

AUSTRALASIAN RECORD

and advent world survey



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AUSTRALASIAN CLUB GRADUATES

CLIVE HOLLAND, Andrews University

**Andrews
University**



EIGHT SCHOLARS of the Australasian Club at Andrews University graduated on June 5 with various degrees to their credit.

Alex Currie, now at Fulton College in the Central Pacific Union Mission as deputy principal and ministerial training director, received *in absentia* a doctorate in religious education (Ed.D.).

Carole Ferch (nee Grave) received a Bachelor of Arts with the major area of concentration in German and a minor in religion. Carole plans to take up secretarial duties for the Modern Languages department at Andrews for the duration of husband Arthur's studies.

Eoin Giller, after three and a half years of intensive study through a Master of Divinity and doctoral courses, received a Doctor of Ministry degree (D.Min.). Dr. Eoin is to take up pastoral duties in early July at the Hughesdale church in Melbourne.

Noelene Johnsson was awarded a Master of Arts in Teaching (M.A.T.) in elementary education with emphasis in reading. Noelene is the wife of Dr. William Johnsson, an Andrews Seminary New Testament professor, and the daughter of Pastor F. L. Taylor, who is now retired in South Australia. Plans are for all that learning to be utilized in the teaching field.

Tommy Nkungula, a former principal of Matandani Industrial school in Malawi, received a Master of Arts in Teaching (M.A.T.) with emphasis in English. Tom and his wife Alice plan on returning to Malawi at the completion of her studies in home economics next year. By virtue of having set foot on Australian soil, specifically Avondale campus in the years '66-'68, the Nkungulas gain full rights as members of the Australasian Club at Andrews.

Gerhard Pfandl, pastor from the Adventist church in Vienna, received a Master of Arts



Members of the Australasian Club. Back row, from left: Dr. James Cox, chairman, Department of New Testament; Dr. Asa Thoresen, chairman, Biology Department; Dr. William Johnsson, New Testament professor; Dr. W. G. C. Murdoch, Dean of the Seminary, Emeritus; Dr. Ruth Murdoch, Professor of Educational Psychology. Second row: Haren Sthalekar, Dr. Eoin Giller, Carole Ferch, Gerhard Pfandl. Front row: Tommy Nkungula, Noelene Johnsson.

Photo: C. Holland.

(M.A.) in religion. Gerhard studied at Avondale from 1967-70 and graduated with a B.A. in religion. Having been parted from his wife and family for the past four months, he is planning an early return to Europe.

Haren Sthalekar gained his Bachelor of Science degree from the University of Bombay, India, in electronics, and on this occasion was awarded a Master of Arts (M.A.) in religion. Haren plans to study further at Andrews while

continuing his association with the Australasians which began during his studies at Avondale in 1974-75.

Verlie Ward (nee Edwards, N.Z.) *in absentia*, was awarded a Master of Arts (M.A.) degree in elementary education that encompassed curriculum development. Verlie, the wife of A.U. history professor Dr. Cedric Ward, plans to teach fourth grade next year at A.U. Ruth Murdoch elementary school. ##



FOR A GREATER VISION OF WORLD NEEDS

AVONDALE



Carol Dennis (right) checks the results of a health survey taken at Avondale College, with, from left: Jennifer Birch, Pastor D. E. Bain and Bill Jelacic.

Photo: Courtesy Lake Macquarie Herald.

SPECTACULAR RESULTS OF AVONDALE FITNESS SURVEY

MRS. DESLEY SCOTT,

Communication Secretary, Avondale College Church, North New South Wales

HOW IS our health message affecting our youth? Avondale is more than merely an academic training-ground. We believe whole-heartedly in the following statement from the pen of Mrs. E. G. White: "Since the mind and the soul find expression through the body, both mental and spiritual vigour are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character. Without health no one can as distinctly understand or as completely fulfil his obligations to himself, to his fellow beings, or to his Creator."—*"Education,"* page 195. Avondale seeks to educate the total man.

Early in April, we were privileged to have our Division Health and Temperance director,

Pastor Don Bain, in our midst for a week of "Health Emphasis" meetings. Students and staff greatly appreciated his helpful advice, and are now endeavouring to put it into practice. On Sunday, Pastor Bain was joined by a team from Sydney Adventist Hospital to assess our fitness. The results appeared in the following article in the *Lake Macquarie Herald*, April 7, 1977:

HEALTHY STUDENTS PASS TEST

A survey taken last week of more than 300 students and staff at Avondale College showed that most of them are fit and have little to fear from heart disease.

The results were described by Pastor D. Bain, Health and Temperance director of the Australasian Division of the Seventh-day Adventist Church, as "spectacular when judged by average standards."

Those who took part in the survey were required to take part in extensive tests which continued for two hours.

Each participant's height and weight were recorded, a blood sample taken and tested, tests taken for cholesterol, triglyceride and glucose content, blood pressure, and air capacity of the lungs.

They were also required to do push-ups, sit-ups, forward bends, chalk jumps and a step test, during which their pulse was taken.

Those who jog regularly also did a twelve-minute run around the college oval.

The survey was taken on the Sunday, and each participant had his or her result four days later.

A team of ten from the Sydney Adventist Hospital spent the day at Avondale to help with the survey.

The survey was part of Health Emphasis Year, which is being held by the church in 1977.

Physical fitness is only part of the project, which also deals with the spiritual, mental and social approach to health.

Jennifer Birch, one of the students who took part in the survey, said she had found that a person could not be fit in only one area and still claim to be fully fit.

Carol Dennis, who has been involved in sports activity of some kind for most of her life, believes that the survey and its results will lead to a deeper motivation to keep fit, to feelings of contentment and to helping to lift the stresses of everyday living.

Bill Jelacic believes it will help him sort his day out, that a balance between physical, spiritual, mental and social activity will also ease the stress.

Pastor Bain believes that fitness is an individual act and would be better not motivated by a group effort.

He would like to take a similar survey of a comparable age group at another college or university to compare the results.

He also hopes to return to Avondale in October to undertake another survey on the same group which participated last week. ##

Finding God in Nature

I love to be alone with God
Deep in a pathless wood,
To rest upon the velvet sod
And feel that God is good.

The whispering in the pines, it seems,
Is God's sweet voice to me;
The sunshine's warmth, its golden beams,
His healing balm, sent free.

O soul bowed low, head grey with care,
Seek thee some sylvan tree!
Spend there with Him an hour in prayer—
'Tis Heaven's own sanctuary!

— ASHLEY G. EMMER

LIFE MAY METE OUT INJUSTICE, BUT IF WE REACT WITH PATIENCE AND FAITH, WE SHALL AVOID THE BITTERNESS THAT WOULD DECREASE OUR USEFULNESS.

CONQUERING BITTERNESS

AGNES LEWIS CAVINESS

WHILE STROLLING through the woods I came upon a battered, old tree. Going around to the other side, I saw that it had passed through the fire, indeed was quite gutted by fire, so that only the shell of its once sturdy self remained. It had been an oak—one of the best of trees, but was now of no use to anyone.

It reminded me of a person who allows injustice so to consume his appreciation of others that he is blind to excellences in anyone. He has had intelligence and judgment, so that he could weigh and evaluate character, but now the bitterness that has entered his soul has, temporarily, lost to him the power to think and act on other matters.

This is a sad state. He may have been justified in his sense of loss. For example, a man may have lost a wife in the bloom of young womanhood. Left with little children needing care that no one but a mother can give, he may be desolate, and unfitted to earn their sustenance as he ought. But, as long as he is filled by a consuming sense of injustice, he is only half father to his children.

I presume there is nothing in life more heartbreaking than seeing little children left motherless. Pictures of long lines of refugees become almost intolerable when we catch sight of little children, tattered, forlorn, and weeping.

Why? Why? Why? The question is forced from our lips, from our minds, from our hearts. But when we become bitter over unexplained sorrow and tragedy, our state of mind unfits us to help ourselves or others.

I once saw a young man so overcome by the death of his lovely mother that he felt ready to take legal action against the institution where she had been cared for. He had expected to have her home the next day, and had lightly said goodbye to her as she left him in the hall.

I understood him perfectly. When I lost my beautiful mother, I used to sit in the bus and writhe in my soul that the coarse, hard faces of the women about me should still see the light of day, and my mother, who was serving God and her fellow men, was gone. Yet I had to come to accept even that with resignation before I could be a blessing to others. The tragedy of such a state of mind is that before long it may become coupled with "wrath and . . . clamour, and evil speaking" (Eph. 4:31) so that it becomes a "root of bitterness" (Heb. 12:15) that troubles us.

