TEMPERANCE SURGES FORWARD

IMPACT ON THE PUBLIC
AND ADVENTISTS

ERNEST H. J. STEED
Secretary, Temperance Department, Australasian Division

PRODUCTIVE INSTITUTE FOR THE PREVENTION
OF ALCOHOLISM

THE Institute of Scientific Studies is sponsored by the Australian National Committee for the Prevention of Alcoholism. This committee consists of sixty leading Australians—educators, medical personnel, social workers, business men, prominent women, temperance leaders, representatives of five different church organizations, sports champions, and members of parliament.

The Hon. G. F. R. Nicklin, Premier of Queensland, is honorary president; Senator Ian Wood, president; Dr. H. W. Fraser, a Sydney psychologist, vice-president; Richard Cleaver, M.H.R., treasurer, and I have the honour to be the secretary.

This committee operates as an autonomous body, with the one aim of fostering an educational programme toward the prevention of alcoholism.

The third Institute was held in Adelaide August 19-23, in co-operation with the Adult Education Department of the University in that city. More than 125 representatives from all states of Australia, New Zealand, and New Guinea took part in the lectures, discussion periods, panels, workshops, and banquet.

These various features aimed at putting the spotlight of science on alcohol and its effect upon society and the physical, mental, and spiritual life of man. Without doubt, this was the most productive Institute yet held, and we were fortunate to have as our leading lecturers, Dr. L. A. Senseman, a leading U.S.A. neuropsychiatrist, and Pastor J. V. Scully, associate secretary of the General Conference Temperance Department.

Government bodies showed acceptance of the Institute by sending welfare officers, and educational and medical personnel. Queensland and New Guinea each sent three, two came from Tasmania and others from South Australia. Apart from these students, others were Welfare officers, Youth and Temperance representatives, churchmen, medical personnel, Parliamentarians, and others interested in the prevention of alcoholism. Many Adventists contributed to the programme and participated as students. The majority of our Temperance leaders from the conferences were present, as well as union and local presidents.

The press, radio, and TV gave extensive coverage to the Institute and reported fairly the material presented.

The Educational Director was Dr. E. G. McDowell, who had just returned to Australia after being abroad for three months. His services and those of Pastor H. White, as treasurer, and Pastor K. Mead as assistant secretary, were most valuable.

Plans have been made for two-day Seminars for the Prevention of Alcoholism to be held in all capital cities of Australia in 1964, and also for the establishment of a re-
search programme in conjunction with a university.

We believe that the valuable scientific information presented by the authorities attending the Institute will support our continued efforts to highlight a better way of living and to effectively counteract the consumption of intoxicating liquor.

DIVISION TEMPERANCE LEADERS MEET

For the first time, a Temperance Secretaries’ Council for the division has been held other than in Wahroonga. The locale was Adelaide City church, with union and local conference Temperance leaders and presidents attending the two-day council, August 25-26.

We were pleased also to have present, Pastor E. J. Johansen, division treasurer, Pastor R. A. Vince, division youth leader and assistant Temperance secretary, and a number of island missionaries.

To highlight the council a church rally was held in Norwood Town Hall on the Sabbath afternoon, with over 600 present to hear the music provided by the Adelaide Advent Silver Band, interviews with Temperance leaders, and a discourse by Pastor J. V. Scully. We were most grateful for his counsel and stimulating messages.

The programme got under way on Sunday, with discussions, panels, talks, and devotionals.

Pastors Johanson and J. B. Keith, union president, challenged the group with the spiritual implications of our church responsibilities.

Topics covered were: How We Can Build A.T.S. Membership; Making Temperance a Public Issue; Action Units; Our Temperance Literature; The Five-Day Plan and the Tobacco Issue; How We Can Feature Temperance at Camp-meetings; Making the Most of Temperance Sabbath and Temperance Month in May; Temperance Exhibits at Shows; and Youth and Junior Temperance Education.

As each speaker contributed to the presentation, a clearer understanding of our responsibility and privilege was gained.

It was refreshing to notice the dedicated support being given by the union and local conference presidents to the Temperance leaders in their individual territories.

We believe this council will give our leaders strong hearts and wills to do and dare for God. As they uphold the way of purity and self-control we are certain there will be a rallying to these principles of temperance by all members of the Adventist Church, and a renewed outreach to the community.

NEWSREEL IN AUSTRALIA FEATURES "VERDICT AT 1.32"

To coincide with the third Institute of Scientific Studies for the Prevention of Alcoholism held at the University of Adelaide, South Australia, Pastor Ken Mead, local conference Temperance secretary, saw the possibility of a film screening for the city.

It on a previous occasion the newsreel manager had screened “Time Pulls the Trigger” with excellent results. So lighted with this outreach and the composition of the film programme.

We expect to receive a number of orders for this film following this screening and the promotion at the Institute.

We trust our church temperance leaders and pastors will recognize the public appreciation for this film and use it widely at Rotary Clubs, Shows, schools, and in public rallies.

**Mildura Mission Brings Joy and Accessions**

W. F. Wilson

Easter, 1963, saw the opening of the Sleight Evangelistic Mission in Sunraysia, Victoria, with two sessions in a large, modern hall in the city of Mildura on the Sunday, and several satellite meetings before and after in the surrounding district.

The opening in Mildura was one never to be forgotten. The large hall was comfortably filled, many of our own members being present, of course. We were captivated by the sight of coloured lighting, beautiful floral decorations, Sister E. Smith at our own new Hammond electric organ, Sister Sleight at the piano, and the forty-voice, blue-robed choir taking their position with silent precision. Then suddenly they burst into their theme song, "Up in the Glory Land!"

Even those of us who had listened to their practising and had come prepared for a splendid rendition were startled. Our musical director, Brother Arthur Pascoe (who is the headmaster of the church school) now appeared on stage, and lifting the song off his lips and a song in his step. As a great tide, pride and humility swept over us, and we were engulfed in the crescendo of divine love. Such is the result when humble, consecrated men and women dedicate their talents to be used and directed by the divine conductor.

We hear again the old, old story—old as time yet fresh as dew, and we wonder could there be any heart within range of the speaker’s voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with the speaker's voice who is not touched? We are aware that the Lord is with
tor's days and nights have been full and happy for a long time now. To assist him in visiting the large number of homes his team our loved Pastor and Mrs. D. Davies, fresh from two years of service on Pitcairn Island.

On August 25, thirty sincere souls, including a number of our own dear youngetly publicly confessed their Lord and Saviour in the sacred rite of baptism. The church was filled to capacity, the conference president, Pastor L. S. Rose, addressed the assembly in words appropriate to candidates and members alike, and Pastor Sleight's was the joy of officiating in the font. A similar ceremony is planned to take place in the Murray River in just a few weeks’ time.

The overseas prices for Sunraysia's dried fruits have slumped, causing some very real depression in the industry, but the Sunraysia Adventist churches are experiencing unprecedented spiritual prosperity. Our church school enrollment has doubled in the last six months, likewise our Pathfinder membership. The Bible Marking and baptismal classes, too, have gratifying numbers attending.

**Behind the Scenes**

Brother Pascoe was commissioned to organize and train church members, youth and children, to prepare the way for the preacher and to assist him in every way necessary during the mission. The entire force functioned with electronic timing and precision, to win the admiration of all who observed them in action. "Majestic!" "Unforgettable!" "Incredible!" were among the exclamations used so often to describe the reaction of the people.

We cannot but make special mention of the wives of our mission team who serve so smilingly when they could so easily complain of long hours, overwork, a seeming lack of appreciation and recognition, and even of neglect.

But perhaps our greatest inspiration came from our school children—even preschool children, for they, too, were enlisted in service. The Cherub Choir deserves special mention—no more than babes, some of them, but can they sing! "The Name of Jesus" sung by them as it was in such innocence, simplicity and trust, took on a new dimension, and tears came unashamedly to many eyes.

Can you wonder then that the Mildura and Dareton congregations will never be the same again? We humbly acknowledge the guidance of the Master behind and all the way through this mission programme. We are indeed grateful for the privilege of being workers together with film, and for that abiding joy which service brings.

