

AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

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ELLEN G. WHITE

MEDITATION for the NEW YEAR

Angels of God are waiting to show you the path of life. . . . Decide now, at the commencement of the new year, that you will choose the path of righteousness, that you will be earnest and true-hearted, and that life with you shall not prove a mistake. Go forward, guided by the heavenly angels; be courageous; be enterprising; let your light shine; and may the words of inspiration be applicable to you—"I write unto you, young men, because you are strong and have overcome the wicked one."¹

Now is a good time to review the past year. . . . Now you can review to some purpose and profit, your words, your spirit, your actions.²

What is the character of the history that has been recorded in heaven, as day by day has glided by with its burden of good or evil? Have you not failed to improve many of the opportunities which the old year afforded you for forming correct habits and building right characters? Have you made of yourselves all that God designed you should? Do you know more of the truth than you did one year ago? Have you practised self-control, seeking daily to be sanctified through the truth, that your life might reflect light upon the pathway of others?

God has left each one a work to do for himself. Have you been faithful in this work? Have you studied to conform your character in every particular to the law of God? Have you sought to discover and remedy every defect in yourselves that would have a tendency to lead others from the path of strict rectitude? Has your life been so moulded by the Word and Spirit of God as to make you a blessing to all with whom you associate?

You are in danger from corruption within and temptation without. There are evil habits and traits of character which are constantly inclining you to sel-

fishness and weakness of principle. During the past year Satan has been diligent in his efforts to turn you away from beholding yourselves; and many of you have erred in leaving God's own established standard to follow an imperfect one of your own devising. But none need err from the way, for God has given His own beloved Son to be our guide to Paradise. We are to copy His pure, spotless, and holy life; and through His grace we may become partakers of the divine nature, having escaped the corruption that is in the world through lust.

Year by year increasing light is shining upon our pathway. . . . If that light has been faithfully improved, we may look for still greater light in the year that is before us. Dear brethren and sisters, the increased light that you receive places you under greater obligation to God. Your Christian growth should be in accordance with the privileges you enjoy. Each day as it passes should find you better prepared to meet new trials and bear new responsibilities. Do you appreciate this fact? Do you realize your duty to others? Consider the influence that every word and act of your life may have upon those around you. A lasting impression may be made, which will react upon yourself in blessing or in cursing. This thought gives an awful solemnity to life, and should drive us to God in humble prayer that He will guide us by His wisdom.

If all could realize this subject as it has been presented to me, many would live much more carefully than they now do. It is easy for professed Christians to extol Jesus, His perfection and His loveliness, while, under the appearance of great devotion, they are very exacting toward others, exercising over them an iron rule. It is easy for them to talk of the truth,

(Concluded on page 2)

ANOTHER YEAR now opens its fair unwritten pages before you. The recording angel stands ready to write. Your course of action will determine what shall be traced by him. You may make your future life good or evil; and this will determine for you whether the year upon which you have just entered will be to you a happy new year. It is in your power to make it such for yourself and for those around you.

Let patience, long-suffering, kindness, and love become a part of your very being; then whatsoever things are pure and lovely and of good report will mature in your experience.

LIKE THE LEAVES OF AUTUMN

C. B. O'NEIL, Assistant Publishing Secretary, Greater Sydney Conference

"GOD HAS ORDAINED the canvassing work as a means of presenting before the people the light contained in our books, and canvassers should be impressed with the importance of bringing before the world *as fast as possible* the books necessary for their spiritual education and enlightenment."—*Colporteur Ministry*," page 6.

The literature evangelist, as a commando in God's army of workers, should be ever grateful that the books he or she is presenting have an enlightening message that shows the way of life. Sure truth is precious in this age of paradox where there is on one hand more wealth than ever before, and on the other, more poverty; more food produced, yet more hunger; more knowledge and learning, yet seemingly less understanding and acknowledgement of spiritual truth.

Lethargy can cripple God's bearers of truth. Every individual who has been called as a torch-bearer for Him must yoke the precious truth with urgency so that it may be, as the servant of the Lord has urged, spread abroad as fast as possible.

With this thought uppermost in our minds, Stanley Rex and I set forth to do exploits for God. It was literature evangelists' Big Week in Greater Sydney Conference and we wanted it to be a week to remember.

We earnestly sought God for His blessing for we are admonished in "Gospel Workers," page 259, "The greatest victories gained for the cause of God are not the result of laboured argument, ample facilities, wide influence, or abundance of means; they are gained in the audience chamber with God, when with earnest, agonizing faith men lay hold upon the mighty arm of power."

All day Monday we laboured, concluding with a showing of a drug film, and a display of books to ten priests, six nuns and some members of the Catholic community in the area. The result of the day's work at 10.30 p.m. was NO SALES—not even a "Good Health" magazine!

Again we sought in earnestness, our Maker.

True faith and true prayer—how strong they are! They are as two arms by which the human suppliant lays hold upon the power of Infinite Love. And so it was with confidence born of Heaven that we set forth, in heavy rain, on Tuesday morning.

Lunch-time—still no sales!

In speaking of truth, the book "Evangelism" records, "Although at times apparently retarded, its progress has never been checked. When the message of God meets with opposition, He gives it additional force, that it may exert greater influence. Endowed with divine energy, it will cut its way through the strongest barriers, and triumph over every obstacle."—Page 20.

But Then!

At last our faith was rewarded with a sale of "Modern Ways to Health." Our ignition was turned on and in our mind's eye we could see the green light for GO! From that sale on Tuesday at 1 p.m. to the following day at 3.30 p.m., not one canvass went unrewarded! The following is the list of sales of books containing precious truth, all sold in eleven hours.

1st Customer	.....	\$29.50
2nd "	.....	88.70
3rd "	.....	113.25
4th "	.....	133.05
5th "	.....	113.15
6th "	.....	73.00
7th "	.....	61.35
8th "	.....	30.85
9th "	.....	118.00
10th "	.....	265.50
11th "	.....	29.90

\$1,056.25

Our faith was rewarded, and precious seeds have been scattered as the leaves of autumn. But more important is the fact that earnest souls were contacted, prayed with, and faithfully chronicled for the mission which is to be conducted in that area in 1971. Little wonder that God's messenger said, "We cannot too highly estimate this work; for were it not for



C. B. O'Neil (left) and literature evangelist Stanley Rex with the books sold to eleven people in one day.

the efforts of the canvasser, many would never hear the warning." ("Colporteur Ministry," page 6.) Although weary, it was with a song in our hearts that we made our way home that evening. For surely in sales it was a success.

And in that day when the saints are numbered, what rejoicing there will be as these redeemed ones meet and greet those who have had a burden in their behalf. It will be then that "those who in the world have been labourers together with God will receive their reward." When the redeemed meet and recognize those whose attention they have directed to the uplifted Saviour, what blessed converse they will have with these souls! "I was a sinner," it will be said, "without God and without hope in the world, and you came to me and drew my attention to the precious Saviour as my only hope."

This is the literature evangelists' reward.

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MEDITATION FOR THE NEW YEAR

(Concluded from page 1)

and the importance of keeping the commandments of God, when they have never made a practical application of the principles of truth in their every-day life. They have not made a success of serving God, and so have lost the precious comfort and support which is derived from communion with Him.

We belong to Jesus. He has bought us with His precious blood; and we owe Him a debt of gratitude which we can never repay, but which we should daily acknowledge by willing, unselfish service. If we realize this as we should, we shall be Christlike. Like Him, we shall deny self that we may do others good. But during the past year, how much has been devoted to self-serving that ought to have been given to the Lord? How much money has been needlessly expended on trifles to gratify taste and please the eye? How much has been spent for the gratification of appetite, when plain, simple food would have been better and more nourishing, giving greater physical and mental strength? . . .

To each of us some work is assigned in the vineyard of the Lord. There is enough for all to do; none need stand idle. Have you been faithful in your appointed task? Doing what you could to win others to the truth? . . . Have you by precept and example pointed your fellow men to the Lamb of God, or have you, by assimilating to the world, directed their thoughts and affections into a wrong channel? . . .