I am convinced that it will take the rest of our lives here upon earth to learn to accept with patience the inevitable, as from the hand of our heavenly Father. Indeed, we are told that only in eternity shall we fully see as God sees.

To trust when we cannot see through the darkness, let this be our aim. To forgive when we are wronged, let this be our goal. Thus can we be like our Master. Thus can our usefulness be increased, not lessened, by the sorrows that make those bitter who know not Jesus.

—Review and Herald.

PRAYER

"O merciful God, fill our hearts, we pray Thee, with the graces of Thy Holy Spirit, with love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Teach us to love those who hate us; to pray for those who despitefully use us; that we may be the children of Thee, our Father, who makest Thy sun to shine on the evil and on the good, and sendest rain on the just and on the unjust."

—Anselm (1033-1109).

HEALTH-WISE

MARYLOU BLOSSER



BREAKFAST, THE NEGLECTED MEAL

START THE DAY right with a hearty breakfast. Your stomach has had a long rest and your body is rested and in need of strength to face the work of the day. Eating a nutritionally well-balanced breakfast aids mental and physical efficiency in men and women of all ages and occupations.

Studies have shown that fatigue, reduced work output, irritability, and poor mental attitudes have been observed in many groups when over a period of time no breakfast or a poor one was eaten. Some obese persons often mislead themselves into believing that skipping breakfast entirely will help them avoid calories. The truth is that such people more than make up for any calories saved by over-eating at other meals. Such persons would be much better off eating an adequate breakfast.

The morning breakfast time in many homes is a chaotic rather than a leisurely one, but this can be changed. Many families are realizing the importance of sitting down together for a leisurely and well-planned morning meal. They are off to a better start, with less mid-morning lag and no noticeable decrease in efficiency at the office or at school.

A good breakfast will supply from one-fourth to one-third of your total calories. This not only gives you needed nourishment, but makes it easier to resist the temptation to snack between meals, or eat too much lunch.

One example of a good breakfast:
 1 orange or 1 glass of orange juice
 1 serving of scrambled egg
 1 slice of whole-wheat toast with butter
 1 glass of milk, cocoa or other hot drink as desired.



THE PRACTICE OF THE PRESENCE

PASTOR CALVYN TOWNEND sends me, from New Guinea, his departmental newsletter, *GO TELL!* It is always worth reading, and this chill, bleak, wet, snowy afternoon, there is one article that I have just re-read that warms the cockles of my heart (as my grandmother used to say whenever she would set a bowl of soup before me). Let me share with you this piece from the pen of D. F. Laviamat, the dean of men, and Bible teacher at our Mount Diamond School, Papua New Guinea. Here it is:

It was on Tuesday the 5th of April. We had just finished school, and [were] preparing to take up our outside activities. I had a group of boys who regularly work with me at Bautama plantation.

We got to Bautama and I asked them to carry on the work without my supervision, as I had to return to the school to chainsaw logs for school firewood.

Driving back home, I said aloud, "Christ, come in and talk with me, please." Somehow that day I was a little bit concerned with the spiritual standing of some particular students. I like to talk aloud to Jesus Christ as I have always done, when I am driving by myself or alone. I turned off from the main Rigo Highway and just around the corner of Mount Diamond Road, I saw a character standing on the road. He was wearing a yellow shirt with "I am Independent, I don't drink" written in front. He was a little taller than me with a big hair and was wearing long brown trousers.

I pulled up beside him and asked, "Hey, wantok, yu laik go we?"

"Mi laik go Mount Diamond long lukin one pella wantok," he said.

I said to him, "Kalap."

"Inap me sitdaon wantain yu long porot?" he said. I opened the door and he came in and sat with me in the front.

I asked him where he was from and he said, "Port Moresby."

He goes to church at Gerehu. I don't know why, but somehow I forgot to ask him his name.

Anyway, we kept driving on in silence until we were approaching the school gate, when he turned around and said to me in English, "MY FRIEND, ARE ALL THE MOUNT DIAMOND STUDENTS CHRISTIANS OR ARE SOME JUST SEVENTH-DAY ADVENTIST CHURCH MEMBERS?" I looked at him and said, "What do you mean?"

"Oh, well," he said, "I mean, Do they all know Christ or are some just pretending they know Him?"

I said to him, "I don't really know. As a matter of fact, that's just what I am worrying about."

We passed through the gate and I said to him, "All the students are still out working, so stay with me and help me unload the coconuts. Then I'll take you down to the dormitory." He said, "OK."

However, just before the coconut shed, I looked across to see some of our staff members who were walking across the road to the campus. When I turned around my friend wasn't with me—he was gone—disappeared. I put on the brake in case he must have jumped. I looked around, but didn't see anyone.

However, I believed I picked up my FRIEND. I asked or invited Him to come in with me when I took off from the plantation.

My friends, before I drop my pen I would like to ask you a similar question. "Are you a Christian, or just a church member?" I hope as workers for God and Laymen of Jesus Christ, Sons and Daughters of God, we would evaluate ourselves and see where we stand in regard to this question."

Now, I am not here to turn you aside from heeding the question-appeal of Brother Laviamat. Such an evaluation would indeed be something that we could all make with profit. There is a tendency to imagine ourselves as church members and forget all about the Christian angle—which is, in fact, the crux of the whole thing. But I am strangely interested in our brother's belief that he had with him, that day, his FRIEND (as he puts it—and the

capitals are his reverent tribute, I believe). I am certain that neither man nor devil could persuade the writer that the One sitting beside him as he drove along was other than the Lord Himself. Christ in a T-shirt? Why not? Stranger things have happened. After all, he invited his FRIEND to come and sit by him to talk; now, when his FRIEND comes and sits by him in visible form, the sceptics move in. What is needed around here is a little more simple faith; a little more childlike belief that Christ's presence is a very real thing.

Be that as it may, the point I wish to make is that Brother Laviamat was doing something that Brother Lawrence advocated many a long year ago. If I have the story aright, Brother Lawrence was a monk (or was it a friar?) who was noted for, above all else, his awkwardness. He was constantly tripping over something or he was tumbling over his feet or bungling up some ordinary performance that took absolutely no manual dexterity. Eventually, they put him in the bakery, and there he remained—still clumsy, apparently, but you can't do too much harm even if you do fall into a trough of dough.

But we do not remember Brother Lawrence for his ability to turn out a neat loaf or for having two left feet so much as we remember him for a morsel of splendid spiritual philosophy. He has written these immortal words: "Were I a preacher, I should preach above all other things, **THE PRACTICE OF THE PRESENCE OF GOD**: were I a 'director,' I should advise all the world to it; so necessary do I think it, and so easy." (Emphasis his.)

There you have it: that phrase, that immortal phrase: "The practice of the presence of God." And isn't that exactly what our brother of the Mount Diamond Road was doing? Wasn't he inviting the Christ to sit by him and talk as they drove along? It is that which, if Christians everywhere would practise, would make God a reality, and Christ someone living and personal. And if we were to practise His presence a little more, it would be amazing how many more of us might have Him sitting by us, holding a conversation.

What do I mean by "practising His presence"? Let Frank T. Bullen in his book, *"With Christ at Sea"* (chapter 7) answer that: "All these trifles, however, melted away each evening when Jem and I, creeping under the shelter of the top-gallant fo'c'sle, held our intimate communion with Him whom we knew to be our Saviour-Brother. Our surroundings were as far removed from the conventional idea of a place of worship as could well be, for on this ship the owner had refused to house his sailors in a place only fit for pigs or non-perishable stores [*sic*]. . . . It was like a cave of the winds. But we looked forward to our meeting there with the Presence each evening with great joy, and would often sit after prayer in perfect silence while slow tears of unutterable joy trickled down. I am painfully aware that many will be unable to refrain from smiling sarcastically at these words, many more will utterly refuse to believe them, others will want explanation and proof. But none of these things can alter the facts as I have recorded them one jot. We were young, ignorant, unlettered; our theology might have been summarized in two lines of book print. Yet as far as a man may, I solemnly affirm that we were both as near perfect happiness as a man can be in this world." That is the practice of the presence!

