the church offerings of animals and vegetables to be sold and used in the cause of God. Children learn to read and write and also learn to love Jesus and the message.

More and more people from this village and from neighbouring villages are coming under the influence of the teacher and the nurse. Calls are coming from nearby villages to establish our work there.

There is yet more to this story . . . as time goes.

Why They Were So Close to Him

Of the twelve disciples, four were to act a leading part, each in a distinct line. In preparation for this, Christ taught them, foreseeing all.

James, destined to swift-coming death by the sword; **John**, to follow his Master longest in labour and persecution; **Peter**, the pioneer in breaking through the barriers of ages, and teaching the heathen world; and **Judas**, in service capable of pre-eminence above his brethren, yet brooding in his soul purposes of whose ripening he little dreamed—these were the objects of Christ's greatest solicitude, and the recipients of His most frequent and careful instruction.

Peter, James, and John sought every opportunity of coming into close contact with their Master, and their desire was granted. Of all the twelve their relationship to Him was closest.

John could be satisfied only with a still nearer intimacy, and this he obtained. At that first conference beside the Jordan, when Andrew, having heard Jesus, hurried away to call his brother, John sat silent, rapt in the contemplation of wondrous themes. He followed the Saviour, ever an eager, absorbed listener. . . .

Jesus rebuked his self-seeking, disappointed his ambitions, tested his faith. But He revealed to him that for which his soul longed—the beauty of holiness, His own transforming love. . . .

John's was a nature that longed for love, for sympathy, and companionship. He pressed close to Jesus, sat by His side, leaned upon His breast. . . . In adoration and love he beheld the Saviour, until likeness to Christ and fellowship with Him became his one desire, and in his character was reflected the character of his Master."—"Education," pages 86, 87.

Preparing for the Seal of God

L. E. FOLKENBERG

Never before in human history has the world faced such issues as it faces today. The age-old war for the control of human minds is about over. Satan's fingerprints on all human affairs reveal his determination to rule with an iron hand. To date, his power is still limited, but when probation ends and the restraint is removed, the whole world will plunge into ruin more terrible than that which came upon Jerusalem of old.

Half a century ago we were told that the Spirit of God was being withdrawn from the earth; that the agencies of evil were even then consolidating their forces for the last great crisis. How appropriate is the counsel, "Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16: 15.

We cannot know the day nor the hour nor the year that probation will close, but Jesus admonished us to "watch." Unexpectedly, stealthily, like the noiseless approach of a thief, that awesome moment will come as an overwhelming surprise to nearly all human beings.

But today is also a glorious time! Closing time for the world means opening time for God's faithful people, for events will swiftly usher them into their long-anticipated eternal home. Today we should lift our heads and look up, for surely it cannot be far to Canaan's land.

In such a time as this it is fitting that we should give serious and realistic study to some of the major needs of the church. Our eternal salvation is at stake. It is too late to make the mistake of depending on human reasoning born of wishful thinking. "It is not in man that walketh to direct his steps." God's thoughts and ways are as high above ours as the heavens are higher than the earth. May the Holy Spirit aid us in our search for this higher education.

According to Rev. 7: 1-3, the symbolic four winds will be held until the servants of God are sealed in their foreheads. It is clear that today these winds are about to blow, and that the sealing work must be rapidly approaching completion.

No need of the church could be more pressing than that of being ready for the seal of God. Because it is an individual matter, every member should feel vitally concerned. Accordingly, in order to cooperate intelligently with heavenly agencies in this work, it is important that we understand the seal and the sealing process.

When a sinner is redeemed and sanctified through his Saviour he is recreated in God's image. He invites Jesus to enter and take full possession of his mind. The Saviour is enthroned there, and controls the thoughts, affections, purposes, plans, emotions—in short, all that pertains to life. The carnal mind is crucified and the mind of Jesus lives in its stead. (Gal. 2: 20.) All the thoughts and objectives of the mind of Jesus are worth keeping; hence the seal is applied to them.