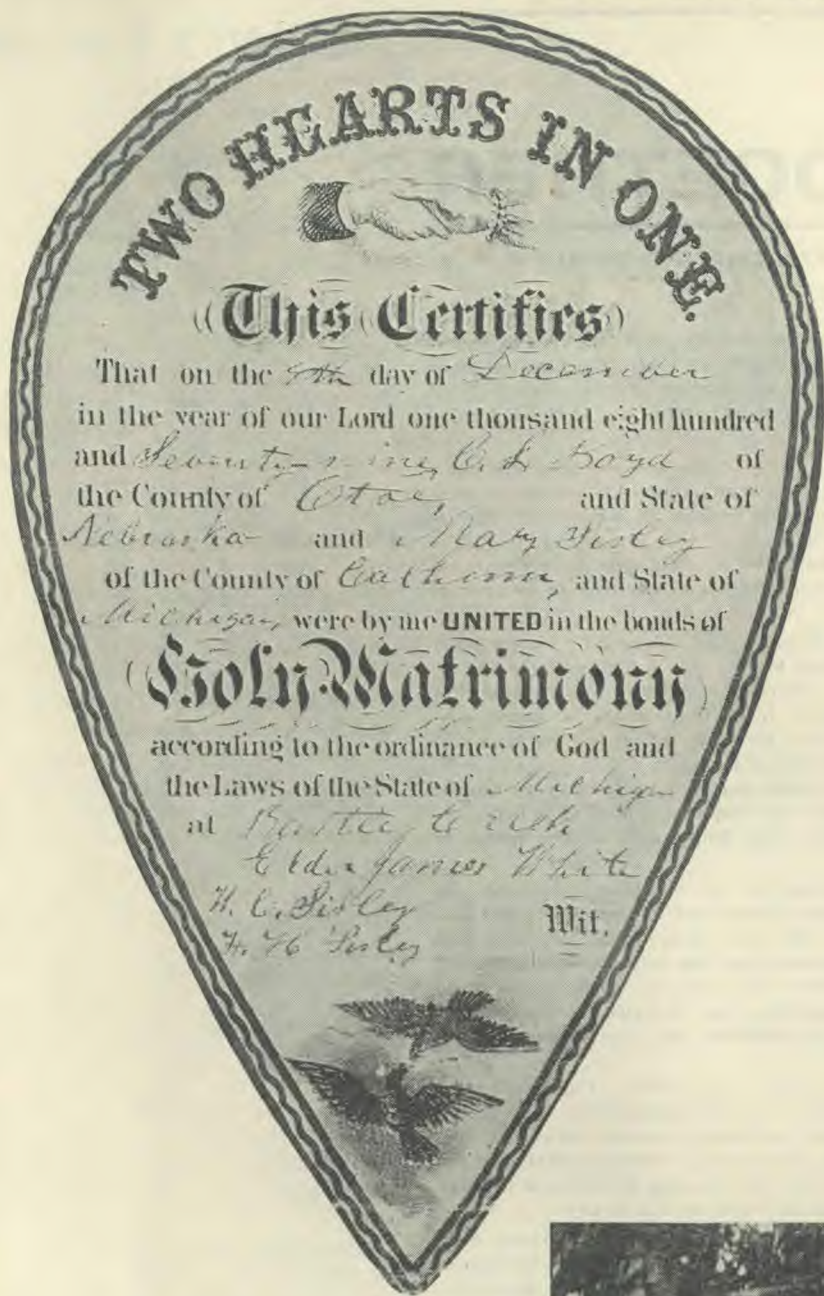
Will each of you who believe present truth earnestly inquire, "Lord, what wilt Thou have me to do?" His Spirit is at work upon minds, preparing them to receive the truth. Let your efforts be fully up with the openings of His providence. Do something, do it now; and let the record of the new year be one that you will not be ashamed to meet.¹

¹"My Life Today," page 5.

²Review and Herald, December 23, 1890.

³Review and Herald, January 20, 1885.

HISTORIC PICTURE GALLERY



Ethel Boyd

Michigan at Battle Creek. Elder James White. W. C. Sisley and H. H. Sisley, Witnesses."

Charles Boyd and his wife were the first Adventist missionaries to go to Africa, and their younger child, Ethel (pictured), was the first Adventist to die in Africa.

Such were the conditions of the times that there was no place in that area for an Adventist to be buried, and thus the interment caused great concern. Finally, a gentleman not of our faith, hearing of the parents' dilemma, came forward and offered his family's crypt, and there the little girl was buried.

The lower picture shows Ethel's father, Charles Boyd, standing by the grave of his daughter.

The marriage certificate and photographs were made available to us by Mrs. G. Coombs (nee Paap) of Goulburn, a granddaughter of C. L. Boyd, who is connected directly with this pioneer missionary family, through the elder child of the marriage, Ella Boyd.



Surely this is one of the most historic objects to appear in this column! The above marriage certificate is one signed by Elder James White. The certificate as reproduced here is the exact size of the original. The text of the certificate reads:

"TWO HEARTS IN ONE"

"This certifies that on the 8th day of December in the year of our Lord one thousand eight hundred and seventy-nine, C. L. Boyd of the County of Otae, and State of Nebraska and Mary Sisley [known as Maud Sisley] of the County of Calhoun, and State of Michigan, were by me UNITED in the bonds of HOLY MATRIMONY according to the ordinance of God and the Laws of the State of



C. L. Boyd beside Ethel's grave.



TOGETHER

WITH THE PRESIDENT

CHRISTIAN GREETINGS to the church members throughout the Australasian Division. In writing to you at this time I am responding to an invitation received from the editor to communicate with you month by month per medium of this column. This will be a privilege for me and I shall look forward to visiting with you at these regular intervals.

I have chosen to use the word **TOGETHER** as the theme for our monthly chat. This word connotes many things. First, I think of warm fellowship; second, a condition of unity; and third, mutual action. As we move nearer to the end of time it will become more and more necessary for all of us to heed the admonition to "press together." I would hope that through this column there would always be generated a spirit of togetherness and that all who claim church affiliation will seek to co-operate for the upbuilding of the church of God.

In these days of diversity and disunity, the Seventh-day Adventist Church must demonstrate a condition of complete unity. Christ prayed for unity among believers that His Spirit might be revealed to the world. Division and strife are natural, but "harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners." ("Testimonies," Vol. 8, page 243.) "When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted."—"The Desire of Ages," page 678.

We have just moved into a new year—the second of this challenging decade. As we join hands and go forward, let each of us make it the best in our experience and make it tell for eternity. This is Laymen's Year. The year when our faithful men and women will press into service as never before. A year when the ministry and laity will uphold the torch of truth together so that those who hear and see will be led to stand for the right and have the opportunity of eternal life. Lay Activities secretaries, at all levels of organization, and the ministry will be reminding us of the responsibilities that are ours.

Today, opportunities for the outreach of the church are unlimited. This was recognized at the recent Annual Meeting of the Division Executive Committee. The brethren assembled were pleased to record actions which called for a strong forward thrust in the work of evangelism. Efforts are to be made to reach the entire population of the Australasian Division, and this can only be done under the blessing of God and through co-ordinated evangelism. Listen to what the Spirit of Prophecy has to say:

"From town to town, from city to city, from country to country, the warning message is to be proclaimed, not without display, but in the power of the Spirit, by men of faith. And it is necessary that the best kind of labour be given. The time has come, the important time, when, through God's messengers, the scroll is being unrolled to the world. The truth comprised in the first, second, and third angels' messages must go to every nation, kindred, tongue, and people; it must lighten the darkness of every continent and extend to the islands of the sea. . . .

"Let there be the wisest planning for the success of the work. Decided efforts should be made to open new fields in the north, the south, the east, and the west. . . . The fact that the presentation of the truth has been so long neglected should appeal to our ministers and workers to enter these fields and not give up the work until they have clearly given the message."—"Evangelism," pages 19, 20.

The life and growth of the church depends upon the evangelistic outreach. With this in mind the Division Committee has adopted as the theme for the church in Australasia the words **EVANGELIZE AND LIVE**. In presenting new life to others, the church will renew its own experience, and its members will be prepared for entrance into the kingdom of glory. We must think evangelism, pray it, talk it and preach it.

Your leaders in this division are dedicated to the completion of the task—that of taking the gospel of love to all within the bounds of our territory. With you we seek a greater infilling of the Holy Spirit. With you and with God we are "workers together."

R. R. Frame

A New Vine Raised in the Lord's Vineyard

F. J. GORRY
Pastor, Swan Hill Church

SABBATH, OCTOBER 17, dawned wet and cool in Swan Hill, north-west Victoria, land of grapes and vineyards. Nothing daunted, the Seventh-day Adventist community gathered to hear their appointment at the Lord's house. For that day was to be a memorable one, a day greatly longed for, prayed about, and now finally realized—the day when the Swan Hill Seventh-day Adventist church was to be officially organized.

The president and secretary of the Victorian Conference, Pastor C. F. Hollingsworth and Brother H. J. Windeyer, arrived to worship with us, and the Sabbath school programme, under the direction of our Sabbath school leader, Brother T. Fowler, and his assistants, got under way at 9.30 a.m. Pastor Hollingsworth brought us more spiritual food as he led us in the study of God's Word in the divine service, after which most of the members enjoyed further fellowship with the visiting party over an informal basket luncheon.

At 2.30 p.m. the members once again met together as Pastor Hollingsworth led us in the service of organization. Nineteen members signified their desire to be organized as the Swan Hill Seventh-day Adventist church, and after a meeting of the nominating committee, Brethren R. Salter and G. Walker were ordained as elders, and Brethren R. Walker, T. Fowler, and A. McCallum as deacons. A new vine was established in the vineyard of the Lord.

The only disappointing feature of the day was the inability of our oldest members, Brother and Sister David Woolston, to be present. Brother Woolston came to Swan Hill in 1938, and the first meetings were held in his home. He gave faithful leadership to the company over a period of many years, but ill-health over the last few months made it impossible for him to be present on this historic day. (Brother Woolston has since passed away on November 10, 1970, in his eighty-second year.)

The members of the Swan Hill church covet the prayers of their sister churches as they seek to cultivate and nurture this newest planting of the Lord. May the Husbandman find much precious fruit on this vine, as it grows under His guidance.



News From All Over

Compiled by MERRIL HAYWARD

STILL SOME HONEST ONES LEFT

Washington, D.C. "Please forgive me. God has." This note accompanied a cheque sent to the treasurer of the United States—one of hundreds of thousands of conscience-money payments received each year. An Ohio Baptist minister recently mailed in \$50 in payment for items he had stolen from the army years ago. Another man mailed in a dollar for payment, for putting some pennies on a railway track when just a child. Since 1811 more than three million dollars have come into the treasury this way—conscience money. Some people send in gratitude money, and in over 150 years more than forty-three million dollars have come in from people who say, "We love this country."