Our ISLAND FIELD

**Frustrations and Favours**

**DAWN OEMCKE**

It was last January that we transferred from Paglum, up in the highlands, to Bautama, on the Papuan coast. I can still remember so well my first impressions of the school here. Pastor E. C. Lemke, our mission president, had kindly brought us out, and as we came up the driveway I saw many tall coconuts and much long grass. Then, as we alighted from the car I hastily added mosquitoes to the list. Never have I been to a place where there are quite so many of these stinging, biting creatures. No doubt if we went to the Sepik we would learn that it has far more.

We had already learned that the previous rice crop failed, and that there was a shortage of food. It is a familiar story these days. Every central school has the same problem. Christmas holidays is the time for much planting to be done, but it is also the time when the students go out to earn their school fees for the following year. The obvious answer is to employ the students at the school to do the necessary planting. That is where the catch is, because the school budget would be ruined for the year if we used it to pay labour. And so we found Bautama, with a few students trying to do an impossible task.

Bautama is larger than the usual central school, as far as the farmland is concerned. Part of our land is a mile away. The other section, which is very fertile, is about five or six miles distant. If you can imagine walking six miles on a very hot day, working at hoeing for two and a half hours, and then hiking back home again, you can start to understand the frustrating problem that besets us.

We have a tractor which is doing a grand work, but if we use it for transporting labour we find we are not getting the amount of ground turned over which is necessary in this place of seasons. I guess the answer is, if only we had a truck we could do such things that we cannot even dream of now.

Port Moresby is growing rapidly, and their need for such products as sweet potatoes, pumpkin, pineapples, and bananas is tremendous. With our coconut palms we could be making copra in quite large quantities. A truck could supply transport for the students in labour time, and would therefore save time which could be used in gardening. That in turn would allow more crops to be planted, which in their turn could be sold, and we feel certain that Bautama would start to look like a paying proposition. So much for the dream!

In the most frustrating situations God’s blessings shine through, as we found when our tractor—our precious tractor—went out of action. Some little thing went wrong during the flaying procedure, somehow a small but important nut came loose. Alas, the fact was not discovered until the next night, when it was too late to undo the damage! The tractor had been used for pumping water, and some rod had ruined the whole works. It would be so easy to blame this person and that, but it wouldn’t undo the damage, which somehow had to be repaired.

Pastor F. S. Behrens, Pastor Lemke, and my husband got busy taking the engine to pieces sufficiently to transport the engine itself into Moresby, where the sad answer was “a new engine.” The immediate cry is, Where is the money coming from? Somehow it comes into everything, doesn’t it? At this stage, Pastor Lemke really got onto the job, and before the day was out we had the promise from Sydney of a new engine on a boat the next day. The sad part was that some section of the mission budget was going to suffer greatly.

Within three weeks the tractor engine had arrived. That is wonderful when you think that most of the firms in town wait up to six months for their goods to be landed. We were so thankful for God’s blessing in this matter that we now feel completely overwhelmed with favours. In a place where the rain usually ceases completely about May, we are in August and still getting enough showers to keep the garden (and the long grass) in good condition.

To put the food supply situation into better shape we have changed from rice as the main crop to native foods. Although the students prefer the rice, they realize that the other foods are more sure, and it is with a certain amount of pride that they walk through flourishing gardens on their way to the cornfields.

In a place where carpenters are very scarce, we felt again the Lord’s hand over the school when Pastor Lemke announced that he had been able to find a national carpenter who appeared to be a real enthusiast. He certainly was. Bautama is an old established station, and while new buildings go up at new schools, the old buildings get older and more out of date.

With our carpenter’s help we have changed the interior of the school into bright, well-lighted classrooms. There are four of these, two being smaller than the others. Besides grades four, five, and six, we have a small class of preparatories, grades one and two. These are mainly teachers’ children. One of the classrooms has removable walls so that on Sabbath we can just squeeze all the student body and visitors into the double room for worship.

How wonderful is the Sabbath rest! To be able to sit down after worship on Friday evening and say with a luxurious sigh, “Lovely Sabbath is here again. Now we can rest.” It is something we will always carry with us.
A Firm Foothold in Less Accessible Areas

L. T. GREIVE
President, Western Highlands Mission, New Guinea

Up and Down to the Jimi Valley
Sometime during our furlough (during the last half of 1962), Pastor Martin Pascoe and Brother H. Rudd visited the Jimi Valley and established a mission station in an area known as Dika, a hard day's walk from Tabibuga, the Government Station and airstrip.

On August 6 this year, accompanied by Pastor Paul Iamu and Simeon just returned from our hospital in town. So much of interest happens from time that if one had the talent one could write a book with ease.

Firm Development at Kandep
On August 12 I flew from Mt. Hagen to rendezvous with Pastor L. H. Barnard at Kandep, from which place we flew on to Porgera, on the first tour of one of the less accessible areas for which the Coral Sea Union Mission Committee provided a special budget at the half-yearly meetings.

After a consultation, we called for our baby sitter, took our slings and makeshift ever-helpful lady teacher who acts as instructions what to do till we returned. After a consultation, we called for our baby sitter, took our slings and makeshift ever-helpful lady teacher who acts as instructions what to do till we returned.

So much of interest happens from time to time that if one had the talent one could write a book with ease.

* * *

The highlight of our visit was the baptism of nine new church members and the organization of the Porgera church of thirty-seven members—only a little more than twelve months since Brother Barnard first brought his small team there to preach Christ. This was possible only because of contact made with the Porgera people a considerable time before we were permitted to engage in mission operations in the valley. Two of the candidates were from the Paiala Valley to the west of Porgera, into which our advance guard has already gone and made a good beginning. When we arrived there were nine outstations serving Porgera and Paiala, and before we left, Brother Barnard had arranged for a tenth.

There are some other pockets of population to the west and north-west which have not been forgotten, and Brother Barnard threatens to hop over the range and be the first Seventh-day Adventist in Telefomin (Sepik District territory).

Reviewing the accomplishments of the last few years, one is impressed with the rapidity of the development of our mission through willingness to suffer hardship, efficient organization, and the abundant blessing of God. While there is much yet to be done, in terms of rugged terrain to be covered, we begin to see that it is the open hearts and doors, the final accomplishment of our divine commission may not be long delayed.
Algerian Children Die in Thousands

H. Pichot
President, North African Union Mission

The exodus of almost all Frenchmen from Algeria and the independence of Algeria have plunged that country into even greater misery. The French, who were the employers, have left, and the masses of workers suddenly find themselves unemployed at the moment when the newborn government is in no financial position to ward off such a calamity as is involving the whole country.

According to information received from the Algerian Government, sixty per cent of the population is struggling against terrible poverty. By distribution of clothes and food the police try to prevent violence among those who are afraid they will not receive help.

Actually, there are now more than 600,000 persons in Algeria who are completely dependent upon public charity; and the children, under-nourished and insufficiently clad, die by the thousands. We are thankful to God that North Africa was spared the extreme cold that repeatedly swept over Europe, and with the arrival of spring everyone is more cheerful.

The worst now is the fear of next winter, because, deprived of leadership and resources, the people have not been able to do the sowing at the right time. Therefore the harvest will be insufficient to feed the population. We pray that God will impress upon the minds of us all to think now of the coming dark days of the winter of 1963-1964.

Our mission, like other organizations, has distributed the many clothes generously collected by our brethren in North America and Europe and sent to Algeria, where they were received with much gratitude. Thus far we have received and distributed almost sixteen tons of clothing, comprising 109,414 garments, 1,528 coverlets, and 1,697 pairs of shoes. We are happy to learn that there are forty tons of clothes now en route to us, sent by our brethren.

We have bought soap, sugar, milk, macaroni, semolina, and other necessary items. With these food supplies we have been able to help about 4,000 persons. Several thousand dollars have been appropriated from the Disaster and Famine Relief Fund, to purchase food for the necessitous and suffering.—“Go,” September, 1963.

N.B: The date set for the Disaster and Famine Relief Fund offering in Australia and New Zealand is October 5. The aim for the Trans-Commonwealth Union is £2,185; and for the Trans-Tasman Union £3,175.

Give as you would if they were your own parents or children who are starving and dying of cold in many parts of the world.

Vietnam’s Superior Religious Broadcast

Pastor Le-Huu
Radio-TV Secretary and Radio Speaker

In May, along with Pastor Tilstra, our Mission president, and two fellow ministers, we made a tour through Vietnam, stoning in practically every city to investigate the possibilities of holding evangelistic efforts and to make a survey of our radio work.