Of course, an individual daily and momentarily decides whether this divine programme is to be continued. If he willingly co-operates with Jesus and endures to the end, he will finally be sealed for eternity. He will possess fully the mind of Jesus.

"When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—"Christ's Object Lessons," page 312.

If we fully realize and appreciate this principle, how easy it would be to distinguish between right and wrong! How many things that now find ready entrance into our minds would be permanently barred! What care we would exercise in choosing the occupation, diversion, reading, music, association, entertainment, and everything else that makes up the sum total of life! Before deciding anything in life we would consider whether it would help prepare our minds for the seal of God. Will it meet the mind of Jesus? is a question that can be applied to every situation in life.

God Is Particular

God cannot seal a mind that cherishes anything He cannot permit to enter heaven. When foods are to be sealed for future use, only the choicest are selected. Surely God is not less particular about the quality of character that is to be sealed for heaven than are human beings about what is to be sealed in glass or tin. We are told that the gates of the Holy City do not swing loosely on their hinges. They will not admit people whose characters are not approved or sealed by God.

Satan's schemes to unfit the minds of human beings for the seal of God are legion. And members of the remnant church are his special targets. "The power of Satan now to tempt and deceive is tenfold greater than it was in the days of the apostles. His power has increased, and it will increase until it is taken away." ("Spiritual Gifts," Vol. II, page 277.) This was written about a century ago. Satan's power has been increasing through the centuries. We ask: If he should have another century, or half century, to improve his schemes, what percentage of the human race would have minds capable of discerning, accepting, and obeying the message for these last days?

This emphasizes the importance of our losing no time finishing the work committed to us. Every year that passes makes the task more difficult. "Satan takes control of every mind that is not decidedly under the control of the Spirit of God." ("Testimonies to Ministers," page 79.) Jesus said, "He that is not with Me is against Me." Matt. 12: 30. No one can serve two masters. "Real piety begins

when all compromise with sin is at an end."—"Thoughts from the Mount of Blessing," page 91.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12: 2. "For to be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8: 6.

Satan's freeways to the mind are through the five senses. Therefore, "you will have to become a faithful sentinel over your eyes, ears, and all your senses if you would control your mind and prevent vain and corrupt thoughts from staining your soul."—"Testimonies," Vol. II, page 561.

Is it not high time that we awaken to the serious need of a genuine revival and reformation among us? Do we really believe that what is being poured into our minds with our sanction, both inside and outside the home, through reading, programmes, entertainments, sports, etc., is of enough value to be sealed? Is Jesus pleased with what we hear and see over radio and TV? Do our likes and dislikes correspond perfectly with His?

"Those who on earth love the thought of heaven will be happy in its holy associations and pleasures. . . . When in the world they did not claim to be their own, and God set to His seal that they were His. . . . The thoughts of those who will obtain heaven will be upon heavenly things."—"My Life Today," page 341.

The minds of those who are to be sealed are described as follows: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3: 16, 17.

"Our own course of action will determine whether we shall receive the seal of the living God." "Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman."—"Testimonies," Vol. V, pages 212, 216.

The seal of God validates our passport for heaven. Its possessor will take the great safely conducted tour through space to the very gates of the Holy City. He will have a right to enter in through those gates, and can walk by the river of water of life. He can partake of the tree of life in the midst of the paradise of God. He is safe—sealed and secure from the power of evil for ever!

"I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. . . . And no man is able to pluck them out of My Father's hand. I and My Father are one." John 10: 28-30.

Does this experience sound attractive? Is it worth striving for, even if sacrifices must be made in the effort?

SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

Associate Secretary, General Conference
Sabbath School Department

For Sabbath, January 16, 1960

(Please preserve for reference.)