LUTHERANS NOTE LARGE MEMBERSHIP LOSS

New York. Lutheran church bodies in North America have lost 16,058 members. The decline in membership is blamed on a lower birth rate, apostasies caused by the church's lack of relevance to modern life, and loss of evangelistic zeal. The Lutheran Church is exceeded in numbers only by Baptists and Methodists among American Protestants.

A CHURCH ANSWER TO CRIME FIGHTING

Cleveland. A service launched in Cleveland, Ohio, provides a round-the-clock call-in service for anyone who wants to report criminal activities but does not want to go directly to the police. In three weeks "Justice Line," as it is known, has received 250 calls. This, even before a campaign of television spots and bus advertising was begun. Many of the complaints deal with narcotics or prostitution. Others range from housing problems to reports of potential violence. The programme is supported by the Calvary United Presbyterian church in Cleveland. Many citizens, particularly in the inner city, are reluctant to inform police of criminal activity. "Justice Line" now offers citizens the chance to give information and rest assured their identity will remain unknown. Most ideas to combat crime have a price tag like \$50,000, but "Justice Line"—manned by volunteers, will cost under \$10,000.

BILLY GRAHAM PLANS 1971 CRUSADE

Chicago. Evangelist Billy Graham has predicted that college students will surprise their elders during his 1971 Chicago Crusade. The evangelist says he expects 70 per cent of his Chicago audience to be under twenty-five. Graham said youngsters are desperate for a purpose in life and are eagerly adopting Christ as their leader. The Chicago Crusade is scheduled for next June. The crusade will cost an estimated \$500,000.

FLOATING YOUTH CENTRE

Alaska. "The only floating youth centre in the world" and "the only floating restaurant in Alaska" were terms used to describe a unique project sponsored by the Ketchikan church this summer. A 110-foot tug was hired for ten dollars a month by the youth. It was then painted outside and remodelled inside with a reading and music room

on the upper deck and a nautically decorated restaurant seating twenty-five on the lower deck. The menu includes shamburgers, "mock" chicken and Wham sandwiches, etc. Volunteer waitresses found many people were interested in talking about spiritual things. "Way-out" and "Insight" magazines left around were often read with much interest. One visitor to the ship appreciated the work these young people were doing so much that he mailed a \$200 contribution to help support the centre.



Teenagers admire the view from the upper deck of the floating youth centre.

NEW ADVENTIST HOSPITAL WILL OPEN IN HONG KONG

Washington, D.C. Another link in the chain of Seventh-day Adventist hospitals will be added in January when a hospital opens in Hong Kong. The church already maintains 138 hospitals and sanitariums, 143 clinics and dispensaries, and twenty-three launches and aeroplanes used largely for medical missions. The hospital on Victoria Island is the second built in Hong Kong by Adventists. Two veteran China missionaries have raised the funds. One is Dr. Harry Miller, who established fourteen hospitals in China before political conditions forced all foreigners to leave the country. Dr. Miller was honoured this summer by President Nixon for his contribution to the medical profession.

HINDU SYMBOLS IN CATHOLIC MASS CRITICIZED

Calcutta. Grave misgivings over the introduction of Hindu gestures and symbols into the Roman Catholic mass are being expressed in Calcutta, India. "Indianization" and "Hinduization" are not the same thing, the Catholic Association's resolution warned. Supporters of the resolution held that the changes do not attract Hindus but repel the Catholics. The gestures and symbols were being incorporated as a means of making the church more indigenous and less foreign in India.





"Uncle Arthur" with some of the children he loved—and who loved him.

A GIANT HAS FALLEN

BARBARA HERRERA, Public Relations Director, Pacific Press

"A GIANT HAS FALLEN!" said R. R. Bietz, General Conference Vice-President, and the theme was reiterated again and again during funeral services on November 16, 1970, for Arthur S. Maxwell.

Pastor Maxwell, seventy-four, author, editor, and for more than fifty-five years a "giant" of the Seventh-day Adventist Church, died on November 13, 1970, in a Mountain View hospital. Three days later, over 500 Adventist leaders and laymen from throughout the country gathered in Mountain View for services in memory of the beloved and respected Adventist statesman.

Pastor Maxwell had been editor of the "Signs of the Times," the ninety-six-year-old missionary magazine published by Pacific Press, for thirty-four years until his retirement in June. Upon his retirement, his son Lawrence was elected editor of the journal.

During a long and prolific career, Pastor Maxwell wrote 112 books. His multi-

volumed "Uncle Arthur's Bedtime Stories" and "The Bible Story" together sold over forty-three million copies, making him one of the most widely read authors of all time. Thousands of children the world over knew Pastor Maxwell as "Uncle Arthur."

His adult books include "Your Bible and You," "Man the World Needs Most," and "Time Running Out."

Others participating in the funeral service in addition to Pastor Bietz, who delivered the address, were T. R. Torkelson, associate editor of the "Signs of the Times," Morris L. Venden, pastor of the Mountain View church, R. F. Cottrell, associate book editor of Review and Herald, and L. F. Bohner, general manager of Pacific Press.

"Task Accomplished"

Three points brought out during the service impressed those who attended that Pastor Maxwell had completed his

task. Only one week before his death he had completed Volume 48 of "Bedtime Stories." Before leaving on a European trip shortly after his retirement he had remarked to a friend, "Destiny shall preserve me until my work is done." For his final editorial for the December, 1970, "Signs of the Times," he chose the title, "Task Accomplished."

Pastor Maxwell was born in 1896 in Balham, England, a community near London. As a young man he was ordained a minister in the Seventh-day Adventist Church and appointed manager-editor of the Stanborough Press in England.

In 1936 he went to the United States to become editor of the "Signs of the Times."

Shortly after his retirement in June, Pastor Maxwell made an eight-week tour of Britain and Scandinavia, visiting religious publishing houses and children's

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Rockhampton Earliteens CONDUCT SENIOR SABBATH SCHOOL

MARIE J. SPYVE

ON THE MORNING of Sabbath, October 17, 1970, history was made in the Rockhampton senior Sabbath school when the earliteen division capably conducted the programme. At 9.20 a.m. eleven young people with their leader (and with shaking knees and "first-time" jitters) filed onto the platform to take their places as officers-for-the-day in the senior Sabbath school.

One young lady conducted the song service, and another played the beautiful Hammond organ. These same young ladies also rendered a special item, and a third interviewed one of the juniors on her Investment programme. One of the young men transported us to the mission field when he presented the stirring story of Francisco. Each had a part in the programme and presented it well. No one was afraid to use the amplifier, thanks to the generous help given by Pastor Kennaway, who set up a practice microphone for us to use in our own division prior to our appearance in the senior division.

We were proud to be able to take our daily study device with us to show to the senior Sabbath school members. For four Sabbaths our lighthouse has flashed a joyous green light indicating that we have achieved our 100 per cent goal. Green is the colour for "Go" and we are going to heaven. The flashing light used only in connection with the green glass made our lighthouse a real one and indicated that we are real light bearers. We used other colours to indicate various percentages of daily study, red being our lowest percentage of 80. Red is for danger, and when our percentage was only 80 per cent, someone was in danger of starving spirit-

ually. Accordingly we would pray for those who were not always faithful, and we were so happy at last to achieve our aim of 100 per cent.

By 9.55 we had successfully completed our programme, and happily made our way back to our own division for lesson study.

This was not the end of the day for the earliteens, who had presented their parts so well. The reward was yet to come—at the Botanic Gardens! After the church service we transported our happy earliteens and their leaders and teachers (plus plenty of good nourishing food) to the gardens, where all enjoyed their lunch in the great outdoors. After a visit to the animal and bird section and also to the ferneries (plus a chance to contact their mates on Pastor Kennaway's walkie-talkie set) it was a very happy band of young people who reported back to JMV's that beautiful Sabbath afternoon.

Such were the expressions of appreciation from the senior members that we have been invited to present another programme at our very earliest convenience!

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"I have so much to do, and so little strength to do it with, that I have to pray."—Soren Kierkegaard, philosopher.

S.D.A. TEEN TOPS 400

FOUR HUNDRED PUPILS at the New Plymouth Girls' College of North New Zealand were asked by their English masters to prepare a speech on Education. This was to be, and indeed proved to be, a highlight of Education Week.

By pupil vote in two elimination rounds, the best speech in each course was selected. Debbie Lewis, a fourteen-year-old Seventh-day Adventist, was chosen as one of the nine finalists. The following week, these nine young people gave their speeches to some 400 pupils and faculty members. The judges' panel this time consisted of teachers well versed in the techniques of homiletics.

Naturally there was much applause from Debbie's class when it was announced in the Assembly Hall that she had tied for first place with another lass.

We believe our readers will be interested to know a little of the background to the preparation of the speech. It was around the kitchen table that Brother Lewis (our New Plymouth minister) and his daughter Debbie decided that it would be an interesting experiment to include in the speech several Ellen G. White statements. As you read the speech which follows, you will recognize many of these.

"Plato once said, 'Knowledge equals virtue.' I am not so sure that this statement is correct. However, it would be true to say that education is practically an indispensable commodity in society today. By education, I mean formal learning, preferably to a University Entrance standard.

"However, with education, one should not be educated for education's sake in order to become just a degree hunter B.A., M.A. or Ph.D. But education should be attained in order to use it for the betterment of humanity. To use the words of S. C. Baldwin, 'The battlefield of this life is littered with the remains of men who knew too much and believed too little.'