Now back to Brother Lawrence for a final word: "Let all our business be to KNOW God: the more one KNOWS Him, the more one DESIRES TO KNOW Him. And as knowledge is commonly the measure of love, the deeper and more extensive our knowledge shall be, the greater will be our love." (Emphasis his.)

Brother Laviamat. Brother Lawrence. Frank Bullen. Three people who have learned the precious experience of practising the presence of Christ. And it may also be yours.

Robert H. Parr.

A CROSSWORD FOR YOUNG READERS

ASTONISHED AT HIS POWER

JESUS came back to Nazareth, where He had been brought up, and, as He always did, went to the synagogue on the Sabbath day. It was the custom to let a visitor read from the Scriptures. Jesus read that part of Isaiah which begins: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor." When He closed the book everyone watched Him eagerly. He began to speak, how that this scripture was fulfilled. But soon they grew angry, and a mob pushed Him out of the place and hurried Him toward the brow of a hill, meaning to cast Him over and kill Him.

But suddenly Jesus turned and faced them and there was something so powerful and majestic about Him that He was able to walk right through the wild crowd. So He went to Capernaum, and there healed a man who was devil-possessed. The people were amazed, and His fame spread through the country.

A text to learn: "And when He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?" Matt. 13:54.

To help solve the crossword, read Luke 4:16-37.

Adapted from PILGRIM CROSSWORD PUZZLE BOOKS, published by National Sunday School Union, 4 Blackfriars Lane, London, E.C.4. Used by permission.

Clues Across

1. Syrian captain cured of leprosy by Elisha.
5. God's memorial of Creation.
7. Short, light sleep.
8. "They could not . . . him." Matt. 17:16.
12. Where Jesus healed a devil-possessed man.
16. Change the last letter of a word in Jer. 2:22 to make it the action of a bird.
17. The Gospel Prophet.
19. Jesus' . . . spread abroad.
20. Thoughtfulness and consideration.
22. "To aid and . . ."
23. One who defrauds.
24. To do with a spider (Isa. 59:5).

Clues Down

25. Female deer.
28. Nazareth mob meant to hurl Jesus from the top of it.
31. Usually threaded on string.
32. Where Jesus went on Sabbath.
33. "Ye take . . . much upon you." Num 16:3.
35. "There came a . . . over all the land." Acts 7:11.
36. "Ye have made it a . . . of thieves." Matt. 21:13.
37. Singular form of a word in Ps. 7:9.
1. Town where Jesus was brought up.
2. Short for Abraham.



3. Adventist Book Centre (abbrev.).
4. Boy's name.
5. "If it be . . . , our God is able." Dan. 3:17.
6. Seed fell on good ground and yielded . . . (Mark 4:8).
9. Lev. 19: 13 commands that a man shall not . . . his . . . (first letter of each word).
10. "They were all . . . at the power of God." Luke 9:43.
11. Land where Moses died (Deut. 34:5).
12. "I . . . not to call the righteous."
13. A boy or girl likes to have one.
14. Valley (1 Sam. 17:2).
15. King who hated Elijah.
18. First part of a word in Isa. 33:6.
19. Extreme ideas on health reform.
21. Riding horse.
23. Foul smoke, dangerous to health, comes from it.
24. "Whosoever shall give you a cup of . . ." Mark 9:41.
26. Shouted by old town criers.
27. "Upon whom the . . . of the world are come." 1 Cor. 10:11.
29. Folk knowledge.
30. Initials of the name by which Elijah referred to Jehovah.
34. "There is but . . . God."

Solution on page 14.

MY BROTHER GAVE ME HIS

I shopped in a buyer's paradise until—
Suddenly, my money was all gone.
And the storekeeper probably lamented,
"I'm sorry she has no money
I can do no more business with her."

But a beautiful thing happened right then—
My brother gave me HIS money.
And the storekeeper, all unaware, and thinking me still
An unprofitable client, smiled her thoughts sadly
As I returned—"She has no money."

But I sensed her thoughts and eagerly explained,
"You are quite correct,
I HAD no money of my own, But my brother gave me HIS.
Now may I do business with you?"

Then the storekeeper
With warming smile
And with obvious delight replied,
"Why of course I can do business with you now,
Come right in."

One day I shall arrive at the Pearly Gates
Of Paradise.

And the keeper of the gates will say, "Do you seek entrance here
When you have no righteousness to show?
Only the righteous enter here."

And I will explain,
"You are perfectly right.
I certainly have no righteousness of my own
But my Elder Brother has given me HIS.
Now may I come in?"

And the angel will sweep his hands
Across his golden harp strings
And answer with celestial delight,
"Yes indeed, come in! To an abundant entrance
Come right in."

—Edna A. Heise.

A.V.S.P.

GENERAL INFORMATION

1. Application:

- a. All Adventist Volunteer Service Plan applications shall be lodged as follows:
 - (i) Local Conferences to the Conference Youth Director
 - (ii) Union institutions to the Union Youth Director
 - (iii) Division institutions to the Division Youth Director
 - (iv) Avondale College to the Dean of Students.

Application forms are available from the organizations named above.

- b. Applications shall be supported by recommendations as follows:
 - (i) From local Conferences by independent recommendations from the local Church Pastor and Senior Elder
 - (ii) From Avondale College students by a recommendation from a member of the college faculty and the Dean of Students, understanding that any applicant shall be within two years of completing his college training.
 - (iii) Division and Union institutions by recommendation from the management.

2. Conditions of Appointment: Financial

- a. The Adventist Volunteer shall be personally responsible or shall seek sponsorship for the round trip transportation from his home, or college, to the place of service.
- b. The Missionary Volunteer Service Fund shall be responsible for the following expenses:
 - (i) Travel documents including cost of passports (if necessary)
 - (ii) A physical examination and inoculations as necessary.
- c. The organization to which the Volunteer is assigned shall be responsible for the following:
 - (i) Accommodation and meals
 - (ii) Authorized local transportation expense
 - (iii) Health insurance
 - (iv) Personal accident insurance
 - (v) Personal effects floater insurance
 - (vi) Worker's compensation.
- d. The Volunteer shall be provided with a personal allowance, as determined by the Division Executive Committee. This amount may be supplied personally, or by family, home church, conference or by organization receiving the volunteer. The AVSP Committee assigning the volunteer shall be responsible for ensuring that this allowance is available and paid.
- e. In the case of an Avondale College student who plans to graduate within two years, he shall receive from the Missionary Volunteer Service Fund an amount by way of bursary assistance as determined by the Division Executive Committee, provided he has given at least nine months of service and that he attends Avondale College the following year. ##

Adventist Volunteer Service Plan

SOUTH PACIFIC SERVICE REQUESTS FOR 1977/78

WE ARE PLEASED to announce the 1977/78 appeals from the South Pacific islands for volunteers who in most cases can serve for a period of twelve months. Application forms for volunteer service and an information sheet outlining the terms of service are available from your local Conference Youth director, Avondale College and Union Conference Youth director.

Applications close on August 31, 1977.

CENTRAL PACIFIC UNION MISSION

Papaaroa School Cook Islands

Primary and Secondary Teacher—with ability to teach English and Maths to Grades 5-8 (male).

Cook Islands

Ministerial—to assist the Lay Activities and Youth director of mission in general pastoral and evangelistic work (male).

Vatuvonu Central School Suva, Fiji

Construction Worker—must be experienced in timber construction. To assist in staff housing, dormitory extension and other general building (male).

Navesau Junior Secondary School, Suva, Fiji

Secondary Teacher—to teach science subjects plus humanities, up to Form IV level.

Fiji Mission

Primary School Teacher—general (female).

Buca Bay—Fiji

Secondary Teacher—to teach English at Form IV level, plus humanities.

Fulton College

Plumber/Builder—for general plumbing repairs and building maintenance and to train two or three boys on the job (male).

Electrician—for electrical installation in buildings and grounds. To train one or two people on the job (male or married couple).

Relieving Dairy Manager—January to March, 1978—must be good at mechanical work and have good knowledge of all aspects of dairying, including artificial breeding. With training of local workers (male or married couple).

PAPUA NEW GUINEA UNION MISSION

Rabaul

Ministerial—needs to have good general abilities to help care for young people in Rabaul town area. Would also be assistant church pastor and help with Evangelistic Outreach programme (male or married couple).

Union Mission Area

Mechanic—to undertake general mechanical repairs on mission and institutional equipment throughout P.N.G. (male).