THE STEWARDSHIP OF LIFE

Stewardship had severely circumscribed meanings in the days of Jesus. It centred largely in a meticulous, pettifogging estimation of an exact legal tithe, even on such things as small herbs (Luke 11: 42), but ignored the believer's duty to the unfortunate (Luke 10: 30-34), the poor (Luke 19: 21), the stranger and foreigner (John 4: 9; Heb. 13: 2). It ignored "judgment and the love of God" as sacred truths to be shared with our fellow men. The gospel of Jesus drew a circle round the whole world, and made the believers responsible for its enlightenment and inspiration.

1. The Physical Being

1 Cor. 6: 19. "Your body is the temple of the Holy Ghost." A man can know God's presence, and yet fail to honour Him, which results in the darkness of a "foolish heart" (Rom. 1: 21). The Holy Spirit in the believer beautifies and moulds the character ("The Acts of the Apostles," pages 49, 50), creates a desire for heavenly things (page 63); He is the power by which our every impulse is toward God and away from sin. God's presence connotes absolute ownership if the temple is really His.

Acts 17: 24-28. "He is the Lord of heaven and earth." That part of this speech relating to God's creatorship and His not needing man-made temples for dwellings, had been heard by Saul from the martyr Stephen's lips. (Acts 7: 48.) It occurs in other words in 2 Chron. 2: 6.

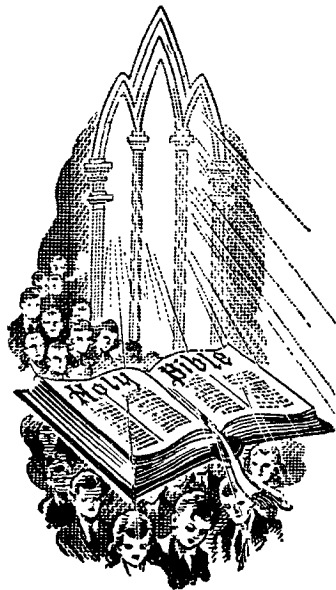
"In the creation it was His purpose that the earth should be inhabited by beings whose existence would be a blessing to themselves and to one another, and an honour to their Creator. All who will may identify themselves with this purpose. Of them it is spoken, 'This people have I formed for Myself; they shall show forth My praise.' Isa. 43: 21." ("Prophets and Kings," page 500.) To bring blessing to others and to ourselves is the sure way to "glorify God," and is the logical and grateful service of redeemed men who know they have been "bought with a price" (1 Cor. 6: 20).

2. The Importance of Right Habits

3 John 2, R.S.V. "I pray that all may go well . . . and that you may be in health." A world-renowned poet spoke of "heaven's best treasures, peace and health," and the Latin poet Juvenal said at the beginning of the second century, "A sound mind in a sound body is a thing to pray for." The famous Izaak Walton advised his friends to praise God for health, to value it next to a good conscience, for health "is a blessing that money cannot buy."

Abuse of health brings suffering ("Counsels on Health," page 99), may enfeeble permanently ("Testimonies," Vol. III, page 150), and is a slight of one of God's choicest blessings ("Counsels to Teachers," page 294). "Health is an inestimable blessing, and one which is more closely related to conscience and religion than many realize."—"Gospel Workers," page 242.

1 Cor. 10: 31, R.S.V. "Whether you eat or drink, . . . do all to the glory of God." From an argument respecting the strong man's freedom and the weak man's conscience, Paul here proceeds to reason that since conduct and religion cannot be separated, Christians must seek God's glory in everything they do. If Christians had always conscientiously applied that test to their home life, pleasures, money-making, community relationships, friendships, ambitions, etc., some sad chapters in church history would never have been written, and many equally sad unwritten



deeds of darkness would never have been recorded in God's Book. It is a binding test upon us today. "Let thine heart keep My commandments" (Prov. 3: 1, 2) is God's last word for assured peace and blessing here and hereafter.