"I believe education above all things, should be such as to seek to have students think rather than be reflectors of other men's thoughts. In my opinion, education has to do with the whole being and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental and the spiritual powers. Students at school should have their sensibilities aroused to see and feel that society has claims upon them.

"Because of this, it is highly important that a first-rate quality of teaching staff be provided to teach students to appreciate their opportunities. Under wise teachers, the indolent may be led to arouse, the thoughtless to become serious. Educators are needed who will be trained

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EARLITEENS CONDUCTING SABBATH SCHOOL

Seated on the Sabbath school rostrum are (left to right): Dean Hinton, Noel Biddle, Rodney Phillips, Ross Morris, Mark Peddar, Sister M. Spyve, Debbie Durand, Kathleen Smith and Gail Thompson. Conducting the singing is Linley Kennaway. (Out of the picture are Pam Spyve at the Hammond organ, and Douglas Plain who was in charge of the song chart.)

Longburn College Graduation Exercises

PRINCIPAL'S REPORT, 1970

Delivered by E. G. KRAUSE at the Graduation Service, Longburn College, Sunday, November 8, 1970

I WOULD STRESS the need today for young people to gain a high educational attainment, for the demand is for educated employees throughout the country. Those with little education have many vocations closed to them, and less chance of promotion. Therefore, where the youth have the ability, let the parents encourage them to reach at least sixth form level.

While there is stress on education, it is obvious that the education that the State offers is not sufficient. Never was the need for men of integrity and principle greater than today. "The greatest want of the world" is certainly "men who will not be bought or sold; men whose conscience is as true to duty as the needle to the pole." To provide men such as this, Christian education is a necessity. No Christian should ever settle for less than Christian education.

For this purpose Longburn College was established. As we look back on the past year, there has been much to encourage us. The college opened with an enrolment of ninety-seven, as compared with seventy-six the previous year. The year 1970 closed with an enrolment of ninety-five, which is the highest percentage compared with the opening enrolment for many years. Some students left during the year, but others came to replace them. Seventy-one students were in Form 5 or above.

Teacher Training Course

The increase at the upper level of the college is something that suggests real progress. The three-year Primary Teacher Training Course has particularly aided this trend, with thirteen students commencing the first year. Some of the

New Zealand Education Department tutors have been most impressed with our students' work, and one paid a special visit to the college to try to find out what made our pupils so different from others studying the External Trained Teachers' Certificate Course. We are very grateful for the work Brother H. T. Irvine has done in getting the course under way so successfully, and for the calibre of the Teacher Training students.

The year has also witnessed many improvements in the physical aspects of the college. One wing of the old boys' dormitory has been demolished. The exterior of the classroom and administration block has been repainted, and I am sure all will be pleased with the "new look." The interior of the dining room has also been repainted and improved. New recreational facilities have been provided in the form of basketball and volleyball courts.

We have appreciated very much the cordial relations with the Kairanga County Council. They provided fluorescent street lighting along the front of the college property, and went contrary to their policy in permitting us to plant trees along Walkers Road. This latter ruling made news over the local radio station, and found its way into the "Manawatu Evening Standard."

Examination results at the end of 1969 and during this year have been pleasing. In the 1969 Chamber of Commerce National Junior Typewriting Speed Championships, Longburn students gained second, third, fifth, and seventh placings—truly a phenomenal result. In the 1969 School Certificate Examination, seventeen students sat in four or five subjects, and nine obtained 200 marks or more in four subjects. One student averaged seventy-six marks in four subjects. All fourteen students gained the Lower Sixth Form Certificate, and five of the seventeen students who sat the University Entrance passed. This was far better than the national average of 16 per cent.

In the 1970 Music Examination, all our students passed. Likewise all our students who sat in the 1970 Commercial Education Society of Australia Junior Typing Examination passed. These are results that befit an institution erected to the glory of God.

Appeal for Missions

It was a magnificent effort on the part of students to raise, in four days, \$4,797 during this year's Appeal for Missions. It was fitting, too, during this graduation week-end, to see the fruitage of the Week of Prayer and the seed sown in the home and the school, when five young people



Pastor A. N. Duffy preaching the Graduation Address. The class motto is strongly evident behind the speaker.



Phillip Turley reciting the class prayer.



Longburn College Graduation Class, 1970

FRONT ROW: Glenys D. Waring, Secretarial; A. Phillip Turley (treasurer), B.A. Education (1st year); Miss Y. I. Denne, faculty adviser; Colin R. Irvine (president), B.A. Theology (1st year); Nadene G. Pullin (secretary), Secretarial; Lyndon J. Driscoll (vice-president), B.A. Education (1st year); Lilian E. Hayward, Secretarial. **BACK ROW:** Sitiveni I. Taimi, Building Construction; James S. Parkinson, B.A. Theology (1st year); Glenys H. Lewis, Secretarial; Colin A. Fletcher, B.A. Theology (1st year); David V. Bertelsen, B.A. Theology (1st year).

surrendered themselves to the Lord in baptism.

At this time of the year, we, unfortunately, have to bid farewell to two of our staff—Miss Schowe, the preceptress, and Miss Denne, both of whom have given excellent service. In addition, two staff members left recently: an assistant on the farm, Mr. R. Waters, and Miss R. Greive, our Business and Home Economics teacher. We are very grateful for their work, and sorry that Miss Greive had to leave on account of her mother's health. We would wish these staff members much of the Lord's blessing as they take up their new responsibilities.

Those invited to join the Longburn staff next year include Miss L. Engelbrecht as preceptress, and Miss A. Cook, a Secondary Teacher graduate from Avondale. Miss Engelbrecht is an Avondale Primary Teacher graduate and a trained nurse. Mr. P. Gredig has already commenced work as a farm assistant. To them we would extend a very sincere welcome as they take up their appointments.

Graduates

Before you are seated the graduates of 1970. Four have completed their first

CLASS PRAYER

Lord, what lies beyond ourselves?
 A world of sorrow, pain and death?
 A world of problems, greed and hate?
 A world forgotten, loveless, desolate?
 Friend, look far, far beyond yourself;
 There lies a world awaiting.
 A world of people begging truth,
 A world where truth and youth combined
 Will surge ahead before the crowds
 Of heathen, illiterate, slave, maligned.
 Take up your cross, forget yourself:
 A seething mass cries out for God.
 First seek, and catch a vision,
 See the need, then discern the mission—
 Beyond Ourselves.

—A. P. TURLEY.

year of the B.A. Course in Theology, two the first year of the B.A. Course in Secondary Teaching, one the Building Construction Course, and four the Secretarial Course. I would like to extend to them hearty congratulations on their success. It is a good thing to commence a course, but a far better thing to complete it. As they move out into their life's work, or on to further study, our thoughts will go with them, and it is our desire that they will continually be guided by the principles they have learned at this college.

At this point I would like to express my appreciation of the work of the college staff, who have often worked long hours, supervised study periods at night and week-ends, and have generally given of their utmost to help the students. I am most thankful for such a dedicated, loyal band. The College Board, too, has also been most helpful in all matters.

What of future plans? We hope to erect next year two houses for college staff, extra classrooms, and to introduce as early as possible Form 7. This college has played an important part in the progress of the Lord's work in this union and division, but I believe its greatest years lie in the future. May God help us all to make it so.

Part III (Conclusion)

Toward a Theology of Sex

C. E. WITTSCHIEBE

THEOLOGY ESSENTIALLY is the study of God's attributes and relations. God may be described in one word—love. Since God is love, and since man was made in His image, it is to be expected that man will reveal in himself the capacity to love and be loved. This is exhibited in its primary form in the roles of husband and wife, parent and child. All of marriage provides this opportunity, of course, but in the sex act the husband and wife who are genuinely in love reach the height of "givingness," the ultimate in intimacy, in "knowing," in sharing happiness, in belonging fully to one another for a moment of time.

Here is the human analogy of the love the Christian can feel for his Lord, an "incarnation" illustration of the believer's union with Christ. (Eph. 5:28-33.) It is not without meaning that Isaiah calls the Lord the church's husband, and that Paul says we are "espoused" to Christ as our husband. Because of this, the relationship of the church to Christ is that of a loving and pure wife. Herein is found the core meaning of the parable of the bridegroom and of the marriage supper of the Lamb.

So far as the individual is concerned, sex is a part of the whole personality—it is not a detachable item, nor can it be compartmented. Sexuality is not a characteristic—we are sexual persons. All that makes for personality plays a part in the development of sexuality and is, in turn, affected by the sexual essence of our nature.

Sex is only a part of the broader sexuality that includes all there is to being

a man and being a woman. Man connotes the qualities that make for masculinity, for virility, for manliness. Males who lack these, or who are markedly deficient, are often termed sissies or effeminate. Solomon is an example of a man who degenerated from manliness to effeminacy in the gradual deterioration of his personality.

Woman Implies Femininity

Woman implies the corresponding elements of womanliness, of femininity. For women who come short in this respect there does not seem to be any term that corresponds with "sissy" for the male (tomboy, in all fairness, is much milder in meaning; and "butch" is specifically used for the pseudo-male in the lesbian relationship).

Just as the physical aspects of maleness and femaleness are complementary, so the psychological and emotional characteristics make for mutual completion. The masculinity of males is attracted and enhanced by the femininity of the woman; the woman, in turn, is more consciously a woman in response to the virile male. There seems to be a subtle electrical charge present (perhaps negative and positive?).