At the historic and romantic old capital of Vietnam, the radio station manager received us very warmly. During our half-hour conversation, he complimented us on our programme as the “most up-to-date” of all their religious broadcasts. “Your presentation of your faith is logical, your argumentation persuasive, your music excellent, and your recording very good,” he commented. Then he went on, “The intellectual class of the imperial capital are very much interested in your broadcast.”

The Hue radio station is just over a hundred kilometers from the line of partition. The present Director is a devout Catholic. How encouraging is the thought that those behind the “bamboo curtain” have the chance of listening to the saving message of the everlasting gospel! And how comforting to our few believers up there who happen to hear our voice!

In Banmethoot Station. He related to me all the broadcasting time. He also gave a comment on our programme. “Yours is the best religious programme we have. It far excels others.” “But,” he added, “though I am not against you personally, I have been obliged to censor part of your sermons, or sometimes entirely, due to the instructions from my superiors. However, one thing I can assure you, that my intellectual listeners here like your programmes very much.”—“The Messenger,” May-June, 1963.

Fifty Years of Happy Service

Interviews with Brother Glenn Shelton by Pastors W. A. Higgs, Associate secretary, Publishing Department, General Conference, and Melvin Lyon, secretary Publishing Department, Iowa Conference, U.S.A.

Brother Glenn Shelton, now past the four-score mark, recounts his joy of more than fifty years of service as a literature-evangelist. He has sold books to judges, priests, Protestant ministers, doctors, lawyers, and housewives, including the wives of two governors.

How many souls has he won? Only eternity will tell the full story, but he knows of about 150.

How does he feel about his choice of life-work? Here is his testimony: “All too often we hear sad tales of it might have been. ‘If only we had taken up some other profession.’ ‘If only we had finished our education.’ ‘If only.’ ‘If only.’
"I have none of those regrets, for my goal has been to enter the kingdom, bringing others with me. No thrills of seeing whole families baptized as a result of your placing literature in their hands.

Will Durant, noted author, lecturer, and world traveller, whose book 'The Story of Philosophy' has sold more than two million copies and has been translated into twelve languages, recently spoke in Des Moines, Iowa. The title of his speech was 'The Ten Greatest Thinkers.' He began with Confucius and ended with Charles Darwin. At the end of his speech Mr. Durant made this statement: 'I would give everything I have, yes, many times everything I have, if only I could once again regain the simple faith and trust that I had as a child, and I don't know whether I can recommend to this audience that you read the great philosophers.' It seemed to me a sad commentary on a life-work.

What a different feeling I have about my life-work. I have not travelled to the far ends of the earth attempting to unravel the thought of ancient man, but hundreds of hours have been spent walking up and down streets, in hot weather and cold, in sunshine and rain, knocking on doors and offering the best news ever given to man. May I repeat for emphasis—that is how I live over again, I would without hesitation choose the colporteur ministry. For a lifetime of continual satisfaction, I sincerely recommend it. Would you know joy? Work for others. I choose to sit at the feet of Jesus and continue to learn and serve Christ as a literature-evangelist.

This beautiful testimony by one of God's indefatigable servants reminds us of the following quotation from the pen of inspiration:

"The humble, efficient worker who obediently responds to the call of God may be sure of receiving divine assistance. To feel so great and holy a responsibility is of itself an elevation to the character. It calls into action the highest mental qualities, and their continued exercise strengthens and purifies mind and heart. The influence upon one's own life, as well as upon the life of others, is incalculable.

"Careless spectators may not appreciate your work or see its importance. They may think it a losing business, a life of thankless toil. But I would without hesitation choose the colporteur ministry. For a lifetime of continual satisfaction, I sincerely recommend it. Would you know joy? Work for others. I choose to sit at the feet of Jesus and continue to learn and serve Christ as a literature-evangelist."

The Minor Prophets and the Historical Background

Throughout history, God in His wisdom has seen fit to convey messages to His people through "His servants the prophets." In the Old Testament, the term "prophet" has been used to refer to a group of men who could echo Micah's words, "But I truly am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." Micah 3:8.

The Hebrew canon refers to the writings of Job, Habakkuk, and Jeremiah—mainly historical in character—as "Former Prophets." It is customary to place the writings of the "Latter Prophets"—that is, those from Isaiah to Malachi—into two groups. Isaiah, Jeremiah, Ezekiel are called "Major Prophets," while the last twelve books of the Old Testament are called "Minor Prophets." Both groups delivered their messages to God's people, reminding them of God's providence in the past, rebuking for their sins, warning of coming judgment, and calling to repentance.

The writings of the minor prophets cover a period of some three and a half centuries from the 8th century B.C. to the close of the 5th century B.C. Much of their work is directed specifically to the two kingdoms of Israel and Judah both before and after their captivities. During this period, the political fortunes of the two Hebrew monarchies were closely bound up with Assyria and her imperial successors, Babylon and Persia. Indeed, the parallel between political and religious levels is too close to be purely fortuitous. God had promised His people that He would raise them to a level of political predominance among the nations. Through Moses He stated "And the Lord will make thee a head, and not the tail; and thou shalt be above only, and thou shalt not be beneath." This promise was conditional upon their fulfilling the Lord's desire that they should "hearken unto the commandments of the Lord thy God . . . to observe and to do them." Deut. 28:13.

That Israel failed to achieve this high goal is patently clear from history. God, however, did not cease in His efforts to effect a reformation, and it was the work of the minor prophets to bring God's messages to His wayward people. In the 6th century B.C., Jonah, Amos, Hosea, and Micah united with Isaiah to warn the Northern Kingdom of impending disaster at the hand of the Assyrian power should reformation of spiritual life not result. The 7th century saw a similar warning delivered to the kingdom of Judah by Nahum, Habakkuk, and Zephaniah who unite with Jeremiah. These two groups are often referred to as "pre-exilic" prophets. After the captivity came a group, known as "post exilic," comprising Haggai and Zechariah, who encouraged the rebuilding of the temple, and Malachi, who urged a rejuvenation of spiritual life.

From 1300 B.C. to about 850 B.C., the region of Western Asia was marked by considerable political confusion during which no state emerged strong enough to dominate. The political influence of the Egyptians had waned and there had arisen no substitute contender for imperial power in Syria and Palestine. Political chaos, however, furnished the opportunity for smaller nations to consolidate their position. It was during this time that the Hebrews experienced an era of economic and political prosperity. Under the leadership of Samuel firstly, then of Saul (1050-1011 B.C.) and David (1011-971 B.C.), successful revolts removed the control of the Philistines and by the early 10th century B.C. the northern and southern tribes had been welded into a more powerful political unit. The strong Hebrew kingdom advanced in the domain of learning, and an array of cultural activities under Solomon (971-935 B.C.) and extended from the gulf of Aqabah in the south to the Lebanon mountains and Mt. Hermon in the north, and from the Mediterranean coast to the Syrian desert in the east. During Solomon's reign, the combination of harsh administrative policies, financial oppression,
and the extravagance of a luxurious court produced extensive unrest amongst both Hebrew and subject peoples. Immediately following Solomon's death, internal political unity was shattered with the formation of two kingdoms in north and south (under Jeroboam and Rehoboam respectively), the lands east of the Jordan becoming independent.

It was from the eastern reaches of the fertile crescent that a major power arose which was to put an end to the relatively favourable political climate in Palestine and Syria. In the three to four centuries during which the minor prophets were active, the land of Palestine with its Hebrew inhabitants was subjected to invasions from the rising powers of Assyria, Babylon, and Persia, each of which drew some or all of the area into its respective imperial net.

The expansionist activities of Assyria first concerned the Hebrew kingdoms. The latter part of the 10th century B.C., especially with the accession of a succession of dynamic Assyrian rulers each obsessed with the annexation complex which involved the powerful Aramaean state of Syria centred at Damascus, and adjacent territories. However, the Assyrian power was insufficient to overcome the combined forces of Syria and the northern kingdom of Israel, and for a period of about eighty years (824-746 B.C.) during which Assyria's rise was checked by a succession of weak rulers, Israel and Syria were able to enjoy an Indian summer of considerable political and economic development.