Phil. 4: 8, R.S.V. "Whatever is true, . . . honourable, . . . just, . . . pure, . . . lovely, . . . gracious, . . . think about these things." True. Not merely truthful, but in the sense of Eph. 4: 21: "as the truth is in Jesus." Cf. Eph. 5: 9; 1 John 1: 6. Hon-

ourable implies deserving of respect for Christian conduct, as in 1 Tim. 2: 2; 3: 4, 8, 11; Titus 2: 2, 7. Just, or righteous, applies to believers' conduct, as in Eph. 6: 1. Pure connotes freedom from taint of sin, as in 2 Cor. 6: 6. Lovely is from a word not used elsewhere in the New Testament; as it refers to the attraction of Christian graciousness. Gracious, or "of good report" (see 2 Cor. 6: 8), sounding well by Christian standards. If we heed this counsel on positive Christian thinking, "our minds will not dwell on scandal and flying reports."—"Testimonies to Ministers," page 505.

Prov. 16: 24. "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." In addition to thinking right, the Christian will talk helpfully. Our words are an index to our minds. "Those who really possess the religion of Jesus . . . will talk out what the Spirit of God works in. They will sing it out, pray it out."—"Testimonies," Vol. I, page 154.

1 Cor. 9: 24-27. "Temperate in all things." Read verses 19-27 and note: (1) that not to strive to save others is to imperil our own salvation; (2) that the Christian race requires exertion, concentration, self-control in all things. The athletes in the races here used to illustrate the Christian race were most rigorous in training and diet. "For ten months before the contest in the Great Games, the athletes were required under oath to follow a prescribed diet . . . and regimen." The word rendered "temperate" in verse 25 "implies temperance in a positive degree—not mere abstinence, but vigorous control of appetite and passion."—The Expositor's Greek Testament, on 1 Cor. 9: 25.

Everything vital in the Christian race is to be controlled, lest we be impeded and defeated—work, sleep, food, talk, pleasures, reading and study, social and family relationships, possessions, etc. Temperance thus becomes not an attempt to restrict others, but a positive programme for our own efficiency in God's service.

3. The Abundant Life

John 10: 10. "I am come that they might have life . . . more abundantly." One of the supreme truths is that the Christian owes his life to the death of Christ ("The Desire of Ages," page 388), which transforms him into a new creature (2 Cor. 5: 17), impelling self-surrender as "a living sacrifice" (Rom. 12: 1, 2). He undergoes a new birth (John 3: 3, 5), not to a life that is merely richer than other people's, but of a new kind, a spiritual gift from God, measureless and limitless. See John 3: 34. It is "the life that measures with the life of God."—"The Ministry of Healing," page 169.

1 Thess. 5: 23, 24. "Sanctify you wholly; . . . spirit and soul and body . . . blameless unto the coming of our Lord Jesus Christ." "The followers of Christ are to become like Him—by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification. This work can be accomplished only through faith in Christ, by the power of the indwelling Spirit of God."—"The Great Controversy," page 469.

—"Review and Herald."

WEDDINGS



HARRISON-DEHN. On November 12, 1959, a lovely Christchurch spring evening, Pauline Janice Harrison and Arthur Neville Dehn exchanged vows before the altar at the Papanui church, South New Zealand. We believe the Lord will bless their home at Moana on the west coast.

V. Wood-Stotesbury.

REARDON-KEATS. Barbara Mary Reardon and Bingley George Keats united hands and hearts before the Lord on November 9, 1959, at the Blenheim church, South New Zealand. Many were present to add their prayers for Heaven's blessing on the launching of a new Adventist home.

V. Wood-Stotesbury.

ANDREWS-KNEBEL. The little chapel at the Wairau hospital, Blenheim, N.Z., was the scene of the wedding of John and Shirley on October 26, 1959. Having been a nurse in training at the hospital, many nurses and others gathered to wish the bride the best. As they set up their home in Christchurch, where John is engaged in the study of radar mechanics, we wish them much of God's blessing in witnessing for the cause of Christ.