Emphasis must again be put on the fact that both maleness and femaleness came into being during the six days of Creation. At the close of this period the Lord assessed His work as "very good." These were included in the image God made of Himself in man. This is not to say that the Godhead therefore must have maleness and femaleness or sexuality. Yet whatever reservations are made,

the fact remains that God chose to consider man—male and female—as made in His image.

A distinction has been made by some theologians in the meanings of love intended by the Greek words "eros," "philia," and "agape." Put rather simply, "eros" conveys the idea of sexual-biological-emotional relationship; "philia" is used for all that is implied in friendship; and "agape" stands for altruistic love, self-giving love.

In the Old Testament the Hebrew word "ahabah"—love—appears with a variety of meanings. It is the word for Jacob's love for Rachel, David's for Jonathan, Abraham's for Isaac, Samson's for Delilah, Ruth's for Naomi, Elkanah's for Hannah, Amnon's for Tamar, Solomon's for "many strange women," Ahasuerus' for Esther, and a husband's for his wife. It is also employed to indicate man's love for God, the Lord's love for the righteous, the love of the saints for the Lord, the Lord's love for judgment, and the Lord's love of Israel.

Love Is Basic

The people of God in Old Testament times evidently regarded love as a garment without seams—a basic emotion—an attitude that has varied ways of expressing itself. They evidently regarded love more holistically than some do today and were less concerned about making sharp distinction between types of love. If God's love for man and man's love for a woman can be covered by the same word, the association of ideas should lead to a purer, more elevated feeling about the sexual relationship.

It is a fair deduction that all three shades of meaning to be found in the finer distinctions of the Greek words referred to are to be present in their ideal, unified state in marriage which combines man's human (physical) nature, the image of God in him, and the continuing control of the Holy Spirit.

Distinction must be made between lust and "eros" type of love. The capacity

ABOUT THE AUTHOR

Pastor C. E. Wittschiebe began his denominational employment in 1931 as dean of boys and Bible teacher at Union Springs Academy in New York. In 1936 he moved to New York City to be principal and Bible teacher of Greater New York Academy. At the end of the year he accepted the call for mission service and went to Far Eastern Academy. He was there for three years.

He began Chinese-language study, which was interrupted in 1941 when he and his wife and two daughters were interned in a Philippine prison camp.

The Wittschiebes were able to return to the United States in 1945, and Pastor Wittschiebe continued his education at the Theological Seminary. He received his Master's degree in 1947, his Bachelor of Divinity in 1953, and his Doctor of Divinity in 1964.

In 1947 he went to Southern Missionary College as an instructor in religion. By 1954, when he was called to the Seminary, in Washington, D.C., he had become chairman of the department of religion. When the Seminary became part

of Andrews University and moved to Berrien Springs, Pastor Wittschiebe moved with it. He is still there, and holds the position of professor of pastoral care.

Pastor Wittschiebe is known in the United States as an inspiring teacher and interesting speaker. Within the sphere of his university activities, he is a practising marriage counsellor.

It was only after considerable persuasion that Pastor Wittschiebe consented to write this three-part series on "Love and Sexuality." Even then, two years elapsed before he submitted his articles.

Christianity deals with the total person, and in this age when Satan seeks to pervert all that is good it is important that Christians study carefully what God has revealed on all aspects of life. Just as Satan has offered a counterfeit day of worship for the holy Sabbath, so also he has provided counterfeits in the area of inter-personal relationships. Because it was felt that our denominational journals should provide help in this aspect of living, this series was commissioned.

to love with physical passion is part of the creation of man—the sex desires inherent in the male and female natures of man. Anatomy itself vindicates the legitimacy of this desire. Not only is the “rightness” self-evident but also the fact that it is to be an expression of maximum sensuous pleasure. Hunger can be relieved by the simple act of eating. Yet the sight of food, the odour of the food, the attractive surroundings, the company of friends, all increase the pleasure of eating.

The bodies of men and women are designed to make this relationship possible and highly pleasing. If design indicates purpose (a point often made in arguing for the existence of God), then only one conclusion is possible about sex—the Lord intended it be an experience of supreme pleasure, of delightfully intimate “one-flesh-ness.” The Song of Solomon, the best-known and only inspired story of married love, certainly has running through it a marked chord of happiness and delight.

The Seventh-day Adventist Bible Commentary, in the introductory outline of the book, has such phrases as this: “a delightful rendezvous in the springtime,” “Solomon idolizes his bride,” and “Solomon enraptured by the beauty of his bride.” In commenting on chapter two, verse five, the authors interpret the phrase “sick of love” as meaning lovesick, as feeling “ecstatic delight.” For chapter two, verse nine, the explanation is given that “Solomon is represented as playfully [emphasis mine] looking through the windows in search of his beloved.” The exposition of the book closes with the statement that the book speaks of “the wooing and the wedding of two happy hearts.”

The joy of marriage is extolled in Solomon's writings. In Proverbs he writes: “Rejoice with the wife of thy youth” (5:18); in Ecclesiastes: “Live joyfully with the wife whom thou lovest” (9:9). In the Song of Songs he writes: “I sat down under his shadow with great delight” (2:3); “How fair and how pleasant art thou, O love, for delights” (7:6). (It may seem paradoxical that the monarch who cheapened and perverted the marriage relationship by having many wives should write powerfully, feelingly, and with great delicacy about the merits, blessings, and joys of monogamous marriage.)

Sacredness Compatible with Joy

Sex then, can be a thing of joy, of laughter, of playfulness. Sometimes, in order to avoid a too carnal attitude, theologians have overstressed the spiritual in such a way as to make the relationship almost one of austerity. Some seem to believe that feelings of asceticism and penitence must be present; that little of spontaneity and lightheartedness is permissible.

Parenthood is a sacred relationship, too, but one of the first responses the mother and father watch for and encourage in the baby is a smile or gurgling laugh. These reflect the growing feeling

between parent and child and the pleasure each takes in the other. This is one of the earliest ways in which “personality” appears.

Sex has this element in it, as well. Sacredness is not incompatible with joy and delight. Who else but a Christian husband and wife, grounded in their loyalty to God, secure in their permanent union, trusting each other implicitly, living for the happiness of each other, can reach the highest level of pleasure possible in sex? The proponents of the “playboy” philosophy should not be allowed to hold the centre of the stage. Their sexual hedonism does not compare with the pleasure open to sexually mature and healthy Christians.

Sex in the lower animals is under the sway of instinct. For most animals the time of mating is controlled by built-in rhythms. This is the nearest they come to man's love-making. Yet they have no choice as to when, and not often much as to whom. Man chooses a mate for life and may then make love at any time. The Lord gives the privilege of complete autonomy in sex, forbidding only fornication, adultery, and relationships considered to be abominations (as in Leviticus 18).

But man, made in the image of God, is to put sex under the control of reason, sanctified reason. This control concerns itself primarily with larger relationships—how they begin, with whom, how they develop, and whether marriage is possible and desirable. Reason determines the way acquaintance grows into friendship and friendship into love. Because they are smaller parts of the larger relationship, individual acts of love, too, may be considered to be under reason. But this has its limits—otherwise love loses the spontaneity and freedom that should characterize its expression. Once boundaries have been established, one can move freely within them.

Reason, in turn, needs the supervision of conscience. Through it the principles of modesty, purity, and integrity control the relationship and win for it the blessing of God. Sex, being a part of the total man, has suffered the stain of sin and cannot be trusted in its natural state to act in a manner conforming to the will of God.

The desperate wickedness of the unregenerate heart can here display itself in a wide variety of thoughts and actions, and almost to a universal degree. Through the centuries the perversions of sex have been a continuing example of man's tendency to fall deeply in this key area of his life. Today's pornography is doubtless one of the most obvious signs that the people of this age are like those of Noah's day and like the people of Sodom and Gomorrah. We see the very sins now existing in the world which were in Sodom. See The S.D.A. Bible Commentary, Ellen G. White comments, on Isa. 25:21, page 1144. “The earth is fast becoming a Sodom.” (“Gospel Workers,” pages 125, 126.) “The inhabitants of the world . . . are fast becoming as corrupt as

were the inhabitants of Sodom and Gomorrah.”—“Testimonies,” Vol. 8, page 49.

These cities of the plain reeked with sensual indulgence, vile and brutal passions, debasing and abominable behaviour, and moral corruption. (“Patriarchs and Prophets,” pages 156-167.) The sex nature of man, not guided by reason and not under the direction of a sensitive conscience, can rapidly bring man to violate all the principles embodied in the seventh commandment.

“Animal Passions” Defined

In some marriages there is a feeling that the relationship is a licence to indulge animal passion. (“Testimonies,” Vol. 2, page 480.) Sometimes this is carried to a point lower than the practices of the brute creation (Id., pages 472, 743), leading to licentiousness and debasing of the body. (Id., page 391.) Outrage is done to the fine and tender sensibilities of some wives.

“Animal” here means the carnal nature in ascendancy over the spiritual. In stronger terms it connotes the brutish and the beastly. Man is obligated by his relation to the Creator not to allow his sexual life to be dominated by this part of his being. However, his body is still to be the vehicle by which his spirit and mind can experience most deeply and intimately his love for his mate. As has been said, the Creator designed both bodies—male and female—so that together they might enjoy the maximum functioning of all the sensory and motor nerves involved in the art of love. Note how the lovers in the Song of Solomon stress the beauty of each other's bodies, the powerful effect each has on the other, and the physical joys of intimacy.