In the closing decades of the 8th century B.C., a rejuvenated Assyrian power under Tiglath-Pileser III (745-727 B.C.) and his successors commenced an aggressive policy designed to help Assyria regain her position of dominance in the Near East. Both Syria and the northern part of Israel lost their independence, becoming provinces of Assyria. It was only a matter of time before the southern portion of the northern kingdom was overrun, this time by Shalmaneser V (722 B.C.), whose forces defeated a revolutionary coalition of Syria and Israel. This defeat was followed by the familiar Assyrian policy of deportation in which large numbers of conquered peoples were forcibly removed from their lands and resettled in other parts of the empire. This policy was inaugurated for the express purpose of diminishing the prospect of national revival and a further revolt against the Assyrian power. It was to be in these circumstances that Shalmaneser's successor, Sargon II (722-705 B.C.) removed over 27,000 inhabitants of Israel in what was known as the Assyrian captivity. The narrative of this deportation, which has survived to us in the prophetic books of Isaiah, Amos, Hosea, and Zephaniah, in conjunction with Jeremiah, endeavoured to initiate a religious reformation which would avert the prophets' dire predictions.

Some success was achieved during the reigns of Hezekiah (when the invasion of Sennacherib was thwarted) and Josiah, but a reaction had set in which was too strong to check.

Almost a century and a half later, the tragic history was repeated. Assyrian domination had been shattered during the last quarter of the seventh century, and the Babylonian armies under Nebuchadnezzar II (605-562 B.C.) completely destroyed the southern kingdom of Judah and carried the bulk of the inhabitants captive to Babylon. Thus the captivity of the northern kingdom, Judah, which had been of mixed religious character, learning little, if anything, from the experience of their brethren. The majority of kings during this period were of the calibre of Manasseh, who made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen (2 Chron. 33:19). The prophecy of Micah, warning both Israel and Judah "who hate the good and love the evil" (Micah 3:1), succeeding prophets such as Nahum, Habakkuk, and Zephaniah, in conjunction with Jeremiah, endeavoured to initiate a religious reformation which would avert the prophets' dire predictions.

With the destruction of Jerusalem and the capture of the temple to the coming of Nehemiah as governor in 444 B.C., revealed that these confident expectations had not been realized. The declension of religious and moral values was particularly marked at this time, and the new governor was faced with most serious problems. It was during the first two periods of the judgment under Nehemiah's rule that Malachi carried out his ministry in which he denounced the sins of neglect and indifference, and issued a direct call from the Lord to repent. "Return unto Me, and I will return unto you, saith the Lord of hosts," Mal. 3:7.

With the work of Malachi, the prophetic line of the Old Testament ceases. The prophecy, which had been anticipated by the exiles, who had faithfully delivered their messages of warning, exhortation, encouragement, and promise, and the history of the Jewish nation provides a meaningful commentary. The inspired pen points out that "through messages such as those borne by Malachi, the last of the Old Testament prophets, as the people throuhout the exiled nation were led back to God, the Israelites finally learned the lesson that true prosperity depends upon obedience to the law of God." ("Prophecies and Kings," page 708.) This was the whole aim and purpose of the work of the minor prophets sent by God in times of great spiritual as well as political need. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.
South New South Wales

Mayor Expresses Thanks for Tremendous Service

"WONDERFUL COMMUNITY EFFORT," read the large headlines of a report in the "Dubbo Liberal" of August 12, concerning the opening of the new Youth and Welfare Centre at Dubbo in the Central West of New South Wales.

The article carried two pictures and covered over eighty column inches of space. Two other pictures and articles in the same paper on other days plus an article and picture in the Dubbo Despatch brought the total column inches to approximately 180.

This was well deserved publicity for the members of the Dubbo church. It has gone a long way toward breaking down prejudice and emphasizes the superiority of the Christian way of life.

Envisioned in principle several years ago, the ultimate fruition of this ambitious plan under the competent leadership of Pastor K. Bullock, is even more attractive and useful than any of our early mental pictures. The members are still happily amazed at the way in which the money and labour was contributed.

Built in twelve months for an actual cost of £8,000, the building and fittings are valued at more than £12,000. Under the experienced and watchful eye of Brother C. Pearsall, who enjoys the reputation of being one of Dubbo's most particular building contractors, the structure was erected of solid brick and matches the attractive church, right on the corner of Sterling Street and the main highway.

Covering an area of 2,400 square feet, the ground plan is simple but efficient. From the open but well protected front porch one can enter either the attractive waiting-room and library on the left or a short halfway which leads into the large main hall. A beautifully fitted work and store room is located on the right of the hallway. This has over thirty feet of floor-to-ceiling cupboard space plus twenty feet of window-height cupboards with a laminex top, which serves as a work bench. Ample power points for sewing machines and many drawers make this an ideal set-up to simplify and encourage work. A neat reception room complete with desk and filing system situated between the waiting-room and the hallway, completes the front portion of the building.

The main hall, approximately six feet by forty-five feet, is very attractive with its pastel painting and flush-fitting fluorescent lighting. Here ample room for the activities of each church department, young people socials, films, concerts, Sabbath school guest speakers, and instruction classes. Seating is of the modern stack-a-by style in blue trim.

Opening on to the other side of the main hall is the ultra-modern kitchen described by one newspaper report as a "housewife's dream." Over twenty feet in length, it has two large sliding doors of bench height to give full observation of cooking demonstrations. The bench is laminex topped and extends round three sides of the kitchen. Cupboards and drawers are fitted under the whole length of the benches. A gleaming double stainless steel sink supplied with a hot water service makes the "messy" work of cooking demonstrations easy to handle. A new refrigerator and an electric stove, both supplied at about half-price by local firms, plus a linoleum floor complete this "dream" kitchen.

Toilet and shower blocks with hot and cold water for both ladies and gents occupies the left-hand corner of the building, and a store-room for stage and other equipment is in the right-hand corner. After inspecting the whole set-up one cannot think of anything that has been missed or that could be added.

An attractive sign at the entrance declares this as a "Health and Welfare Centre sponsored by the Seventh-day Adventist Church," and states the times of attendance.

The energetic and enthusiastic band of Welfare workers is well organized and really functions. The report of their aid to a burnt-out family appeared in a recent "Record," and added to the publicity of the opening.

Hospital visitation, sympathy cards to
The bereaved, participation in other community and welfare projects has gained the confidence of the local residents. This, plus the extensive use of the W2 cards in connection with the recently introduced "Block Plan" of regular visitation, will ensure ample supply of clothing for local and Island needs.

The opening programme was well planned and went off without a hitch. Visiting personnel included Pastor J. J. Keith (Trans-Commonwealth Union Conference president), Pastor J. Rampton (Division Home Mission and Sabbath School secretary), Pastor A. A. Raye (conference president), and Brother R. Stratford (conference secretary). The Mayor of Dubbo, Alderman L. H. Ford, and Mrs. Ford gladly accepted the invitation to attend.

The perfect weather plus the presence of the local band, which played for thirty minutes prior to the opening, and of course the bright green Welfare uniform worn by about twenty of the Secretary, Tells How—

Albury Project "Humane" and "Noble"

April 30 was a high day in Albury, for this day saw the fruit of many hours of planning and work by the local members. The Health and Welfare Centre was opened at last.

The presence of Pastor C. E. Guenther from the General Conference and Pastor H. C. Barritt from the Trans-Commonwealth Union Home Missionary Department was opportune.

The day's programme began with a meeting of delegates from the Dorcas Societies comprising the Central Federation. This was really a miniature Federation meeting, and reports were presented by delegates from Wagga, The Rock, Temora, Ungarie, Cootamundra, Griffith, and Tumut. Pastors Guenther and Barritt expressed their appreciation of the work being done by these various societies. They also assisted in clarifying some points raised at question time.

A beautifully prepared luncheon was held in the church hall. Representatives from other local charitable organizations were present and enjoyed the friendly atmosphere of the occasion. After lunch all were seated in the church to hear the various speakers.

The pastor of the local church, Pastor W. Taylor, welcomed those present, including the Mayor of Albury, Alderman C. E. Bunton, and Mrs. Bunton, Pastor C. E. Guenther, Pastor H. C. Barritt, Pastor E. A. Raye (conference president), Brother R. Stratford (conference secretary), Pastor R. A. Millsom (conference Home Missionary secretary) and delegates from the member societies of the Central Federation.

Pastor Barritt presented the aims and purposes of the church's Health and Welfare Service.
“Our objective,” he said, “is to help people to help themselves, making them independent and happy.” In addition to material aid we wish to offer friendship, encouragement, and hope for the future.”