J. T. Howse.

HALL-FOREMAN. The Adelaide City church was the rendezvous for the marriage of Alexander W. T. Hall and Yvonne M. Foreman. The bride's parents live in Adelaide, but both the bride and bridegroom reside in Hobart, Tasmania, where also their future home will be situated. The beautiful flowers, the gathering of relatives and friends, and the many lovely gifts all contributed to the happiness of the occasion on November 10, 1959. May God grace this new home with His eternal presence.

C. D. Judd.

UNTIL THE DAY BREAK

MITCHELL. Life's sunset hour came to a dearly loved member of the Spotswood church (Vic.) on September 23, 1959, when Sister Margaret Beatrice Mitchell, in her fifty-fifth year, laid aside life's burdens to rest until the resurrection morn. Sister Mitchell will be long remembered by all who knew her as a generous friend and energetic church member. To our Brother Mitchell and his family we extend our deepest sympathy, as unitedly we look forward to God's tomorrow.

R. W. Taylor.

PASS. Another widely known and beloved member of the Lismore church, Sister Ruby Vera Pass, was called suddenly to lay down her life's task on October 9, 1959. Throughout her life a tireless worker for those in need, Sister Pass had given unstinted service as leader of the local Dorcas Society for the past two years. Cheered and sustained by the Saviour's promise, her husband, Brother A. J. Pass, and daughters, Sisters Betty Lock and Joyce Duffy, await the joyous day of resurrection and reunion.

Frank Breaden.

STACE. Brother Frank Stace passed quietly to his rest at his home in Uralla, N.S.W., and was buried in the local cemetery on September 12, 1959, after a brief service in the Methodist church kindly lent for the occasion. May his kindly Christian witness continue to inspire his sorrowing relations and friends.

Donald H. Watson.

BAMPTON. A terrible tragedy occurred on October 4, 1959, when Kevin Bampton, a young brother of Yandina, Qld., met with a fatal accident near Toowoomba while engaged in transport driving. Kevin was baptized about five years ago by Pastor M. M. Stewart. He was the eldest son of Brother and Sister Fred Bampton also of Yandina church. Our very deepest sympathy goes out to them, to the bereaved wife, and their little daughter, also to his brothers and sisters.

G. H. Engelbrecht.

GOODWIN. After only ten months of happy life, little Paul Leslie Goodwin passed away in the Lismore Base Hospital on October 6, 1959. Bright, sweet-tempered, and the joy of all who knew him, this darling baby was borne to his safe and quiet resting-place on a grassy hillside the next day. Not mourning as others who have no hope, but rejoicing in the glad prospect of soon-coming reunion at the resurrection day, are his parents, Brother and Sister Darcy Goodwin, his brother Glendon, and sisters Narelle and Caroline.

Frank Breaden.

FLOWERACKER. Mrs. Annie S. Floweraker of Wellington, N.Z., quietly passed to her rest on November 7, 1959, in her ninety-second year. Like many of her generation she was nurtured in the things of God, and remained true to them throughout her long life. It was through the efforts of the late Pastor L. R. Harvey that she accepted the Adventist faith. To her surviving daughter, Mrs. O. Watson, and other members of the family, we extend our sympathy and pray that they will find comfort and hope in this sad hour. Brother L. A. Gilmore was associated with the writer in the conduct of the funeral services.

A. E. Magnusson.

CHRISTIAN. On October 18, 1959, Sister Caroline Christian passed peacefully to rest at the age of seventy-three. She was a member of the first Sabbath school in the Pacific area, and was baptized in 1903. Her first husband was drowned when washed off the rocks on Pitcairn, and later she married our Brother Virgil Christian, who was her partner for forty-six years. She awakened him very early and requested him to play some hymns on his mouth organ, and after hearing two she said, "I'm tired," and went to sleep to await the call of the Life-giver. She leaves to mourn her husband, one daughter, two adopted sons, Parkin, her sole surviving brother, and Mrs. Lila Young, her younger sister.