Mount Diamond

Secondary Teacher—student who has done three years of four-year Secondary Teachers' course. Male, single, able to teach usual high school subjects up to Grade 9 level. Able to teach commerce up to Grade 9 level an advantage, or able to teach Manual Arts (boys) up to Grade 9 level an advantage.

Union Mission Area

Carpenter—as a member of the union building team to engage in different building projects, such as churches, national workers' homes, institutional buildings, etc., throughout P.N.G. (male or married couple).

Sonoma

Primary Teacher—to supervise correspondence school lessons for eight expatriate children Grades 1-3, and run a kindergarten class for four other expatriate children.

WESTERN PACIFIC UNION MISSION

Atoifi Hospital

Laboratory Technician—qualified.

Betikama High School

Farm Supervisor—to co-ordinate running and planning of school farm, market garden, dairy and workshop.

Gilbert & Tuvalu Mission

Carpenter/Cabinet Maker—for school desks, cabinets, dining-room tables and chairs, as well as fitting out dormitories with furniture in new school buildings. Needs to be qualified and experienced in this type of work.

Malaita Mission

Primary Teacher—experienced in upper grades for assisting staff in teaching methods, etc.

New Hebrides Mission

Vocational School Instructor—to supervise general operation of school and with knowledge of woodwork.
Ministerial—to assist in evangelistic campaigns.
Primary Teacher.
Secondary Teacher—to teach French to Forms 1-4.
Block Layer—to assist in construction of buildings at Aore High School.

Western Solomons Mission

Secondary Teacher—to teach English and Maths and aid in development of new secondary school.
Manual Arts Teacher—to instruct teachers and students in manual arts subjects at Kukudu Vocational School.
Primary Teacher—to train national teachers to teach composite classes in village school (male only).

A CONVERSATION WITH BOB KAUA, A WITNESSING LAYMAN

C. T. PARKINSON, President, New Hebrides Mission, W.P.U.M.

“BOB, were you always a Seventh-day Adventist?”

“No, my father was a heathen and my mother a Presbyterian when I was born. My grandfather, Jack Kohu, was the first disciple and minister of John Frum.”

“When did you become an Adventist?”

“When I was five or six years of age my mother became an Adventist and I was sent to the church school in the village of Karauken on Tanna. In 1962 when I reached the age of fourteen I was baptized.”

“Did you get all your education in our schools?”

“No, not long after I was baptized I was sent by my father to the French Government School.”

“I understand that you left the Adventist Church while a student at this school. Is this correct?”

“Yes. I became involved in sports and formed my own guitar band. I thought that I couldn't have a happy time if I remained an Adventist.”

“How did your parents react to this decision?”

“Dad couldn't have cared less, but Mum kept praying for me and talking to me when she could.”

“How long did you resist God's call to you to return to Christ?”

“I finished my education and was appointed to a French school as a teacher. I was not happy with my life, but I resisted God until 1974.”

“What was it that put your feet on the pathway of return?”

“I finally decided that I must settle once and for all time which church was the true church, and therefore I wrote to the Radio Church of God, the Billy Graham programme, to H. M. S. Richards, and to the Signs Publishing Company for literature and Bible courses.”

“What did you do with all the literature and Bible courses you received?”

“I studied each one individually and then collectively, comparing Scripture with Scripture, as I wanted to see if the courses stood up to the Bible test.”

“As a result of your diligent search you returned to this church?”

“Yes.”

“Your wife was not an Adventist at the time?”

“No, she studied with me and we were both baptized.”

“Bob, can you tell me a little of your lay activities work and the people you have been able to bring to Christ?”

“Gladly. My first concern was my two fellow teachers and their wives at the Kings Cross French school where I am headmaster. Lafa was an elder in the Presbyterian church. Both he and his wife were baptized, Maron Souia and his wife Germaine were not happily married. They believed they were unequally yoked together, as she was a Roman Catholic and he a Presbyterian. They prayed for two or three months and both were baptized this year.”

“Where did you contact the other teachers?”

“Tom Kaso teaches in a school about two miles from here in a village called Lamanau-ruan. He and his wife were baptized. Tom Kaso was also a very active leader in one of the political parties and was an excellent organizer for the party in Tanna.”

“I understand that Tom's sister Mary was also baptized. Is this true?”

“Yes, Mary is a teacher at a French school at Lonalo, which is about five miles from Kings Cross.”

“There was one more teacher and his wife who were baptized, wasn't there?”

(concluded on page 14)



One of the twenty-one houses in Adventist villages destroyed by the earthquake.



Church school teacher Mr. Cherry Pede stands with his wife and child in front of their partly demolished home. The rock causing the damage is in the background. Mrs. Pede had only just left the house with her little boy when the earthquake struck.



From the ruins of their church the people of this village built a temporary cover so they can still gather for worship.

THE GUA EARTHQUAKE

J. K. HANKINSON, L

THE READERS of the RECORD have read about the earthquake. We would now like to share with you the situation of our fellow believers who suffered.

The first indication of an earthquake that the writer had was at a workers' meeting. The seat began to move strangely, and I wondered what Pastor Elisha was up to down the other end of the pew. He looked at me with slightly widened eyes and murmured, "Earthquake."

That was just the preliminary. About twenty minutes later the real shock came. Many and varied were the stories. The Union staff claim the president holds the record for time taken to cover the distance from his office down the stairs to the front door. He in turn claims the ministerial secretary coming behind gave him no option. Two office secretaries left from an upstairs window. (One still has an ankle in plaster.) Two department directors were in a car which began weaving crazily over the road. The passenger was thinking of giving the driver a breathalyzer test until he saw that the trees also appeared inebriated. One newly arrived missionary wife sat on her front lawn watching the house dance a jig, with things crashing about inside. She found herself wondering how often this interesting diversion took place in the mission field.

Hard-hit Mountainous Area

When all settled down more or less (minor tremors are still occurring), it appeared that damage was comparatively slight and there had been only one death (a child electrocuted by fallen wires). However, after about twenty-four hours word began to trickle through that on the opposite side of the island things were bad. This is the mountainous area where the mountains go right to the beach in most places. Deaths and injuries were reported. We were wondering how our members were faring. We were not left to wonder.

One of the first men to come out of the area was Brother Wilson Katovai, the Lay Activities director for the Eastern Solomons Mission. He was about to commence a laymen's training programme in our largest church in the area. The first class had just commenced when the earthquake struck. To use official language, "the church was promptly vacated." He and the local pastor escaped through a window. Just after everyone was clear, the building collapsed, as did numerous other buildings in the area.

The most fearful experience was to see and hear the sides of the mountains slide away in great roars and cascade into the valleys. Many of the members were in their gardens on the sides of the mountains. They ran down the paths to safety. When they looked back, many saw the paths they had escaped on were either swept away or covered deep in rubble. One young teacher's wife had decided to go and pick some fruit. She took the baby with her. Soon after she left the house the earthquake struck and a huge stone came down the mountain, almost completely demolishing the house.

ALCANAL KE STORY

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All Safe

Immediately after the major tremor, Brother Wilson Katovai walked to all of our villages (twelve hours of walking, with aftershocks still bringing down rocks), checked the situation, and with the district director comforted the people. He then brought the report into headquarters. He was sure, and it has since been confirmed, that all our members were safe, although about twenty people in the area lost their lives. He also reported that 90 per cent of the gardens were destroyed.

All gardens are made on the side of the incredibly steep mountains, and the loosened soil aided the landslides. Because of the loss of the gardens the people were very short of food. An emergency committee meeting was called and it was decided to send food around immediately on a ship leaving that night.

The Division could not be contacted, but we felt that disaster funds would be available, so two and a half tonnes of rice were bought and delivered to the ship.

Our members divided the rice and shared with the non-Adventists in the area. Some of the people of other faiths expressed their surprise at how the Adventists care for each other and others in time of trouble.

The local government relief committee took over the feeding of the earthquake victims, so we made a donation of \$250 (all that remained of the initial \$1,000 we had requested from the Division disaster funds) to the government relief committee. About four weeks later we received a plea from our people on the Weather Coast for more food, and for a visit by someone from the Mission to see their needs for ourselves.



Sweet potatoes arrive by the canoe-load from the *Varivato*.

Photos: J. K. Hankinson.