The dedication address was given by Pastor C. E. Guenther, who is an Associate Welfare Director of our world field. He paid tribute to the part that women play in the welfare work of the church. He also appreciated the sacrifice of time and money made by the local members to make the centre possible.

In his mayoral address Alderman Bunton said, “This project is humane in origin, noble in thought, Christian in outlook, and provides the church with a unique opportunity to do service in this way.”

In thanking the church on behalf of the city of Albury he said, “It is good to know that people in need will be treated as fellow members of society and as not as social outcasts. Albury is fortunate in having a centre of this description in the city.”

After the prayer of dedication by Pastor Reye the centre was thrown open for inspection by the public. Although limited in size, the plan of the centre utilizes every inch of space. Because the porch in front of the church is large it is possible by screening off the actual church entrance, to make this an attractive waiting-room. A small but well-equipped reception room opening off this space gives an atmosphere of privacy and confidence. Steps lead from this reception room up to the main welfare area. Here is room for up to seventy people to be seated. Bright floor covering, ample cupboard space, a changing room, and drop-down work tables along the whole length of the room plus a sink and a gas stove, make this room attractive and efficiently versatile. Outside this room at the base of the tower is more room for storage.

Only those who took part in the fitting up of this centre know of the sacrifices and many hours of voluntary labour necessary to bring it to such a successful conclusion.

We are confident that the work commenced here will grow to a mighty witness of the love of God which is reaching out to needy souls through the hearts of those who follow in the footsteps of the Biblical Dorcas.

Vacation Bible School at Bega

Pretty Bega in the far South Coast of New South Wales was the scene of much activity recently as a group of enthusiastic members prepared for their first Vacation Bible School.

Under the experienced eye of Pastor J. Cormack, who practically pioneered the V.B.S. work in Tasmania, plans for handling an estimated attendance of sixty children between the ages of seven and fourteen went ahead.

After surveying the possibilities, it looked at though more help would be needed, so the word was passed around at Wagga, head office church, and several willing volunteers were quickly lined up for the exciting experience.

Three visitors from Sydney, Sister Norma Hunt and Brother and Sister Clarke, plus a special visitor from Melbourne in the person of Pastor L. C. Coombe, were very welcome additions to our staff. No one seemed to doubt that all these staff would be required. Hopes were high, and despite some difficulties including a “broadside” from one local clergyman and the ever-present rain, all looked forward to the opening hour. Programmes had been reviewed and equipment checked, hobby classes sorted out, stories brushed up, and lessons were well in hand. What if only a handful turned up? Prayerfully we recalled the expressions of appreciation from parents, as we had visited practically every home on the Sunday, and we were not disappointed. By 8.45 a.m. a group of children had begun to gather at the door of the attractive hall right in the main street. We were called together for earnest prayer that God would help us to sow some seeds into the minds of these youth that would spring forth, if not right now, then later on in life when the problems and frustrations which all meet pressed on them.

Sharp at 9 a.m. the doors were opened and a seething, pushing mass of lively humanity kept six of us busy recording names, addresses, school grades, and religion.

“How old are you, Jimmie?” “Eight, Mister, and me little bruvver here is five.” Could we send “little bruvver” home? A quick look over the line showed that there were other brothers and sisters not in the age group which we had invited — so a hasty decision to form a “kinders” class was made and the line moved on.

Comparing notes later on we found that quite a number of children in this town of “tourists and timber” obviously had no vital connection with any church or Sunday school.

As this first morning’s programme progressed we found out the value of trained teachers not only in presenting lessons but also in maintaining interest and discipline. Brother Ed Butler, a teacher in the local State High School, and Brother Ian Matthias, teacher of our own local church school, were right with us all the way.

Songs, stories, prayer, lesson, games, and craftwork followed each other in quick succession, and the morning had gone before we realized it. When the last child had gone and peace reigned again in the hall the instructors gathered together for a review of the programme, and thankful prayer to God for the obvious success of the opening.

The rain never let up for the whole week, but the attendance kept increasing. “Can you take a few more boys in your model aeroplane class?” I was asked. “Yes,” I replied, “if I can get more balsa wood and glue.” A glance across the room at Sister Butler and her assistants on the Shell hobbies showed that they, too, had received an influx. Pop sticks and glue seemed to literally cover the long trestle as three or four ladies were trying to help several pairs of stuck up hands at once.

“How are we going to handle all these glass paintings?” another group of ladies asked me. Their table looked like an assembly line in a picture framing factory. The enrolment had mounted to seventy-six.

“When can we have some practice for the Saturday night concert?” demanded Brother Haworth. Were we so near to the end of the week? Well, we will just have to clip a bit off the games period. And so all too soon the week came to a close.

Excitement ran high as little fingers desperately tried to finish craft work
and teachers endeavoured to get their groups into order for the “big night.”

The rain poured down on the concert night, but children leading proud parents poured into the hall, and more chairs had to be set up. What a night! But what a thrilling satisfaction to know that much gospel seed had been sown in hearts young and old.

The night meetings taken by Pastor Coombe, and his assistants had helped us all to see a little more clearly through the darkened glass of this world’s false ideas and cravings to the bright day when Jesus will come and we will look with joy upon the faces of some who are entering through the pearly gates because of such humble efforts as Vacation Bible Schools.

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**Witnessing in the Shoalhaven Shire**

ROY W. GALE

To many “Record” readers, names like Kangaroo Valley and Ulladulla conjure up visions of beautiful mountain scenery and an Italian fishing community. To the members of the Nowra company of Seventh-day Adventists, these areas represent potential fields of missionary endeavour.

In the whole of the vast area covered by the Shoalhaven Shire, along the south coast of New South Wales, there is only a very small number of Adventist families, and these are scattered in the Nowra and Ulladulla localities. We have no organized church, but the members meet at Ulladulla and Falls Creek in an organized Sabbath school. Sabbath services are held regularly, and now young people’s meetings are planned for the coming year.

But first let us take a backward glance at the Nowra Sabbath school, aided by the records of our careful church clerk, Sister Warren. The company began in 1940, with the Broadfoot, Laredo, Warren, Charlton. Since his retirement from the Ulladulla group organized church, but the members meet at the Nowra Sabbath school, aided by Pastor Brandstater, Clark, Rampton, Baeham, Dever, Crabtree, Logue, and Brother Charlton. Since his retirement from the active ministry, Pastor M. Grolimund has accepted responsibility for the spiritual leadership of our company.

The company has met in various places—private homes, the Nowra R.S.L. hall, the Bomaderry Union church, and now in the Methodist church at Falls Creek. We look forward to the time when we are a fully organized church group with our own house of worship.

Even though a permanent building has been lacking, three baptisms have been held, one of these in the peaceful waters of Parma Creek near the home of Miss N. Grolimund. Here, four young people from Ulladulla showed their rejection of the world and their acceptance of Jesus as their personal Saviour by burying the old man of self and laying bare the way to the Paradise of God.

Success

"Which road to success?" I asked the guide. "Who stood at the fork where my path diverged?"

"Sir, how will you travel—walk or ride?"

"He waited, but no decision urged."

Within a moment I heard one say, "Ride over the plains on the paved highway."

It leads to the gilded halls of fame,
Where even the children write your name. 

There are social pleasures, wealth, and ease,
With glorious freedom to live as you please.

And the world will crown you a noble son
When its riches and honour and praise you’ve won!"

"But what of the end of the road," asked I, "When my strength is spent, and I come to die?"

The voice was silent; the tempter fled,
For the world means nought to the silent dead.

Then I heard a voice from the realms above—
Sweet, appealing, and full of love.

"Take the mountain trail. Though the way seem hard
It leads to the Paradise of God."

You will meet with heartache, toil, and tears,
As you trudge along through the weary years.

But the journey’s end will compensate
A thousandfold when you reach the gate!

And the guide at the fork appeared surprised
As my steps toward the mountain turned.

"You have chosen the path to success," said he,
"Though by the few discerned!"

—Review and Herald.

Shedding Warmth in Cold Oberon

MRS. L. JOHNSTON

People who visit Oberon in winter often find it blanketed in snow or swept by rain and sleet. Situated about 3,500 feet above sea level, its winters are severe.

"A fellow feeling makes us wondrous kind." Could this be the reason why the Oberon Dorcas Society is so active? Under the capable leadership of Sister Jean Fitzpatrick and a few willing helpers, a really worthwhile work is being done.