One insults the Creator's handiwork and plans when this relationship is called “animal” or “beastly.” The epithet should be reserved for the man who regards his wife as his private sexual object—provided to meet his biological demands whenever called upon. Such a “husband” gives his wife the feeling that he has married her only for her body. Often he compounds the evil by proposing methods of love-making that violate her conscience or conflict with her æsthetic tastes.

A woman, in turn, has no right to call her husband's normal sex hunger an “animal passion,” nor can she in fairness depreciate the high importance of the sex relationship. Many fine and considerate husbands have been made to feel guilty of sensuality and insensitivity for simply desiring what should be normal. Immature or neurotic wives have often used this as a weapon, or a fence, and have entangled their husbands in the quicksands of their unhealthy or severely constricted attitudes. In fairness to wives, it should be mentioned that now and then one finds a husband who, because of similar limitations, makes his wife feel “carnal” and unfemininely aggressive when she takes the lead occasionally in being demonstrative or makes the overtures in loving.

(Concluded on page 14)

Ropes of Sand or Rods of Steel?

RESOLUTIONS FOR 1971

By the Late LIONEL T. GIBLETT

THE YEAR 1970 has passed away, and we have entered another new year, which lies before us all unknown and untried.

There is not one of us who can say that we shall live to see the end of 1971, or, if our lives should be spared, that we shall not be plunged into those scenes so vividly portrayed in the Bible and the writings of the Spirit of Prophecy, especially in the closing chapters of the book "The Great Controversy."

As we individually take a retrospective view of our life during the past year, I wonder if we are satisfied with the spiritual progress that we have made in preparation for entry into the heavenly Canaan, for we are as verily journeying to the heavenly Canaan as were the children of Israel to the earthly Canaan.

This is the season of the year when many people make new resolutions, and they do so with good intentions of carrying them out, but before very long they find that they have not succeeded in realizing their earlier decisions.

There is but one way, and one way only, whereby we in this mortal state can carry out our resolutions to obey God implicitly. The key to that wonderful secret is found in the little book "Steps to Christ." "God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of the whole nature, we must yield [surrender] ourselves WHOLLY TO HIM." (Where words appear in capitals, emphasis mine.)—"Steps to Christ," page 43.

Writing of the man who has not been renewed in holiness, who has not surrendered all to Christ, Mrs. White says, "His promises and resolutions are like ropes of sand." ("Steps to Christ," page 47.) And so it is with every one who has not surrendered all, body, soul and spirit, to the will of God. Many of his resolutions are like ropes of sand.

Ropes of Sand or Rods of Steel?

If we have our resolutions to become rods of steel, then it is imperative that we heed this instruction. "The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we yield ourselves to the control of Christ, we shall be dominated by the wicked one."—"The Desire of Ages," page 324.

The question of surrender is perhaps the most vital one that we should con-

sider; that is concerning our part in the plan of salvation, and I make this assertion because of the statement, "Everything depends upon the right action of the will." ("Steps to Christ," page 47.) "Your will must be moulded by God's will, or you will fall into grievous temptations."—"Testimonies," Vol. 3, page 417.

It will make all the difference in this new year as to whether our resolutions are as ropes of sand, or as rods of steel. They can be as steel if our wills are surrendered to God's will.

Doubtless the rich young man who came to Christ and asked, "What good thing shall I do, that I may have eternal life," thought that he had surrendered all to God because of the fact that he had been obedient to all the commandments of God. But when Christ placed His finger upon one surrender that he was not prepared to make, the record says, "He went away sorrowful," and there is no evidence that he ever did make that surrender.

The unwillingness to surrender one thing that God points out to us that we should surrender in order to inherit eternal life will stultify our efforts to carry out many of our other good resolutions.

How to Surrender

The answer as to how it is possible to make the surrender that will enable us to carry out all our good intentions or resolutions is made clear in the following statement. "Many are inquiring, 'How am I to make the surrender of myself to God?' You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the



GOD'S LAW

Granite rocks shall melt and crumble

In some fiery, final day;

Heaven itself shall shake in terror,

And this earth shall pass away;

But the law of Ten Commandments,

Carved by God's own finger sure,

Through the vast, unmeasured ages

Yet unchanging shall endure.

habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends upon the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. YOU CAN GIVE HIM YOUR WILL: He will then work in you to will and to do according to His good pleasure."—"Steps to Christ," pages 51, 52.

We can be assured that Satan will do his utmost to keep us from surrendering all to God. The following statement points to this fact: "Satan does not want any one to see the necessity of an entire surrender to God. When the soul fails to make this surrender, sin is not forsaken."—"Testimonies," Vol. 6, page 92.

More than twenty years ago there happened one of the saddest events that could be related, and it gives us a clear view of the result of neglecting to surrender all to Christ. It is the story of an Adventist girl who lived in the state of Colorado, U.S.A. She was a member of one of our small churches in that state.

The girl became very ill, and was attended frequently by a doctor. One day as he was leaving, the mother accompanied him to the door, and he said to her, "I am sorry to have to tell you, but your daughter is not going to recover."

With a very sad heart the mother returned to her daughter's room, knelt beside her bed, and said, "Darling, you are going to sleep, but Jesus is soon coming, and we shall meet again." The girl feebly replied, "I am sorry, Mother, to have to tell you, but I shall not be in the kingdom."

Brokenheartedly the mother tried to assure her by saying, "But, darling, you have been a good girl, attended church regularly, and have been a Sabbath-school teacher." But the girl replied, "No, Mother, there was one little thing of the world, that I knew was wrong, but I was not prepared to give it up, and it will keep me out of the kingdom."

In a very short time that poor girl passed to her rest. I am sure that no one except one who had passed through a similar experience as that mother did, could possibly imagine the great sadness that must have pierced her heart as she heard those words, "I shall not be in the kingdom."

Abounding Grace

I particularly appeal to the young people of our church. You are certainly living in a totally different and a more wicked age than that in which we who are older lived, and our sympathies are assuredly with you, but there is one thing of which I am confident, and that is that it was no easier for us to live and to witness for Christ in our day than it is for you today, and my reason for saying so is based on one of my favourite texts of Scripture, "But where sin abounded, grace did much more abound." Rom. 5:20.

While sin is abounding much more today than it was some years ago, to meet the abounding sin, God's grace is much more abounding.

Going back through the history of God's people we find how true is the above text of Scripture.

Enoch lived in a very wicked age, but God's grace kept him from imbibing the wickedness of his generation, and enabled him to be translated without falling under the power of death.

Noah and his family lived in an age when the whole world was so wicked that God had to destroy it, but His grace so abounded unto that family that He was able to keep them from the wickedness and save them from destruction.

There are many others who could be mentioned who were recipients of God's abounding grace in times of abounding wickedness.

We think of Christ's own disciples, who, because of their own unconverted state, fell under the dominion of Satan's temptation on the night of Christ's betrayal. After they had fully surrendered their wills to Christ, and sought earnestly in that upper room for God's abounding grace, they were able to face the very agents of Satan, the men of whom they were so afraid only forty days previously, and preach unto them Christ and Him crucified.

Let us not think that those disciples had to meet sin and temptation to a less degree after Pentecost than they did before it. I believe that they had to meet it in a far greater degree, but they were able to do so because of the abounding grace granted unto them by God.

Then there were those who passed through the period of the Dark Ages, when wicked men, inspired by Satan, spilt the blood of millions of martyrs, and yet multitudes withstood the powers that were arrayed against them, and it was by the abounding grace of God that they were able to do it.

Men of Like Passions

Then, too, we think of Elijah, whom God said was a man of like passions as we are. He lived in one of the most

wicked periods of ancient Israel's history, when all but seven thousand had bowed the knee to idol-worship. Yet through the abounding grace of God, he and the seven thousand lived for God, and Elijah was finally translated without having to pass through the portals of the tomb.

Let no one think that these people were inherently super-spiritual people; they were not; but were men and women such as you and I are. The only reason that they were able to withstand the flood-tide of wickedness was that they willd to obey all God's instructions, and to them He granted His abounding grace to keep them from falling under the power of Satan.

Those of you who are young, and perhaps some of us who are older, may live

Q "We submit this article not to show what we have done, but to encourage other small churches that have the same staff problems that we had."

to be plunged into those scenes the like of which this world has never before witnessed, when the venom of the enemy and his hosts will be arrayed against us.

But let not fear distress us. Let us surrender our wills now, and pray earnestly to God for that abounding grace that is available to every one who will have it. If you do that, then the carrying out of our good resolutions for 1971 is assured.

How will it be with you, dear reader? I pray that it will not be as it was with the young woman mentioned earlier, who clung to one little thing that she knew to be wrong. We must not let any such thing nullify our good resolutions and eventually cause us to say, "I'll not be in the kingdom."

May God save us from such a fate.

VACATION BIBLE SCHOOL

—With a Difference

GORDON N. WILLISS

V.B.S. Director and Pathfinder Leader, Moora, Western Australia

OUR HEARTS SANK with disappointment when the meeting decided that we didn't have the personnel to conduct the planned Vacation Bible School in the August holidays. In previous years Margo and Henry Gray had conducted Vacation Bible Schools with enrolments of up to 180 children of ages ranging from five to fourteen years, but they had been moved to Central Australia, teaching. So arrangements were made to send the paper, stencils and workbooks back to the office. We were defeated for want of available members to assist.

Then Pastor Andrews suggested that maybe we could conduct an evening programme. Disappointment gave way to enthusiasm—plans were made, stencils cut, duplicating done, stories selected and typed out. Time was short and almost every evening for a couple of weeks my band of willing helpers rallied to the task.