The mission ship *Varivato* was in Honiara at the time, so the local Mission Lay Activities director and the Union Lay Activities director were instructed to visit the area in the *Varivato* and take a load of fresh food with them. We consulted with the chairman of the government relief committee and told him of our plans. He gave his approval and asked us to bring back a report on the situation. The *Varivato* was loaded with sweet potato dug that day and loaded straight onto the ship.

Doubly Welcome

There was great excitement at the Weather Coast next day when they saw and recognized the *Varivato*. Mission visitors always receive an enthusiastic welcome in the more remote areas. On this occasion the ship's passengers were warmly welcomed, but the ship's cargo was doubly welcome.

The people had not had a substantial meal for three or four days. Canoes were used to take the potatoes and passengers through the surf, with everybody shouting and giving orders and carrying potatoes or paddling canoes in a real tangle of brown bodies, white surf and sand. In a surprisingly short time the potatoes were unloaded and taken off to the cooking pots or stone ovens.

When we asked why they were hungry, when government relief supplies had been sent, their answer was to show us some heaps of rotting sweet potato. How happy they were to see the garden-fresh potatoes we brought! (When we reported to the co-ordinator of the government relief, they discovered that someone had enthusiastically bought up a large quantity of sweet potato which was stored in bags in a large shed awaiting shipment. After a few days in the heat and damp bags the potatoes deteriorated and no one bothered to check their condition. After our report things were changed.)

We visited all the villages in the area, both Adventist and non-Adventist, and recorded their needs to pass on to the government. Some of the villages are being evacuated because of the danger and loss of garden land for years to come. Because of heavy rain and slight tremors, landslides are a daily occurrence.

Costs of Rehabilitation

Most of our people plan to stay, and some are already rebuilding slowly. By the end of the year they will know if the remaining land is safe enough to garden. The Division has made \$1,500 available from disaster funds. This is enough to cover the cost of the relief food and a small donation to local government relief. Rebuilding is a problem because although the nice, neat houses are made of native materials, some of this is not grown locally and has to be purchased from other areas. It will cost \$60 to rebuild each house, more than some of these people receive in cash in a year. The churches will cost approximately \$200 to rebuild.

The cost of rebuilding is to be the responsibility of the local people. One young teacher couple lost all their household goods, over \$250 worth. After our walkabout we spent the Sabbath with the people in their villages. They are of good courage and thankful to their God for His saving power and thankful to their brethren for remembering them in their hour of need.

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In some areas cracks in the earth are more than three feet wide. The photographer felt it was safer to stick to the smaller ones.



The huge stone at the left came right through this man's house.

THE VALLEY OF DESPERATION

A Devotional Talk Given by DR. DESMOND FORD at the Half-yearly Meeting of the Division Executive Committee

ELLEN WHITE does not indulge in many anecdotes, but there is one that you will remember from the book *"Gospel Workers,"* where she tells of how one day the owner of a large mill found his superintendent down in the wheel-pit making a few simple repairs while six of the hands stood idly up above, looking down on what their foreman was doing. The owner called him in half an hour later and gave him his discharge and full wages. When the foreman asked why he was being sacked, the owner said, "I employed seven men and I employ you to keep six working. I found you working and six idle. I cannot afford to pay the wages of seven men and only have one working."

I think Ellen White was suggesting that wherever we have a minister who is conscientiously doing the duties of one man, regardless of training others, he deserves the sack. You see, brethren, at the last General Conference it was said that our lay membership in North America and Australia and Europe, on the average, give one Bible study a year. Over 90 per cent of our people have no record of witnessing activities at all. Brethren, we have been dragging, dragging, dragging, half a league, half a league, half a league onward into the valley of desperation.

When William Miller started out, at the end of the first few years he had 100,000 followers. By 1911 we had the same. But his world was only one thousand million. By 1911 it was two thousand million. Our world is five thousand million. Something must change if we are going to do what the Lord has given us to do. There must be something we have left untapped that is the secret of doing the task. Only 20 per cent of the world professes Christianity. It will not be long after A.D. 2000, if our Lord tarries, that Christians will be as rare as gypsies; and not long after that they will be extinct like the Babylonians, unless we find the secret that is really an open secret.

God's Letter

I remember reading a story in my pre-Adventist days about a very important letter; a letter which was hidden so mysteriously, so wonderfully, that even all the policemen of Paris could not find it with their instruments and their great care. Where was it? Hidden in the letter-rack! It was in the letter-rack in the room where they had taken out the material in the chairs and the bed and prised up the floors and gone into the ceiling—the letter they wanted was on the letter-rack.

We had better find God's letter—and we had better find it quickly, because soon our explanations for still being around will not be acceptable to intelligent people. To teach them that the Judgment has been going on for 130 years and then to talk in terms of three million people who have been gathered out—why, the Communists, who could have only filled a choir loft at the turn of the century, now own a third of the world. The love of power seems to have done a great deal more than the power of love, or could it be that we have not really used the power of love? Could it be that? Certain it is that we are marching in reverse, and something must be done. Something different from what we have ever done, because nothing we have tried has worked. Nothing!

About 137,000 non-Adventists are born into the world to every one Adventist. India is 3 per cent professedly Christian; Japan 1 per cent. Forty per cent of the world is illiterate. Over 1,600 of the world's 2,300 languages have no part of Holy Writ. In places like the Sudan,

where there are fifty million people, we have three Adventists. To be in 84 per cent of the countries, does not mean that 84 per cent of the countries know we are there. Something has got to happen. Something has got to change. Could it be that the division between clergy and laity, that the devil introduced in the Middle Ages with the great apostasy in the Roman Catholic church, has something to do with our dilemma? Could it be that? The New Testament knows no such division between clergy and laity. The New Testament teaches a priesthood of all believers. The task belongs to all of us and while one superintendent is down in the wheel-pit doing a few simple repairs and all of the lay members are looking on idly, the work will never be done.

Programmes

"Oh," you say, "we have got soul-winning training programmes, and we have got programmes to teach our lay people how to go out." My brethren, that is not the answer. May I suggest the real answer why our lay members are not engaged in evangelism? And I would remind you it was at the General Conference in Vienna where it was said, over 90 per cent of our people have no record of soul-winning activities, and the average for Bible studies is one Bible study per person per year.

May I suggest that the real reason is not that we have not tried to train our lay people, it is not because we have not tried to prod them with programmes—we have had programmes aplenty. We could fill this room with the paraphernalia of duplicated material sent out from these endeavours. Oh, we have had plenty of programmes, but they are still idle, looking down, except now and again we push one out here and one there. They run like a car that has been wound up for a little time, then they stop and they are dead stopped, so we have another programme. May I suggest that the real reason why people in our own churches are not enthusiastic, overflowing, witnessing with the gospel is because *they are not sure themselves that they are right with God. How then can they invite other people to be sure?*

We are like a person with a limp going from door to door selling something for rheumatism. Most of our people have no assurance of salvation. It has been tried again and again and again in our churches where we have asked our people if they felt they would die that night, how many of them knew that they were right with God, and the result is appalling. Try it. Try it in your local churches. The reason, brethren, why our lay people are not activated to work is because most of them themselves have no assurance that they are right with God, and therefore they cannot invite other people to have assurance.

We Should Know

And yet as I read Holy Writ and as I read Ellen White, it is full of assurance. You know, this is one of the main purposes of one of the books of the Bible, the first Epistle of John. "These things have I written . . . that ye may know that ye have eternal life." 1 John 5:13. The word *know* occurs in the original Greek forty times in the first Epistle of John and seventy times in the Gospel of John. Christians are meant to know. If someone said to you outside, about your car, "Is that yours?" and you said, "I don't know," they would think you were queer. If they pointed to your wife, "Is that your wife?" "Don't know." "Is that your child?" "Don't know." Oh, we know about material things; brethren, we ought to be as much more sure about spiritual things than material, as spiritual things are more important than material.

But are our lay people sure, brethren? No, they are not! Not many proportionately can say with the Apostle Paul, "I know whom I have believed and am persuaded. . . ." Not many can say, "We know the things that are freely given unto us of God." Not many can echo, "He that believeth hath the witness in himself," that "the spirit witnesses with our spirit that we are the sons of God." The son of a king cannot act like the son of a king unless he knows he is a king's son, and a child of God cannot act like a child of God unless he knows he is a child of God. We are meant to know. Ellen White said, writing in the *Review and Herald*, November 9, 1886: "It is insanity to be quiet and at ease as so many are at the present time, having no assurance that they are indeed sons and daughters of God." Brethren, that is the insanity that fills your churches and mine, and that is why our lay people are so feeble and that is why the work is half a league, half a league, half a league onward into the valley of desperation and discouragement. It is insanity not to have assurance that we are sons and daughters of God. Brethren, the Christian experience has got to effervesce and bubble over, overflow. Water is to swim in; religion is not weight, but wings; not just pleasure or burden but privilege—that is the heart of real soul winning; where you have got something so good you yearn to convey it to all those who are in need.