Oberon, with its expanding industries and growing population, also has a growing need. "The poor, we are told, will always be with us, and we might add, the sick, the lonely, the sad, and the neglected.

Fortnightly, the local hospital is visited by one or more of the church ladies (mostly wearing uniforms as recommended by this denomination.) And by the way, these uniforms have aroused favourable comment from both townpeople and patients. Patients are happy to receive leaflets and small food parcels at the hands of these ladies as they pause beside each bed for a friendly chat.

In an effort to further assist the hospital, a cake stall was held which resulted in a cheque for £32 being handed to that institution.

A drive for used clothing brought a very pleasing response following a request for help from the South Pacific Islands. Piles of clothing had to be sorted and mended. Some articles had to be dry cleaned. This service was rendered free by our local dry cleaner, Mr. Dandridge, a non-Adventist. Seven bags tightly packed were soon on their way in answer to the call of the islands. Included in the bags were thirty-four pairs of shorts and three wool rugs. Rags were sold to various firms, mill, garage, and Council, bringing in £34. This money helped to pay freight and swell the Dorcas fund.

Next came a call for help from another centre. Two families were in necessitous circumstances, and sixty garments were supplied.

Came an invitation, "Would the Seventh-day Adventist ladies care to assist at a stall for spastics?" They were happy to do so, and supplied really delicious cooking, which was of great assistance.

Material is now being purchased with the idea of making garments for forwarding to the islands in the near future.

True, the weather at Oberon is often bleak and cold, but a warm-hearted and enthusiastic Dorcas leader has found a way to dispel the cold and damp and make the sun shine in the hearts and lives of others.
Go West for Inspiration

After consultation with our conference president in South New South Wales, we hooked on the caravan and drove nearly 200 miles to the west of Condobolin. Our objective was to give some finishing studies to a family comprising a widowed mother and her eight sons and daughters.

They own a property of 17,000 acres and two other properties of 9,000 and 7,000 acres, making 33,000 acres in all. Upon these properties they run 6,500 sheep and have sown 2,000 acres of wheat. Also, kangaroos abound there.

The mother, in her early years, was in the Adventist Church, having been instructed by Brother J. A. Lawson, only brother of Pastor T. C. Lawson. Later, she drifted from the faith, but for some years past has been struggling to return.

After taking the Sabbath service at Condobolin, we drove the forty-five miles to the homestead. Each night while we were there, the family, with their neighbours, came regularly to the studies held in their drawing-room. Other good interests were also aroused.

On Sabbath, August 31, the mother and the eldest son of the family were baptized by Pastor Logue in the Parkes church. Pastor Logue is well liked and giving very good service in the district.

Pastor Frank Basham introduced the Advent Message in and around Condobolin many years ago. He gained his first convictions in this way: While visiting, Brother Basham met a farmer who was too worried over his own problem to pay much attention to the minister. He remarked that he did not know where to get a man to stock his hay.

Next morning when the farmer went out to resume his work he saw a car shining in the sun across in his hay paddock. He hurried there, and to his great astonishment and joy he found Pastor Basham and another Adventist young man stocking his hay. They had been there since daylight and had stocked five acres! That was good gospel to that farmer who, today, with his wife, a son and daughter-in-law, is walking in the way of all God's commandments.

The membership there has fluctuated through the years, but now the situation looks more promising. Condobolin is a town of 3,000 people approximately 300 miles west of Sydney.

Following the service at Parkes we drove north to Dubbo, a distance of seventy-four miles, to speak at a combined young people's meeting. The church was filled.

How inspiring is church growth around Dubbo, this developing town with a population of 16,000! Well do I remember my first visit, six years ago! It was made to attend a baptism conducted by Pastor T. R. Kent in the Macquarie River, when nine candidates arose to walk in newness of life. There was no house of worship then, only a hall in which to meet. Now there are three churches—at Dubbo, Narramine, and Dunedoo.

Pastor T. Brash was the first Adventist minister in Dubbo, and he it was who added the Roberts family to the church roll. Since then, under the ministry of Pastors Kent and R. Brown, followed by Pastors E. House, R. Millson, K. Bullock, and the Cooke Mission, the membership and influence of the remnant church has grown to inspiring proportions. Besides the three churches, Dubbo has a large youth and welfare centre, probably the best in Australasia.

The Silent Seed Fruited in Solitude

We never know just how far and wide are the results of our efforts for Christ. The following story proves this statement true.

Pastor Brash never knew that a man sat in one of his meetings at Dubbo who was convinced and convicted by the truth. This man picked up one of our denominational books and went away to his home eighty miles north of Bourke, on the Ledbeater River. There he read himself into "the faith once delivered to the saints." Large sums of money began coming in from this gentleman to the office in Wagga. He was not a member, and no one knew him.

But once when Pastor House and I were inquiring at Bourke we visited him. Arriving at his home about dusk, we were made very welcome. We studied with our host that night. Yes, he knew a great deal about our teachings—the Ten Commandments, the second coming of Jesus, the Spirit of Prophecy, the state of the dead, and baptism by immersion. Did he know anything about health reform? Oh, yes, he knew. He did not eat meat except on occasions when the dogs pulled down a wild pig. He would then hang up a lamb and eat occasionally. I looked at Pastor House, and our friend saw me. "Is it wrong to eat pig?" he asked. He never ate it again.

We asked our brother if he were ever lonely away out there by himself. "Never," he assured us as he pointed upwards. What a gem and what an inspiration was that new-found brother! Of course we gave him the right hand of fellowship.

And Pastor Brash knew not that this dear soul, who was walking so closely with his Master 500 miles west of Sydney, was directed to Christ by him.

There are many towns in the far west not yet evangelised. Surely young farmers and others training as evangelists at the Australasian Missionary College, Cooranbong, will want to serve in outback farming districts. It would be natural for them to give their service to agriculturists who would count "a friend in need . . . a friend indeed." Kindly actions kindle warmth and friendship. That is how many can be won to Christ and his message for these days. To be all things to all men was Paul's slogan. Many of God's dear children are away in the vast farming and grazing areas of Australia, waiting for the eleventh hour call. Surely we can truthfully say to our evangelists, "Go West for inspiration."

A History of Flesh Eating

(The author, 1857-1927, was a prosperous Denver lawyer who read himself into the Adventist faith. Leaving law for the ministry, he taught Bible at Healdsburg College in California for twenty-seven years, followed by twenty years as professor of Bible at the College of Medical Evangelists.)

Flesh eating necessitates death, for it cannot be practised without it. Death exists because of sin. Sin is not a part of God's original plan, neither is death nor flesh eating; for all three exist as a direct result of departing from that plan.

This is clearly shown in God's Edenic arrangement where the mineral kingdom was to support the vegetable, and that in turn was to sustain the life of the animal kingdom. There was no sin, no death, no flesh eating; but life was a gift from God and was to be supported without the loss of life to any conscious creature. Man's diet was fruits, grains, and nuts, while the beasts and other creatures were to feed upon the green herbs.

God not only imparted to the vegetable kingdom the power to sustain the life of man, but to the tree of life He gave this life-sustaining property to such an extent that as long as man had access to its fruit, even sinning could not cause his death.

When man did sin, God shut him away from the tree of life, thus limiting the life-sustaining power of his diet so that the ravages of sin would at length prevail; thus man became a dying creature. It surely is mercy to put an end to a life which only contributes to its own and others' misery; for many a man lives 70 years or less, by his own sin, brings himself to a place where he really desires to die. And what wretchedness would inevitably follow if there were no death for him.

Under this arrangement, for ten generations, or until the flood, the lives of the patriarchy averaged over 900 years. We are told that a factor contributing to their longevity was the fact that Adam had eaten of the tree of life, and its effect was not lost for generations. If this were the only contributing cause, then Adam's life should have been longer than the life of any of his descendants; and the life of each succeeding generation would have been shortened with some degree of regularity. But Jared lived 32 years longer...
Their desire to eat flesh defeated the demonstration of the benefits of a vegetarian diet to one who forsakes flesh. But they did demonstrate the folly of flesh eating; for we read that all these things happened unto them for examples, and they are written for our admonition, upon whom the ends of the world are come. “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.”