An evening programme meant that the numbers would be down on previous years, so we catered for the eight to fourteen age-group, and planned for just one class with different teachers teaching each evening for the four nights.

Monday night came, and with butterflies in abundance we hurried to our church hall wondering what the Lord had in store for us. We had invited musicians

not of our faith to play for us in the song services—two Christian young men and two Christian young women. They arrived on time and we met in the vestry for prayer. The programme was on.

We hired one of the local school buses to do a circuit of the town to pick up and drop the children. This was a novelty in our small town.

The membership grew to fifty during the week. Crafts of matchwork, popsticks, and painting went off well. Henry Gray came home and was there to present the achievement certificates to all who came.

And so came to an end our Vacation Bible School. It all cost us \$43, which included \$20 for the school bus. But that is not where our story ends.

We announced that a Pathfinder Club was operating, and invited the children to come. The outcome of it all is that we have over twenty children coming to our Moora Pathfinder Club. One girl is coming to Sabbath school and church. Only seven of these twenty Pathfinder children come from Adventist homes.

So, small churches with a missionary outlook, try an evening Vacation Bible School with a Pathfinder Club follow-up. The thrill of doing service for the Master will compensate for the work put into it.

TOWARD A THEOLOGY OF SEX

(Concluded from page 11)

In general, in avoiding animalism one may veer too far to the right and fall into the ditch on that side of the road. (Note that Satan, when he could no longer succeed in having the Jewish leaders break the Sabbath, brought about an inhuman system to "keep" it by a stifling mass of minute legalistic regulations.) The solution to intemperance is not continual fasting. The devil cares very little, we may suppose, whether one dies from overeating or from malnutrition.

There is need to guard against the same type of mistake. Avoiding lust is not achieved by destroying normal desire and by trying to block the sex drive from expression in normal channels. Avoiding "ab-use" of the marriage relation is not accomplished by "no-use" of it. Sex is not a demon that must be cast out.

Each husband and wife have the right and privilege of enjoying to the fullest every expression of sex possible in their marriage (under the broad control of reason and conscience). The Lord intended sex to be enjoyed. As has been mentioned, anatomy alone indicates that. We do Him no honour by depriving ourselves of gifts freely given us by Him. There is time enough for sacrifice when medical reasons make this necessary, or

separations come from death, imprisonment in persecution, or from travel in the service of the Lord. The only valid reason for the discontinuance of sexual activity (apart from moral considerations) should be physical disability. Happily married couples continue expressing their love sexually through the middle years and into later life. As their love for God grows and deepens, so does their love for each other, a foretaste of the pure, eternal love that they will experience in heaven.

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A GIANT HAS FALLEN

(Concluded from page 6)

hospitals. He also was received by the Minister of Education in Finland, and by leading churchmen.

Pastor Maxwell returned home on October 15, in apparent good health, but was stricken with a terminal ailment three weeks later. It was the first time that he had required hospitalization during a robust life.

Pastor Maxwell leaves six children: two daughters, Maureen Maxwell, associate dean and director of the graduate programme, Loma Linda University, and Mrs. Jack (Deirdre) Woosley, a housewife and wife of an accountant in Sunnyvale, California; four sons—A. Graham, direc-

tor of the Division of Religion, Loma Linda University; C. Mervyn, chairman of the Department of Church History, Andrews University; D. Malcolm, associate professor, Department of Religion, Walla Walla College; and Lawrence, editor of the "Signs of the Times"; eight grandchildren; and a brother, Spencer, of Weymouth, England.

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S.D.A. TEEN TOPS 400

(Concluded from page 7)

to take a worth-while position in the community.

"One writer on education has said, 'The habits and principles of a teacher should be considered of even greater importance than his literary qualifications. In order to exert the right influence, he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words and acts.'

Finally, the aim of education should not be to win fame; to be victor in futile contests; to make life a tourney field of competitive strife; to prove oneself or one's people the greatest; to trample the weak and glory in lustful power; to reduce earth to a sodden field of blood.

"Education is to be such as make the educated want to heal, soothe, build and give life and service to mankind."



HOSSACK—LOWRIE. On Sunday afternoon, November 29, 1970, Angelene Lowrie, taking the arm of her brother, walked down the aisle of the Ryde church in Sydney and joined with Robert Hossack in expressing vows of marital fidelity. The church was packed with relatives and friends who had come to witness their marriage and to wish them God's richest blessing. Robert had graduated from the theology course at Avondale College one week before. He and Angelene will shortly be voyaging to Canada where they will engage in ministerial service. At the reception, speakers expressed confidence in the success of their ministry because of the deep Christian devotion and sincerity of each. A number of Robert's classmates joined with the celebrants in wishing this lovely couple Godspeed. C. R. Stanley.

McKEATING—LANGMAN. Monday, October 26, 1970, was a day to remember by all, when it was the pleasure of the writer to unite his stepson, Donald Robert McKeating, and Marilyn June Langman in the bonds of holy matrimony, at the New Plymouth church, New Zealand. Lyn is the twin daughter of Mr. and Mrs. G. Langman of New Plymouth, and Don is the only son of Mrs. F. E. Baker of Tokoroa. The esteem in which these young people are held in the New Plymouth church was evident by the large gathering of relatives and friends that gathered at the church and afterwards at the reception, held in the Kawarua Park Bungalow. Don is a worker for the Sanitarium Health Food Company, and wherever he and Lyn set up their home, we pray God will be with them and bless their witness for Him. F. E. Baker.

PORTER—MARKWELL. The Aspley church, Queensland, was very tastefully decorated for the special occasion on November 29, 1970, when Desley Markwell took her place beside Paul Porter at the altar of marriage. Paul has recently been engaged in work at the Sanitarium Health Food factory, while Desley has been teaching at Mirriwinni Gardens. Many friends and relatives were present to wish this young couple God's blessing as they establish another Christian home. O. L. Speck.

WELLING—BARNETT. Monday, November 23, 1970, was one of those perfect days—sunshine, blue sky, gentle breeze. It was also a day of special happiness as relatives and friends from four states—including fellow-graduate nurses from the Sydney Sanitarium and Hospital—gathered at the East Prahran Memorial church, Prahran, Victoria, for the marriage of Leigh Welling and Lynette Barnett. After the service, the guests met in a garden atmosphere at the home of Brother and Sister Neil Taylor for the wedding reception. We know that as these newly-weds make Christ the centre of their lives, their home will be a little taste of heaven. James M. Johanson.

WILLIAMS—BEGG. On November 29, 1970, loving hands had decorated the church at Dora Creek, New South Wales, when Leone Olive Begg and Maxwell John Williams united their lives in holy matrimony. Relatives and friends filled the church for the marriage service and gathered afterwards to convey their best wishes to Max and Leone as they begin life's journey together. We know the rich blessing of God will be granted to these lovely young people as they set up another Christian home. Alfred C. Ball.



BEHRENS. On November 5, 1970, Brother Thomas Behrens in his eighty-second year passed away at home. He belonged to a pioneering family within the Adventist Church and was one of the early members of the North Fitzroy church. He also attended the first camp-meeting in Australia. He was the much loved husband of Lowry Paine, with whom he shared a happy marriage of nearly fifty-one years. One daughter, Mavis, lovingly cared for her parents in their later years. Thomas worked for the Signs Publishing Company prior to moving to the Shepparton district. His heart was

set on "the tabernacles of the Lord of hosts." He longed and waited for them. He went to sleep with the sure and blessed hope of that great resurrection day. Our hearts go out to his two sisters, Mrs. Stafford and Mrs. Martin, and his only daughter, Mavis. Pastor Hay and Brother Barrett assisted the writer. May the Lord of all comfort and the Father of mercies, sustain those he left, during this time of sorrow. H. E. Vysma.

HIGGINS. Thomas Higgins was born on May 29, 1917, at Larcol, Lanockshire, near Glasgow, Scotland, and he passed away suddenly as the result of an accident on the way to church in Christchurch, New Zealand, on Sabbath morning, August 22, 1970. His life seemed short, even as all our lives are short, when compared with the vastness of time and space. Yet this is not the end. Brother Higgins had finished his work for the week, studied his Sabbath school lesson, prayed, slept, and was on his way to worship his God. Having accepted Jesus as his Saviour, he now sleeps, awaiting the Life-giver's call. A capacity congregation gathered at the Papanui church in Christchurch to offer sympathy and comfort to his wife, Sister Gertrude Higgins, his brothers and sisters, Helen (Mrs. Colin Millist), Alice (Mrs. Geoff Hickford), Basil, George, Janet (Mrs. Ron Hickford), Billie (Mrs. Neal McLeod), his children, Elva (Mrs. David Fitzgibbon), Errol, Roger, and Malcolm. A. N. Riggins.

KNOWLES. "As a mother, a citizen and a Christian, she played her part well." These words recorded at the funeral of the late Sister Sarah Mary Knowles certainly summarized the life of this grand and noble lady, who passed peacefully to her rest in her ninety-fourth year, on November 15, 1970. She was a loyal and well-respected member of the Cairns Seventh-day Adventist church, Queensland, where she was accepted into membership under the ministry of Pastor M. Ball in 1941. She will be especially missed at the Sabbath school which she attended for the past twenty-nine years. She left us with the sure hope of the reunion on that blessed day when all those who die in Christ will be re-united. This was the hope extended to the surviving seven children and other sorrowing relatives, especially to Mr. and Mrs. J. K. Williams, their sons Richard and John, daughters Janet, Betty and Valerie of Cairns. The writer was assisted at the service by Brother D. E. Robertson. A. G. Probert.