Why Are We Unsure?

If a person is uncertain themselves of how they stand before God, they can never invite someone else to be certain. Never! Ellen White says in the book, *"Selected Messages,"* Book 1, page 392: "I need not remain a moment longer unsaved." Adventists are scared about the word *saved* because they have misunderstood some of Ellen White's statements that we should not teach people to say they are saved. She was warning against the "once



A scene from the Oberammergau Passion Play, Bavaria, Germany.

Photo: Hans Wiegand.

saved, always saved" theory, and no Adventist believes that. She is talking in terms of the context which is about Peter, who said, "I'll go with You unto death." He was so self-confident, not confident in God's grace and God's promises and God's atonement, but he was self-confident. Ellen White warned against that, but she did say, "I need not remain a moment longer unsaved." This, then, is our privilege: to know that we are saved by faith in Jesus Christ. Why is it that our people are so unsure? They are unsure of their relationship to the promises of God because they are unsure of the simplicity of the plan of salvation.

You see, God has given us a message about law and we need it: we live in a lawless world. God gave us the emphasis. The law is as sacred as God Himself. It is the foundation of the universe. You cannot play even a game of marbles without laws. God has given us a message about law and a message about judgment, and the world needs that too, because men think they can sow to the wind

without reaping the whirlwind, and our message of judgment says you cannot. Whatever a man sows, that shall he also reap. But in giving us the message about law and about judgment, God has given us first the message of the everlasting gospel, and unless we see law and judgment in the context of the gospel, all we do is scare our people. All we do is confuse them. In my experience there is not one layman in a hundred who understands the relationship between faith and works in the judgment. And sometimes when we talk to lay people, we say, Don't you know what the New Testament teaches, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. You are saved by faith alone, "quite apart from success in keeping the law." Rom. 3:28, N.E.B.

They say, but isn't there a Judgment? Don't my works come into the Judgment? There isn't one lay person in a hundred who understands, in our Adventist world, the relationship between faith and works in the Judgment, and

so our emphasis on law and our emphasis on Judgment, if ever presented without an emphasis on the everlasting gospel, only confuses. A good conscientious Adventist thinks of that Judgment, of all his talents being scrutinized (read it there in "The Great Controversy," the scrutiny God will give for the use of every second of time, the use of the pen, every penny), and they say, Woe is me! How could I make it? Will I make it? And most Adventists are toiling, toiling, toiling, hoping that at the end of it all they will be accepted. Perchance, perhaps, maybe. Oh, let us hope so, what else can we do?

Even in the Judgment

Brethren, Ellen White says we are justified by faith even in the Judgment. No man will be justified by the works of the law, says Holy Writ, at any time, not even in the Judgment. (Rom. 3:20.) Ellen White finishes the discussion of the Judgment by saying it is "to see who, by faith in Christ, are entitled to its benefits." The Judgment is not reckoning the good works against the bad works, or we are all undone, we are all finished, because we have left so many things undone even since we have been Christians and done so many wrong things before we were Christians. We have spent a lot of the talent given to us before we were converted. How then can we have a works record that will meet the perfect law?

No wonder Ellen White says we only ever have the first glimmerings of the depth of the law. That law that reaches the thoughts and intents of the heart—that condemns wrong desires. Paul said, "I had not known sin, except the law said 'Thou shalt not covet.'" Ellen White says the law has not only to do with acts. She said men are guilty for their wrong thoughts and desires and ambitions. ("Selected Messages," Book 1, page 211.)

When you see that the law reaches into your thoughts and your ambitions, which one of us could hope to survive in the Judgment on the basis of works? For we are justified by faith even in the Judgment, brethren. The works will only testify whether we have genuine faith. The records should show that before I was converted: I was going that direction, and after I was converted I was going in a different direction altogether. Oh, many a stumble, many a fall, many a failure, but despite it all, I am still heading for that New Jerusalem and trusting in His merits and His merits alone. Brethren, that is the good news: that what I could never do, God has done; that it is a finished work. When He had, by Himself, purged our sins, He sat down. . . . (Heb. 1:3.) He's not running around like a Levitical priest. He sat down. It is done. The work is done; it is finished. Ellen White says, "The Father beheld the atonement and said, It is complete, it is enough." Ellen White says, "He took the whole human race in His arms and restored it to favour with God." She says, "He signed the emancipation papers of the race with His own blood."

All Are Reconciled

The good news of the gospel is that God has reconciled the world unto Himself, and that while we were yet sinners, we were reconciled to God. Every man and woman has been reconciled, but they do not all know. You see, the oxygen in the air is no use unless I breathe it in, and salvation is no use even though

thoroughly provided, unless it is appropriated. How can people appropriate it unless they be told the good news? Paul had the secret when he said, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." 2 Cor. 5:14. The only motive that will suffice for the preaching of the gospel, is love, a loving response to God for His grace.

That is the only motive that will take the gospel. Listen to these statements from "Steps to Christ," page 44: "There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation." Notice, they want to be saved; they are relying on their own efforts, being conscientious. "Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven."—*Ibid.* That sounds good theology, doesn't it? Perform your duties in order to gain heaven. Listen to Ellen White's comment: "Such religion is worth nothing." That is the religion of most Seventh-day Adventist lay people that I have ever talked to. Not all of them, thank God. Listen to it again: "They seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven." Well, that sounds a good reason, but her comment is, "Such religion is worth nothing."

Imputed Merits

The only religion that will stand the test of the Judgment is where the works done are the fruit of faith in Jesus Christ and His atonement. Nothing else will survive, and it has to be said again and again until our people get it. This is why Ellen White says, "From the light given me, this doctrine, the imputed merits of Christ is more important than any other subject." She says, "I have preached everywhere I have gone on this subject." She says, "I wonder that our men are not doing it when from the light given me of God I see this is more important than any other subject." Manuscript 36, 1890.

Listen to the rest of the "Steps to Christ" statement. "When Christ dwells in the heart, the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and in the contemplation of Him, self will be forgotten. Love to Christ will be the spring of action. . . . A profession of Christ without this deep love is mere talk, dry formality, and heavy drudgery." Pages 44, 45.

There can be no running with the wings of the wind to spread the good news until the heart is elated with the joy of sins forgiven. Until we learn that what we cannot do, God has done; that the barrier between God and man was shattered 2,000 years ago; that we were redeemed then; that it was finished then; that while we were yet enemies we were reconciled to God by the death of His Son. It was while the Israelites were in Egypt, the land of bondage, the Lamb was slain. And when that blood was put on the lintels and the door-posts, it was nothing but the blood that saved. Nothing but the blood. No works they did, only the blood. The blood sufficed and nothing else. And it saved everybody who was under it.

Ellen White says we can never be lost while we have entire dependence upon the merits of Christ. Mind you, you cannot have entire dependence upon the merits of Christ if you

choose to do things you know are wrong. That just will not mix. When you accept God's verdict on Calvary, you have to accept His verdict on sin. You cannot take one without the other. You cannot take the cross without the risen life of Christ. You cannot take justification without sanctification. You cannot have the root without the fruit. But brethren, let us never reverse them. Let us seek first the kingdom of God and His righteousness and all the rest will be added. We are so prone to talk holiness, holiness, holiness. You never get it by talking it. It is like trying to say to some woman you want to marry: love me, love me, love me. Holiness is fruit, never root. You do not get happiness by seeking happiness. It is the by-product of something else. Seek first the kingdom of His righteousness and all the rest—holiness and everything—will be added unto us. This is the only way it will work. There is no other way and we have not tried it yet. How tragic!

Staggering Statement

Ellen White says, "There are thousands upon thousands who think they are children of God, but are really the children of the wicked one because they will depend on their own works." What a staggering statement! But Paul can say, "The love of Christ constraineth us because we thus judge, if one died for all, then all died." In A.D. 31, the whole world died. When Jesus died, the representative of the human race, God counted it as though the whole human race had paid its debt in Him. They died in Him, they were buried in Him, they rose with Him, they ascended with Him; and the Apostle Paul says we are now seated in heavenly places with Him even though I stumble my way along, and compared with the Lord Jesus Christ and His immaculate character, my best is but a stumbling. "Selected Messages," Book 1, page 344, says my prayers, my best works, my praise, are terribly polluted. Unless the merits of Christ are added, they are not acceptable to God.