Thus we see that the experience of the children of Israel is to be a lesson for God’s people in the end of the world. God was trying to lead that people back to His original plan. In like manner He is trying to lead us and He has told us so. “Again and again I have been shown that God is trying to lead us back, step by step, to His original design—that man should subsist upon the natural products of the earth. . . . Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet.”

Do You Qualify for the L.T.G. Degree?

(A morning worship talk given at the division office on August 20, by BROTHER J. W. PEEKE, of the General Conference Insurance Service.)

I have chosen as the basis for my talk, 1 Cor. 13: 4-7, Moffatt’s Translation: “Love is patient, very kind. Love is not jealous; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is grieved by evil, always slow to expose, always eager to believe the best, always hopeful, always patient.”

A few years ago, in General Conference worship, someone asked the question, “If the golden rule is so simple, why is it sometimes so difficult to get along with the brethren?”

I thought about this a long time, and did some personal research to find the answer. I came to the conclusion that we sometimes do not get along with others because of a lack of patience, kindness, generosity, humility, courtesy, and in general, because of a lack of Christian maturity, as a result of our lack of understanding of the other person’s problems. You will recall that Peter Marshall was chaplain of the United States Senate for some time before his death. In one of his prayers in the Senate he expressed this thought: “Oh, Lord, we are beginning to realize that the sum total of the things that are wrong with us as a nation is the sum total of the things that are wrong with us as individuals.”

If we would paraphrase this prayer for our benefit, it could read, “Oh, Lord, we are beginning to realize that the sum total of the things that are wrong with the denomination is the sum total of the things that are wrong with us as individuals.”

Thus, if we have a desire to improve the denomination, an institution, or a church, we should first improve ourselves. A few years ago, while business manager and treasurer of the Washington Missionary College, I attended some courses in college management at the University of Omaha, Nebraska. I was greatly impressed by what was said by an elderly guest instructor. This gentleman was the controller of the University of Illinois, and had years of experience to support his counsel.

As he spoke to the college presidents and business managers in attendance, he emphasized the concept of a total programme of operation. He said some college administrators had made the mistake of putting the academic staff on a pedestal while down-grading the non-academic staff. In the speaker’s opinion this was a mistake, because both groups are vitally essential in the total operation of an educational institution. This instructor said the degree of importance of one group over the other was hard to define.

To illustrate his point, he told of an arrangement his college made with the local painters’ union. The college maintenance personnel were non-union, so they worked out a peaceable settlement with the union that they would paint all walls and the union painters would paint all ceilings. This was a very satisfactory arrangement, and there was no difficulty until one day the college decided to paint the interior of a quonset hut. Then the two groups got into an argument on the question of where the walls ended and the ceiling began? Thus the speaker expressed his opinion that it would be foolish to try to emphasize the importance of one group of employees over another.

Another piece of advice that impressed me greatly was given by this same instructor just before the termination of the course. In addressing the group, he suggested, “When you go back to your respective organizations, be sure to make yourselves a part of the answer to the problem instead of making yourselves a part of the problem.”

The thought came to me that probably no administrator in the audience ever thought of himself as being a part of a problem. My observation led me to believe that most administrators always
think they are part of the answer to the problem. But if we are honest with ourselves we might have to admit that on occasions we are part of the problem.

I once heard a statement made to this effect: “Power corrupts, absolute power corrupts absolutely.” In checking this quotation I found it had been quoted incorrectly. It really reads: “Power tends to corrupt, and absolute power tends to corrupt absolutely.” Personally, I feel that any administrator in our denomination should do all in his power to be humble and sincere and never become corrupt; but to strive to become a true labourer “together with God.”

I have heard this expression, “labourers together with God,” used on many occasions, but did not fully understand it until I consulted the Spirit of Prophecy, and then I found a statement that was really challenging because it set forth the prerequisites for becoming a labourer together with God. In fact, I have taken the liberty of calling this the L.T.G. degree.

As you know, you may fulfill certain specifications and obtain a Ph.D., F.R.C.S., M.Sc., or A.Mus.A.; and it is only after you have fulfilled the specifications that you are entitled to the degree. In my opinion it is the same with the L.T.G.—Labourers Together With God degree. In “Christ’s Object Lessons,” page 402, Sister E. G. White specifically set forth the essentials for obtaining an L.T.G. degree. The quotation starts with the word “only,” and this word is repeated for emphasis. This is the statement: “Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life—it is only then that Christ is abiding in the soul, and we are recognized as labourers together with God.”

Did you notice the important points?

1. Only when selfishness is dead;
2. when strife for supremacy is banished;
3. when gratitude fills the heart, and
4. love makes fragrant life. When we apply these stipulations to our lives we feel inadequate.

A few years ago I was asked to talk to a body of high-school students. Naturally, I was interested in promoting the concept of total Christian maturity. I used the texts of 1 Cor. 13: 4-7 from Moffatt’s translation. This, in my opinion, is an analysis that each one of us can make in our lives, to see how close we as individuals approach to Christian maturity. As you know, Moffatt uses the word “love,” and in each place where this word is used we may correctly insert the name of Jesus.

The important thing is whether or not our name would fit there. In the following quotation I would like you to read your name where the word “love” has been omitted:

**Does Your Name Fit?**

“............. is very patient, very kind
............. knows no jealousy;
............. make no parade, gives [himself/herself]
............. no airs, is never rude, never selfish, never irritated, never resentful; 
............. is never glad when others go wrong;
............. is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient.” 1 Cor. 13: 4-7.

**The Divine Personages Who Make Heaven Desirable**

*PRESTON SMITH*

In this world of trouble, sadness, and sin the believer may have a foretaste of heaven’s peace, joy, and security.

Heaven is thought of as a most desirable place because of its perfection, beauty, and permanence. But it is the Persons in heaven—the Father, Son, and Holy Spirit—who make heaven desirable. If it were not for the Godhead, there would be no heaven. Just as our earthly homes centre in our parents, so heaven centres in the divine Trinity—those who love and care for us.

Eternal fellowship with the Father and Son is the deepest desire of every child of God. More than longing for life in a place of perfection, happiness, and beauty, the Christian is motivated in his preparation for heaven by a deep desire to enjoy the companionship of God for ever. This intense yearning was expressed by John the revelator when in response to the declaration of Jesus, “Surely I come quickly,” he prayed, “Even so, come, Lord Jesus” (Rev. 22:20).

John 14:2. 3. This means constant, eternal fellowship with Jesus.

The Apostle Paul with prophetic eye looked into the future and saw the return of Christ. He saw the ushering in of this unending union of the believer with his Lord as expressed in his prayer: “The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (Thess. 4:16, 17).

John, the seer of Patmos, continued the glorious scene and pictured the first thousand years following Christ’s return. In vision he beheld the redeemed engaged in a work of judgment, and he added, “They lived and reigned with Christ a thousand years” (Rev. 20:4). At last the prayer of Jesus on that dark, discouraging night before His crucifixion is fulfilled. The whole purpose of His mission, and the deepest desire of His heart are revealed in these words, “Father, I will that they also, whom Thou hast given Me, be with Me where I am” (John 17:24).

The first thousand years spent with the Saviour in heaven are but a moment of time compared with the eternity that the redeemed will spend with Christ here on this earth made new. Our finite minds but dimly grasp the reality of this marvelous future when “the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev. 21:3, 4).

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it: and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads.” Rev. 22:3, 4.

However, this fellowship with Christ is not reserved for the future state; it is available to every child of God now. In giving the gospel commission the Master promised His personal power and presence. “Lo, I am with you alway, even unto the end of the world.” Matt. 28:20.

In speaking of the promise of the Holy Spirit to the believers, Jesus said, “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; . . . ye know Him; for He dwelleth with you, and shall be in you.”

“If a man love Me, he will keep My words; and My Father shall love him, and we will come unto him, and make our abode with him.” John 14:16, 17, 23.

Thus the humble believer now has a foretaste of heaven. He enjoys the peace, happiness, and rest of fellowship with Christ that will continue throughout eternity. What a glorious privilege this is! In this truth, faith, prayer, and Bible study continually seek for the close communion that Jesus longs for us to enjoy with Him personally even now.—“Review and Herald.”
CINZIO-BOWHEY. On September 4, 1963, Stephen Cinzio and Judith Bowhey were united in marriage in the Prospect church. The bride is a daughter of Mr. and Mrs. T. A. Brown of Prospect; while the bridegroom is a son of Mr. and Mrs. C. W. H. Hoffmaster of Dundula. The groom's mother and brother's family are members of our Adelaide City church. Beautiful flowers and kind friends helped to make this a joyous occasion. Our Heaven's Riches manned the way.