LEWIS. On November 16, 1970, a real link with the past was severed when Sister Sarah Lewis died at the great age of 104 years in the Manor Private Hospital, Auckland, New Zealand. She had been a member of the Seventh-day Adventist Church for sixty-three years. At the time of her baptism in 1907, Sister Lewis was living with her family in Mountain Ash, Wales, and was baptized by Pastor Harry Armstrong, a member of one of the pioneer Adventist families in Great Britain. Later the family moved to Cardiff where they lived for many years. In 1965, at the age of ninety-nine, Sister Lewis took her first and only aeroplane trip, flying to New Zealand to join her daughter Grace (Mrs. Britton). For five years Mrs. Lewis lived happily in Auckland as a member of the Royal Oak church, and during this time the writer, who had known her since the early nineteen-twenties and was a close friend of Gilbert (her only son who died in mission service in South Africa), had many talks in which Sister Lewis confirmed her faith in the coming of Christ. Just prior to her death, even though her faculties were somewhat clouded, she surprised us all by singing a verse and chorus of "Onward, Christian Soldiers" and repeating the Lord's prayer, proving that what is learned in childhood is never really forgotten. After a service in the funeral parlour we laid her to rest in the Mangere lawn cemetery beside her life-long friend, Mrs. Florence Owen, who died in 1969. They came into the church together, and now they rest together awaiting the call of the Saviour. To her surviving daughters, Lily, Doris and Grace, we offer our deepest sympathies in their loss, but in assurance of reunion on the day of resurrection. **F. L. Stokes.**

McCALLUM. Faithfully, like a soldier at roll call, Daniel James McCallum attended the Sydenham Adventist church, Christchurch, every Sabbath from the day he was baptized by Pastor Jim Cherry three years ago, until October, 1970. He was born on August 2, 1897, completely disabled in World War I, yet God granted him a full, fruitful and happy life, reserving to the sunset years the knowledge of the third angel's message. He passed quietly to his rest in the Christchurch hospital on October 22, 1970, with the hope of a soon-coming Saviour, and with his loved ones gathered around him. **A. N. Riggins.**

TAYLOR. It was the morning of Sabbath, November 14, 1970, when May Sarah Taylor quietly passed to rest at the age of eighty-one years. Baptized during 1949 by Pastor S. M. Uttley, she joined the Perth church in Western Australia where her radiant Christian experience won the admiration of all members. Relatives and church members attended the funeral service to pay their final tribute and hear anew the story of a returning Christ and a glad reunion morning. **G. I. Wilson.**

WELLS. With a calm Christlike trust in her Lord, and a faith that remained unshaken in the certainty of the Advent hope, Sister Rosemary Wells of the Midland church, Western Australia, peacefully passed to her rest on October 26, 1970, being in her eighty-third year. For some years Sister Wells was an active member of the Perth church, where her musical talents liberally supported the work of the church. As we conveyed our Christian condolences to all who suffered by this bereavement, we longed with them for Christ's returning and the resurrection morning. **G. I. Wilson.**

YATES. Sister Ivy Yates was born in Kai Poi, New Zealand, on May 21, 1886, and passed to her rest on November 11, 1970. Sister Yates was the mother of Mrs. Jack Bligh, and the grandmother of Brian and Lorraine Bligh, all of Christchurch, New Zealand. Sister Yates had a special love for South Sea Islands missions. She worked tirelessly and also led others in the work of making and sending clothing to orphans in mission lands. Like Dorcas of old, she will surely rise again when our Lord shall come in glory. **A. N. Riggins.**

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RETURN THANKS

Elaine and Wes Goods, Lindsay, Ronald, Loraine and Robyn express their sincere appreciation for the comfort and help given to Lindsay, Ronald and Ivan's friend Julie, by Pastor Doug Martin, and Brother and Sister Clem Cook at the time of the tragic accident which claimed Ivan's life at Nigretta Falls, Hamilton. Special thanks are due also to Brother and Sister Ian Bamford for their practical help. We would thank also the host of friends who expressed their sympathy by floral tributes, telegrams, letters, cards and visits at this time. May God bless you all.

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AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor R. H. PARR
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Wahroonga Representative .. VAL LETTS

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First 25 words \$2
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Remittance and recommendations from local pastor or conference officer must accompany copy.

FLASH POINT . . .

- ✧ It always seems a pity that, when people go to the trouble to write a "Letter to the Editor," the letter is often doomed to oblivion before it is even read, simply because the writer does not give his or her correct name and address. We don't mind if you use a nom-de-plume for publication, but PLEASE, give your correct name and address for evidence of your bona fides. Then, at least, we'll read it.
- ✧ In Goulburn, Pastor W. Otto and Brother Kingdon are looking back on a good evangelistic year with twenty-eight baptisms, and more still to come.
- ✧ In a letter postmarked Salisbury, Rhodesia, word has been received that the Hills and Petrie families are settled into their new responsibilities in the Trans-Africa Division. Pastor D. B. Hills is the Missionary Volunteer and Public Relations director, and Brother I. Petrie is an accountant in the Treasury Department. The children of both families are enrolled in the church school in the city of Salisbury.
- ✧ At the recent General Conference Session the territory of the Trans-Africa Division was reduced, but there are still six unions with a membership of 215,347. These church members worship in 1,461 churches stretching from the Congo to Capetown. Excluding over 30,000 branch Sabbath school members, the Trans-Africa Division has 416,158 Sabbath school members.
- ✧ During 1971 the Trans-Africa Division will celebrate the fiftieth anniversary of the commencement of the organization of the division. At the Quadrennial Session held in Blantyre, Malawi, November, 1970, it was voted to celebrate the anniversary by working toward the goal of having 50,000 baptisms during the fiftieth anniversary year.
- ✧ We offer congratulations on your behalf to the elder of the Albion (South Queensland) church, Brother R. J. Andrews, on the attainment of his Ph.D. in Education at the University of Queensland. Employed in the Fred and Eleanor Schonell Educational Research Centre at the university, Dr. Andrews lectures in special education and educational psychology.
- ✧ This time of the year is ripe for news items of educational advances and examination successes. From the Sydney Sanitarium comes the word that two male nurses from that fine old institution sat for the State Board examinations recently, and one came in the first ten in the State, and the other gained a credit. Bravo, gentlemen!
- ✧ Then you must hear of the devious (in the best sense of the word) route by which Dr. Don S. McMahon, a member of the East Prahran (Melbourne) church, gained his F.R.A.C.S. Dr. McMahon studied in the area of ear, nose and throat surgery but could not sit for the examination in his home country. For why? Exam held on Sabbath, that's why. So he went to New Zealand, where they are a little more genteel and do not hold such exams on the seventh day of the week. And the good doctor passed, which is the point of this little note. And your congratulations go out to him with this copy of the "Record."
- ✧ A smoke signal from the Land of the Long White Cloud tells us that Pastor Austen Fletcher has baptized forty-three in his North Shore (Auckland) Mission this year. Many are family groups, and nearly half of the total are men. Another twelve people are preparing for baptism.
- ✧ Just one more examination-success item, and we must press on to other things. Again from Queensland. Up there, two of our young men have graduated from the medical course, and we offer congratulations to Dr. Max Brinsmead and Dr. Clyde Rock. Dr. Brinsmead was top of his year (123 students) and graduated with a high distinction in psychological medicine, a distinction in surgery, and credits in medicine, child health and obstetrics and gynaecology. Splendid!
- ✧ Well, no, that wasn't the last, actually. There is Jan Clarke (also of Queensland—they're a bright lot up there these days) who recently gained admission to the Australian Society of Accountants. Jan was a graduate from Avondale in 1964 and is now employed in the accounting and taxation section of a firm of Chartered Accountants. Nice work, Jan!
- ✧ On bended knee we apologize to Pastor Gordon Box for crediting our front page piece in the "Record" of 14/12/70 to what he described as "the other Union." Actually the paper from which we culled it was published by the Youth Department of the Trans-COMMONWEALTH Union. Please can we be friends again, Pastor Box?
- ✧ Pastor D. E. Bain, the Sydney Sanitarium pharmacist, has been appointed chaplain of the same institution as from January 1. Pastor Bain is in the happy position of being able to dispense medicines for the body and soul.
- ✧ We mentioned some time since that Mr. Lynray Wilson, the sanitarium purchasing officer, was moving to Western Australia to become an accountant of the Sanitarium Health Food Company in Perth. But did we tell you who was to replace him at the sanitarium? We did not, but we do so now. The new purchasing officer is Mr. Mervyn D. Jackson, and he is the man to see if you want to sell the sanitarium something—though he won't thank us for mentioning that.
- ✧ The Melbourne papers recently carried a story that Mr. Barrie Miller, formerly pharmacist at the Warburton Sanitarium and now chief pharmacist at the Preston and Northcote Community Hospital in Melbourne, was awarded the Evans Medal for 1970 for his contribution to hospital pharmacy. We add our congratulations to the many he has received.
- ✧ Those who have kept a supervising eye on the erection of the new Medical Centre at the Sydney Sanitarium will note with considerable satisfaction that the building is going up by leaps and bounds. Part of the new medical set-up will be a dental practice, and it can now be revealed that the man on the end of the drill will be Mr. John Whittaker, a graduate of the University of Otago, and presently in Adelaide.
- ✧ "Finally, brethren . . .": The footsteps a boy follows in are apt to be those his father thought he'd covered up.