As I stumble my way, I must distinguish between my standing, which is perfect in the heavenly places, and my state, which will ever be imperfect down here, because sanctification is the work of a lifetime. Ellen White says we cannot say "I am sinless" until this vile body is changed and made like unto His glorious body. I must distinguish between the indicative and the imperative. All the imperatives of Holy Writ grow out of an indicative. The indicative says, "You died with Christ," then the imperative is, "Mortify therefore your members." The indicative is, "You are risen with Him." The imperative is, "All right then, set your affections on things above." The indicative is, "Ye hath put on the new man renewed in righteousness." The imperative is, "Put ye on the new man."

Idolaters

The Bible ever distinguishes between my standing, which is the result of the imputed merits of Christ, and which is a hundred per cent, and my actual state, which is yet imperfect. Everyone who loves Jesus more than anything else in life has a hundred per cent righteousness even when he makes a mistake. The Christ who told Peter to forgive seventy times seven does it more for us, thank God, but He must have the heart. If we love anything

more than Him then we are idolaters and we are not clothed with the righteousness of Christ. It is not a cloak for unconfessed sin and unforsaken sin or for cherished sin. It will cover our stumblings, the things we hate, but it will not cover our idols. Never, never.

When a woman came in from the streets and anointed the Lord Jesus Christ, He said, "Look, her sins which are many must have been forgiven, for look, how she loves." You read it out in your churches, and most people reverse the meaning. They say, "Look, her sins were forgiven because she loved." That is not what it says. "Simon, I have somewhat to say unto thee. A certain man had two debtors. One owed him 500 pence and the other fifty and because they had not to pay, he straightway forgave them both. Therefore, which of them will love him most?" What is the answer? "The one he forgave most." Then Jesus says, "Well, look, see this woman? Her sins which are many are forgiven. Therefore she loves much." The love is the fruit of forgiveness, as in this parable. As in the Christian life always, no one experiences love for Jesus Christ until they have experienced forgiveness. People who are trying to develop faith, trying to repent, trying to love God, have got it all wrong. If ever we teach our people, "You have got to have faith, you have got to repent, you have got to love God," we have got it all wrong—if that is all we say. The only person who can love God is the one who is to see that God loves him, even unto the death of Calvary. Trying to have faith does not make you see Jesus, but seeing Jesus will give you faith. Trying to repent will not help anyone to find Christ, but finding Christ makes one repent, because repentance is the gift of God. Faith is the gift of God. As we hear the gospel, if we do not resist, the Holy Spirit creates faith and a new soul is created. The creative word that made heaven and earth remakes the heart, and then the life will run in the path of God's commandments.

God's Love Breaks Hearts

When Christ forgave the woman taken in adultery, He said, "Neither do I condemn thee: go and sin no more." Thank God, He did not say it the other way. He did not say, "Now look, woman, if you do not slip again in any instance, I will forgive your sins." He said, "Woman, I do not condemn thee. Having received this forgiveness of Mine, you should now so hate sin that you will never carelessly choose to follow a path like that again." That is the essence of the gospel. The love of God breaks our hearts.

"If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner, because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy." (You may hear a lot of controversy on it by people who do not understand it.) "Justification by faith is placed beyond controversy. The light given me of God places this important subject above any question in my mind." Not Des Ford, Ellen White so says. "Justification is wholly of grace and not procured by any works that fallen men can do. This alone, Christ's imputed righteousness, makes you able to stand against the wiles of the devil."

Some would have thought it should read "the

imparted," but no man has imparted righteousness one second longer than he ceases to depend wholly upon the hundred per cent imputed merits—because Christ's work *for* me, the one hundred per cent, is finished. His work *in* me is not finished; it is not complete. I can never depend on it. I want a finished work, and sanctification is not finished. That is why she can say, "This alone, Christ's imputed righteousness, makes you able to stand against the wiles of the devil." The Apostle Paul says, "Sin shall not have dominion over you." Why? "Because of your imparted righteousness?" No. "Because ye are not under law but under grace."

The only man who gets victory over his besetting sins is the man who has seen that Christ took his guilt to the cross. Only the man who has received forgiveness of sins can turn away from sin. That is why sin does not have dominion over us because we are under grace. Paul says it in Rom. 6:14, 15. "The knowledge of the law would condemn the sinner and crush hope from his breast if he did not see Jesus as his substitute and surety ready to pardon his transgression and to forgive his sin. When through faith in Jesus Christ, man does according to the very best of his ability and seeks to keep the way of the Lord by obedience to the Ten Commandments. . . ." (Unless a man is infinitely meticulous and fussy about his every habit, to bring it into harmony with that law, he has never been justified. But you must not reverse the order. You do not get meticulously fussy in order to be justified. It is the fruit.)

Obedience Springs from Faith

"When man, through faith in Jesus," note, "through faith in Jesus, . . . seeks to keep the way of the Lord . . . he does his best to keep the commandments." Just like the Book of Romans. The Book of Romans begins and ends, first chapter and last, by reference to the obedience of faith. Not the faith of obedience, but the obedience that springs from faith. There is all the world of difference between those two. She says, "When, through faith in Jesus Christ, man does according to the very best of his ability, and seeks to keep the way of the Lord by obedience to the Ten Commandments, the perfection of Christ is imputed to cover the transgression of the repentant and obedient soul."—"Fundamentals of Christian Education," page 135.

Is not this just what we need? When I look at the law of God as expanded by Ellen White, she tells me I ought to know the spiritual condition of every person in my street, she tells me discouragement is sin, she tells me worry is sin, that every violation of the slightest law of health is sin, that it is a sin to be sick. Woe is me! Those laws would crush me if I did not realize they were the schoolmaster to bring me to Christ that I might be justified by faith—that they are an ideal according to which I should aim, but which I shall never reach fully in this life—that only the merits of Christ can cover the great disparity between the ideal and the real. That is what she means when she says, "The knowledge of the law would condemn and crush hope . . . if he did not see Jesus as his substitute." "There are conscientious souls," she says, "that trust partly to God and partly to themselves. They do not look to God, to be kept by His power, but depend upon watchfulness

against temptation, and the performance of certain duties, . . . [there are] no victories in this kind of faith."—"Selected Messages," Book 1, page 353.

Our Mediator

"The absence of devotion, piety and sanctification of the outer man, comes through denying Jesus Christ, our righteousness." Manuscript 36, 1890. The absence of sanctification comes through a failure to understand justification. "The only defence against evil is the indwelling of Christ in the heart through faith in His righteousness."—"The Desire of Ages," page 324. How can we escape the charge, Thou art weighed in the balances and found wanting? (This is the Judgment.) We are to look to Christ. "Man, weighed against God's holy law, is found wanting. We are enlightened by the precepts of the law, but no man can by them be justified. Weighed and found wanting is our inscription

by nature. But Christ is our Mediator, and accepting Him as our Saviour, we may claim the promise, 'Being justified by faith, we have peace with God through our Lord Jesus Christ.'" —Review and Herald, March 8, 1906.

We cannot climb to heaven by the quaking sides of Sinai. The way is too narrow; one slip will destroy us, but the path of grace is so broad, brethren, that whosoever will, may come. And you come just as you are, but you never remain just as you are after you come. Never. A new creature is born, patterned after the likeness of Christ Jesus. There is only one book in the Bible that has the name *works* attached to it, and it is a very important book, for it follows the four books on the cross; and that is always the order. Our ACTS for Christ follow our belief in His ACTS for us. Our sacrifices are acceptable when we have received first God's great sacrifice.

##



Some of the enthusiastic collectors at the conclusion of the Longburn Appeal campaign. Student leader Arthur Leo is at the right of the picture.

Photo: Graham Wilson.

Longburn College Students Work Hard at Fulfilling Their Motto of

"GREATNESS THROUGH SERVICE"

COMMUNICATION DEPARTMENT, Longburn College

FROM PONGAROA to Raetihi, from Lower Hutt to Taumarunui, visits were made by the students of Longburn College on the 1977 Appeal for Missions. The result, \$10,863.38.