R. Cobbin.

CRAM. Reginald Joseph Cram laid down life's burdens on November 6, 1959. The less than forty-four years of his life had seen considerable suffering, but his mind was ever alert and his Bible was constantly with him in his sickness. With his aged mother and his sister he held membership in the Wallsend church of New South Wales. After a service of comfort we tenderly laid him to rest in the Sandgate cemetery. To his father, aged and unable to be present, his mother, three brothers, two sisters, and other relatives we extend our deep sympathy. Soon, every question will be answered, weakness and weeping exchanged for immortality, strength, and song in the presence of our Saviour.

T. A. Anderson.

MACDONALD. Sister Minnie Sophia Macdonald was laid to rest on November 6, 1959, in the Ruru Lawn cemetery, Christchurch, N.Z., being eighty-seven years of age. She was a faithful member of the church for a number of years, and by her godly life and love had endeared herself to all with whom she associated. She now peacefully rests, awaiting the return of Jesus when He will, on that glorious day, take His faithful children home. Words of comfort and hope were spoken by the writer both at the funeral parlours and the graveside.

W. W. Petrie.

WANTED. A retired or pensioner couple rent half house. Rent reduced if man able help with gardening. Mrs. E. E. Mobbs, Lake Eraring P.O., via Dora Creek, N.S.W.

MOTHER and SON URGENTLY require accommodation—furnished house, flat, or rooms, Epping-Hornsby-Wahroonga vicinity. Mrs. H. Symonds, 3 Ethel Street, Hornsby.

COMFORTABLE ACCOMMODATION in Adventist home in N.S.W. for elderly S.D.A. lady or gentleman. Write "Accommodation," care "Record," 148 Fox Valley Rd., Wahroonga, N.S.W.

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First 25 words 3s. 6d.

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AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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

Single Subscriptions, in Australia 15s., New Zealand 12s. 6d. per year (post paid).

When mailed to territories outside Australasia and territories annexed thereto (Papua, New Guinea, Lord Howe and Norfolk Islands, Fiji and Western Samoa) 13/6 extra for empire and foreign postage is required.

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

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

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

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

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Departmental Secretaries

Educational	- - -	E. E. White
Health Food	- - -	B. O. Johanson
Home Missionary and Sabbath School	- - -	C. C. Weis
Medical	- - -	A. K. Tulloch
Ministerial Association	- - -	G. Burnside
Public Relations and Temperance	- - -	E. H. J. Steed
Publishing	- - -	E. R. Gane
Radio	- - -	L. C. Naden
Assistant Radio	- - -	W. R. L. Scragg
Religious Liberty	- - -	E. E. White
Young People's Missionary Volunteer	- - -	R. A. Vince

BREVITIES

The division committee has authorized Dr. E. E. White, the Religious Liberty secretary, to attend as an observer the Theological Council being held in Melbourne by the Protestant churches for the purpose of discussing the union of churches. Dr. White will note the trend of religious thought.

Miss June Robinson of the South New Zealand Conference will soon be joining the secretarial department of the division at Wahroonga. She will replace Mrs. I. Peach who found it necessary to relinquish the position for family reasons.

Three more college graduates entering denominational service are: Miss Delmae Watts, daughter of Brother and Sister Ralph Watts, who has been called to the North New Zealand Conference for secretarial work; Miss E. Whillas of West Australia, who will come to the Sydney Sanitarium office (she is the twin sister of Miss B. Whillas who is joining the V.O.P. staff); and Brother Mark Richardson, who will serve the Health Food Company in Sydney.

From the brief evangelistic campaigns held by Pastor G. Burnside this year in conjunction with evangelist-training schools, he reports 220 persons baptized or in classes preparing for that rite. Other interested ones are following on.

After an absence of two years and three months, Sister Judith Newman was welcomed home to Sydney on November 20. She very much enjoyed Canada, she said, where she spent most of her time serving in the Branson Sanitarium and Hospital. She returned via England.