LEEMING-PECK. The beautiful Toowoomba church, Queensland, was packed to capacity on Sunday afternoon, August 11, 1963, with relatives and friends who wished to witness the joyous occasion. May Heaven's richest blessings tend good wishes to the happy young couple. As we join in wishing them Heaven's richest blessings, our deepest sympathy goes to the bride's family.

HOFMANN-PETERSEN. The Mackay church (Qld.) was the scene of a very beautiful wedding on September 1, 1963, when Ailsa May, second daughter of Mr. and Mrs. Fritz Henry Siebert of Ballarat, Victoria, was married to George William, son of Mr. and Mrs. D. C. W. Hoffmaster of Dundula. Both at the ceremony and the reception, a large crowd of relatives and friends were gathered to pay their last respects to one who loved all by all.

SOUTER. With the passing of Miss Hilda Gertrude May Souter on September 2, 1963, the Manly church, Sydney, lost one of its charming senior members. We will cherish the memory of this gentle Christian lady. To the bereaved husband, brother, and friends of comfort were brought from the Divine Book. This precious moment took place in our Heaven's Riches Manhood cemetery.

HUNT. On August 24, 1963, Sister Alice Hunt of Beverly, W.A., closed her eyes in rest. This event was mourned by her heartiest friends. Miss M. Fox, Forest Vale, No. 5 R.D., Invercargill, New Zealand.

MACQUEEN. George Mair MacQueen was born in Scotland in 1909 and passed to his rest on August 18, 1963. His two sisters, Mrs. C. Morris (nee Sylvia Nicholson), Elaine (Mrs. W. J. Turner, N.S.W.), Mrs. M. McConnochie and Mrs. E. Davey of Malvern East, Melbourne, we express our sympathy. Gordon I. Wilson.

DANIEL. On August 24, 1963, Edna Ruth Daniel, aged twenty-three years, passed from our midst. Our deepest sympathy goes to her mother and father, who have mourned their only daughter to mourn her. She will long be remembered for her radiant personality and will be missed by all who knew her. We believe our young sister's devotion to God and her church is the greatest service she can render to us. When she comes to her rest, we know she will be with the Lord and the wonderful peace that God has promised her. Mrs. Ion (nee Sylvia Nicholson), Elaine (Mrs. W. J. Turner, N.S.W.), Pamela (Mrs. Ludwig, N.Z.), Susan of Western Australia. To her family and friends, we tender words of comfort. Gordon S. Wilson.

ION. God graciously granted the request of Brother Herbert Ion who passed to his rest August 9, 1963. His two sisters, Miss Lilian Isbister and Mrs. Winifred Howie, are members of our Ballarat church. In the usual ways we comforted our friend and his loved ones to the cave of Him who reads all hearts and judges righteously.

GREEN. It was September 4, 1963, when Elizabeth Green of the Perth city church, W.A., passed away in her home. In those three years, peace and assurance in Christ became a reality to him. On August 7, 1963, passing from our midst, we know our brother sleeps in hope till the morning of the resurrection and reunion. To her husband, Len, Pastor W. D. Leuder and the writer, with our brother, we offer our deepest sympathy at the Smithfield cemetery, Sydney, where the interment took place. Arthur J. Bath.

TURNER. At the age of seventy-eight years, our dear Sister Ethel Walton Turner received her eternal rest on August 15, 1963. Until the death of her husband in 1950, Sister Turner was a member of the Ballarat church. One year of her eighteen years of marriage life was happily spent with her daughter, Mrs. M. McConnochie and Mrs. E. Davey of Adelaide, we express our Christian sympathy. Gordon S. Wilson.

WANTED. Copies of "Faith in Action" for missionary purposes. C. R. Malycha, Care J. C. Brownhill, 13 James St., Geelong, Victoria.

WANTED TO BUY. Good copies of "The Momenteous Tales," "Paddle Hall the Beaver," "Mailards and Their Neighbours," etc. Also copies of "Uncle Ben's Cobblestones." Please contact Miss M. Fox, Forest Vale, No. 5 R.D., Invercargill, New Zealand.

NEW RELEASE: 12-in. record of hymns, "Loveliness of Christ," Mansion Over the Mountains and "I'll Stand in the Stream" taken from a rack on the Melbourne Railway Station. Price 52/6. R. Corny, 46 Ferro St., Lethbridge, N.W.

AUSTRALASIAN RECORD
and Advent World Survey

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Editor R. R. FRAME
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Rhodesian Youth Honoured by the Queen

B. PILMOOR

This week’s “Livingstone Mail” (dated April 26, 1963) carries the front page headlines: “Eugene Marais Honoured. Queen Approves Award. Governor writes letter of praise.”

The newspaper also displays a large photograph of fifteen-year-old Eugene Marais, a member of the Livingstone Seventh-day Adventist family, who, when picnicking with another Adventist family by the big tree on the banks of the Zambesi River, courageously rescued Zelda Erasmus from the jaws of a crocodile.

Thus today there are young men among us as in the times of Israel of old, who, like David when he bravely rescued a lamb from the mouth of the lion, are forgetful of their own personal safety.

The Governor’s letter of praise reads as follows:

“Dear Eugene Marais,

“It gives me great pleasure to tell you that Her Majesty the Queen has been graciously pleased to approve the immediate award to you of the Queen’s commendation for brave conduct.

“This is in recognition of your conduct on August 21 last year when you went to the assistance of Zelda Erasmus who had been seized by a crocodile. It was a brave thing to do and you can be justly proud of yourself for your courage.

“I send you my personal congratulations on the award.

“Yours sincerely,

“Evelyn Hone.”

When interviewed by the Press, Eugene said: “I did it because I remembered the advice my father gave me. He said that one day I might be in trouble and land in difficulties, and have to think very quickly. I remembered his advice, and it helped me to do the right thing.”

Blessings and honour always come to those who constantly follow the advice of their parents, and most of all, of God their heavenly Father.—“British Advent Messenger.”

Meditation at the Service of Humility

When you participate in the service of humility each quarter, do you talk of common things and trifles, or are your thoughts upon the sacrifice the Saviour made to cleanse you from sin and give you peace and a glorious hope? How much better prepared we should be for this solemn occasion if beforehand we were to read the 71st and 72nd chapters of “The Desire of Ages.” A paragraph on page 650 of this volume suggests what our train of thought should be:

“As the Saviour’s humiliation for us is remembered, thought links with thought; a chain of memories is called up, memories of God’s great goodness and of the favour and tenderness of earthly friends. Blessings forgotten, mercies abused, kindnesses slighted, are called to mind. Roots of bitterness that have crowded out the precious plant of love are made manifest.

“Defects of character, neglect of duties, ingratitude to God, coldness toward our brethren, are called to remembrance. Sin is seen in the light in which God views it. Our thoughts are not thoughts of self-complacency, but of severe self-censure and humiliation. The mind is energized to break down every barrier that has caused alienation. Evil-thinking and evil-speaking are put away. Sins are confessed, they are forgiven. The subduing grace of Christ comes into the soul, and the love of Christ draws hearts together in a blessed unity.”

How to Make £9 Go Further Than £10

ROBERT H. PIERSON
President, Southern African Division

In South Africa I became acquainted with a man who was confined to a wheelchair. He had met with misfortune in a mine accident. Along with other disabling injuries, he had lost the sight of one eye. Through some negligence of his own, the company paid him only £4 5s. 0d. per month compensation when he could no longer work.

The man felt that with this small income it would be impossible to pay tithe. Some months later his pastor called on him and spoke about withholding the Lord’s portion.

“But, pastor,” the disabled man said, “how can I live on the pitance I receive, let alone give one-tenth of it to the church?”

“That, my brother, is a problem the Lord will work out,” replied the pastor. “If you are faithful to Him He will deal faithfully with you. Prove yourself!”

The next cheque came—a deposit on a new house. A short time later this family that “could not afford” to break down every barrier that has caused alienation. Evil-thinking and evil-speaking are put away. Sins are confessed, they are forgiven. The subduing grace of Christ comes into the soul, and the love of Christ draws hearts together in a blessed unity.”