As this was Pastor and Mrs. Harold Gunter's first official engagement in the North New Zealand Conference, they will remember well the 1977 Appeal, especially the Paekakariki Hill Road.

Student leaders, in some areas, had given enthusiastic support to the various teams. This became evident in the chapel period when all the country bands had to report on their successes. The names of several field workers of the North New Zealand Conference will be recalled by the students, as they had transported them over hundreds of kilometres into out-of-way places.

The planning and organizing of the campaign by Principal Lyle Davis and Pastor Gunter resulted in a smooth, successful venture, and because of this, the staff and students of Longburn College put into practice their motto: "Greatness Through Service."

"We are to take up the burdens that God appoints, bearing them for His sake, and ever going to Him for rest. Whatever our work, God is honoured by wholehearted, cheerful service. He is pleased when we take up our duties with gratitude, rejoicing that we are accounted worthy to be co-labourers with Him."—"Christ's Object Lessons," page 364.

##



Weddings

DEVONSHIRE—MANNINGTON. It was a happy day for Terry Devonshire and Cheryl Mannington when they were united in marriage at the Albury church, New South Wales, on June 19, 1977. Terry is the elder son of Sister Joyce Devonshire of Townsville, North Queensland, while Cheryl is a daughter of Brother and Sister H. Mannington of Rossbridge, Victoria. A delightful reception was held in the Albury church hall, where a number of relatives and friends joined in wishing the happy couple Heaven's blessing as they continue to work for God at the Warburton Health Care Centre. J. P. Holmes.

SOLUTION TO CROSSWORD



CONVERSATION WITH BOB KAUA

(concluded from page 7)

"Yes, Moses and his wife. He teaches at another French school down the road at Lamanapiepi. At the time I was studying with Moses and his wife, God was able to use me to get Willie David to accept Christ. Willie was a drunkard and a well-known trouble-maker. Rusei Samuel was another one baptized. He is secretary of a local co-operative. Sabeti and his wife, who were backsliders, were also baptized."

"You were used of God to bring thirteen to accept Christ. Are you still witnessing for Christ, Bob?"

"Yes, every Thursday night we have Bible studies in my home. There is much interest in this part of Tanna."

"What of your heathen father, Bob? Does he show any interest at all, or is he still indifferent?"

"Dad is preparing for baptism. It will be a great joy to me when he is baptized."

"The mission is running a three-week evangelistic crusade in this area. Do you plan to assist?"

"Undoubtedly, yes. When the Lay Activities director for the Mission came to Tanna to run a lay school in evangelism and follow-up work, all the teachers with their wives attended."

"How did you fit that in with your busy programme of teaching?"

"The lay school was conducted from 7.00 p.m. to 2.00 a.m. every night."

"2.00 a.m.?"

"Yes, we had a limited time and we wanted to know the HOW of witnessing. We gained much knowledge on how to bring people to Christ, and we know that this school will help us to help the evangelistic team in bringing people to Christ."

"Thank you, Bob. This conversation with you has been a real inspiration."

Dear RECORD readers, please remember Bob and the thirteen other active laymen that he brought to Christ, as they join with the ministry in uplifting Christ in Tanna. ##

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AUSTRALASIAN RECORD**and Advent World Survey**

Official Organ of the
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FLASH POINT



- ☆ **ONCE A QUARTER**, there comes to my desk (and I've mentioned it before) a news brochure called "The Hawke's Bay Scene" and alternatively (and somewhat more prosaically) labelled "Church News"—from the typewriter of my friend Bryce Jones and his colleagues. (Bryce is the Communications man of Hastings, N.Z., and Garry Cleaver of Napier, and Peter Watt of Waipukurau, adjoining churches, feed him info from their churches.) The sixteen-page, professionally covered pamphlet makes an interesting and newsy document which even I—not a kiwi and having visited the area only once—drop everything to read when it slides onto my desk.
- ☆ Over the few years I've been getting it, I feel I know most of the people in the area, and I'm almost on nodding terms with people I've never seen. I get a kick out of hearing that Cushla Cruickshank has passed her Community Nurses Course and that Diana Hayter's husband, Trevor, had a successful exhibition of his paintings in Auckland; that Syd Herbert, Napier's "Motel Evangelist," is getting continued requests for "Your Bible and You," and so on. I've come to know these people over the years, and dozens more. The point I am trying to make is that this "Church News" thing is one of the neatest bits of togetherness I've ever seen, and if you want to bind your church together into a tightly-knit unit, I urge you to get someone like Bryce Jones as Communication secretary (that is, one who has a warm feeling for people) and get him into action, and you'll have a wonderful thing going for you. If you want a copy of the "Church News"—just to see what it is like and to be sure I haven't been overselling it—I think Bryce might just have a spare copy he could let you have. Drop him a note at this address; Mr. J. B. Jones, Bon Marche Limited, P.O. Box 254, Hastings, New Zealand. Tell him I sent you.
- ☆ Just before we leave, let me give you an interesting bit I came upon in the "Church News." This was that the May meeting of the Hawke's Bay chapter of the Association of Business and Professional Men was held at Mount St. Mary's Seminary, Greenmeadows, where the majority of Roman Catholic priests are trained in N.Z. Dr. Gifford, professor of Scripture at the Seminary, spoke to the ABPM-ers on the role of the Bible in Roman Catholic theology, and its place in the lives of the members. After an interesting question time, the Adventists were shown over the library and topped off the evening by presenting to the library three books by leading Adventist theologians. The only thing wrong with a story like that is that J. B. Jones Esq. got his wrist slapped by Yours Truly for not filing THAT story as a major news story for our front page. That kind of thing doesn't happen every day, you know. However, I do know that the poor fellow is rather busy, but he's promised to do better.
- ☆ Back across the Tasman and I have on my desk as I type this an attractive book of some 162 pages entitled "Tomorrow's Nutrition Today." The "author" is given as the Australasian Seventh-day Adventist Dietetic Association. There is a list of contributors as long as your arm, but the convenor of the whole thing is Division Nutritionist Miss B. A. Shollenburg. It's a very practical sort of book, and if you are interested in this kind of thing, you must get a copy before they sell out. Your Adventist Book Centre man will be pleased to sell you one.
- ☆ "Finally, brethren . . .": One sure way to keep teenage daughters out of hot water is to put the dinner dishes in it.

NEWS NOTES

FAITHFUL UNTO DEATH

In September last year, Jose Apolenaris was baptized and joined the Prospect Spanish Seventh-day Adventist church in the Bronx, New York City. Before accepting Christ into his life, Jose had connections with a street gang and the drug traffic. After accepting Christ he had a great desire to share his new-found faith with former associates.

Early this year, Jose entered the colporteur work. In order to carry on his work properly, he needed a car. One of his former friends sent a note telling him about a car that was available. His wife, Maria, was afraid a trap was being set to harm him, but Jose needed a car and he wanted to witness to his former associates. On Saturday night, February 19, 1977, Jose went to see the car. Maria's suspicions proved to be all too true. Jose did not return home that night, and next day his lifeless body, filled with stab wounds, was found in an alley.

When the tragic story became known, a spontaneous response of sympathy and concern for Maria and her unborn child resulted in a generous purse of almost \$2,300 being collected.

Shortly after the death of Brother Apolenaris, an appeal was made in the Prospect church for someone to accept the challenge and fill the vacancy. Moises Rivera rose to his feet and said he had been praying about entering the literature ministry. He felt God was calling him to fill the vacancy. The books and materials that Jose had been using were handed to Brother Rivera as he accepted the challenge to take up the unfinished task of Jose Apolenaris.

ALTERNATIVE DISCIPLINES HAVE APPEAL

According to a recent Gallup poll, Americans in growing numbers are engaging in mind-expanding disciplines little known in the world a few years ago.

Transcendental meditation registered the greatest following—4 per cent of those polled, or a projected total of six million practitioners in the general population. Next came yoga with a 3 per cent response, or a projected total of five million.

Both the charismatic renewal (with emphasis on "healing" and "tongues") and mysticism (containing elements of earlier Christian tradition) gained 2 per cent of the response, or a projected total of three million apiece. Eastern religions received 1 per cent of the responses, or a projected total of two million.

The poll shows that these alternative disciplines—which place great value on inner self and the attainment of mental, psychic, or spiritual states of joy and peace—have attracted a significant number of people from a cross-section of American society.

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