Pastor K. E. Satchell will soon leave Greater Sydney Conference to fill the position of MV secretary in Victoria. His four years of service for the youth in Sydney has been a happy time for all. His place will be taken by his able assistant, Pastor C. Christian.

On their first furlough, Brother and Sister K. Silva, Jillian, and Gregory came into Sydney on November 21. They have served two years at the Jones Missionary College in New Guinea and one year at Betikama Missionary School in the Solomons. After a week-end stop at Wahroonga they went on to Victoria to visit relatives.

A Celestial Peacemaker

A story told by
PASTOR O. D. F. McCUTCHEON
while attending the division annual meeting
in November

When our first missionaries brought the Advent Message to North Ambrym in the New Hebrides about thirty years ago, four chiefs banded together and gave them a section of land along the seashore. In the intervening years three of the donors have died and the fourth is still a heathen.

This man has a son who is fairly well educated. He was a belligerent fellow who liked to assert himself. On one occasion he went to the authorities stating that he had bought a launch, and as his land was some distance from the shore and he needed a beach area, he demanded that the mission property be given him. For some reason the mission had never obtained a certificate of title to the land, making our tenure precarious.

The young man was told he could have the land and immediately his followers moved the fence and began to demolish the homes of our native believers. On receiving word of this I went to Vila and secured an injunction restraining the chief's covetous son from interfering with the property until legal rights could be ascertained. The young man was very angry and made accusations against me to the effect that I wished to do his father bodily harm.

Soon after this the young man awoke one morning and told his senior wife he had a dream in the night. A bright being appeared to him and announced that Jesus was coming, adding that if he wanted to be ready for that event he must join the Seventh-day Adventist Mission.

Said the dreamer, "I have been fighting the mission, but I cannot fight the voice."

Forthwith he decided to visit the mission with this wife, to make his peace with the teacher and with God. The second wife came on the scene and inquired where they were going. She asked if she could go too. "You know the Adventist Mission will not allow me to have two wives," came the reply. "I won't be your wife," she assured him, "but I want to join the mission also."

Now all three are studying and preparing for baptism.

Division Committee Actions Affecting Personnel

On completion of his term of eight years' service in this division, next year, Pastor C. C. Weis, secretary for the Home Missionary and Sabbath School Departments, will by his own request return permanently to Canada. There is general deep regret that this is necessary, for during their stay with us Pastor and Mrs. Weis have endeared themselves to all. The departments in Pastor Weis's care have made considerable advancement. Both his drive and geniality have no doubt contributed to his success in securing so much co-operation from the field. We pray that the divine blessing will follow him and his family as they leave Australia early in June, 1960.

The choice of a leader to replace Pastor Weis has fallen upon one well fitted to occupy the position, because of his good spirit and wide experience in departmental, missionary, and administrative capacities. We welcome Pastor and Mrs. H. White back to Wahroonga after many years.

There is a tinge of sadness in the retirement of three of our leading Health Food men after long years of selfless service in this department: Brethren T. J. Dowling (forty-four years); G. E. Adair (forty-two years); and A. H. Batty (thirty-nine years). We trust they will enjoy and benefit from the relaxation that now comes to them; and look forward to a continuance of happy associations and fellowship with them in their unofficial capacity.

To ensure that business continues to progress, these transfers have been made:

A. W. Dawson, from the Wellington (N.Z.) Retail Branch to the Adelaide Factory and Wholesale.

R. W. Gray, manager, New Zealand Wholesale to manager Sydney Retail.

E. W. Howse, accountant Lewisham factory, Sydney, manager Carmel factory, W.A.

H. Worboys, assistant manager Melbourne Factory and Wholesale to manager New Zealand Wholesale.

A. H. Evans, assistant manager Adelaide Factory and Wholesale, to assistant manager Melbourne Factory and Wholesale.

We trust that God will increase the ability of these brethren as they accept these heavier responsibilities.