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The Week of Prayer and Sacrifice

E. C. LEMKE, Associate Ministerial and Stewardship, Director, Australasian Division

FROM SEPTEMBER 11 to 18, we will share in another annual Week of Prayer and Sacrifice, and as I ponder the thought I wonder how many more such weeks there will be.

The Week of Prayer is a time especially set apart in our busy lives, to make room for us to renew, and revive our individual personal relationship with God. It is a time when, appropriately, there will be heart-searching, and a deepening, and strengthening of personal spiritual experience, through the study of God's Word, and a fuller, richer prayer life. A time when we will become personally involved with God.

It is also a time to reflect on God's goodness and care over us, and to remember His uncountable blessings, which He never fails to pour out upon us, and by which He enriches our lives day by day.

But the Week of Prayer and Sacrifice is even more than this, for I believe that it is also a time when we could reach out in ways, greater than ever before, to men and women who don't know about God's love and salvation. This is a time when we could become personally involved for God, in a serious endeavour to finish His work on earth in our generation.

To help us do this, and as a climax to the Week of Prayer, September 18 has been set apart, around the world, to mark the commencement of the 1,000 Days of Reaping, when we believe that every Adventist will want to join with the world church in its massive ambition to, by God's grace, and through concerted effort, win 1,000 people for Christ each day for the next 1,000 days.

Nor would we anticipate that this dynamic thrust will cease at the end of the period, but rather that the 1,000 Days of Reaping will prove to be a launching pad for the greatest, most daring soul-winning outreach this church has ever known, and which could result in Christ's soon return to save His people.

In the home bases of our Division I sense a widespread feeling that the time has come to

greatly accelerate soul-winning; through public evangelism, and through the personal ministries of Christian influence and example, and neighbourhood evangelism, and to demonstrate clearly to all around us that we care for, and are concerned about them. Thrilling indeed are the evangelistic thrusts currently operating around our Division.

In our mission fields there are tremendous, almost overwhelming possibilities for soul-winning. Current evangelistic outreaches are proving to be extremely productive in terms of church growth. From Papua New Guinea, reports are reaching us that, because of greatly increased church growth, pastors, unable to house church congregations, are having to knock out the walls of church buildings, so that the masses who are attending can be seated around the building and still feel to be a part of the worshipping congregation.

In some areas, church committees are giving study to building churches without enclosed walls so that rapidly increasing memberships can at least be accommodated on lawns around the churches.

At the Ela Beach church in Port Moresby, growth has been such that seating is at present on a roster basis, and members may get to worship in the church itself only each second or third Sabbath. On other Sabbaths they hear the service, and worship, from outside the church.

Recent reports show that in Papua New Guinea alone there are 422 organised churches, but because growth has been so rapid, they so far have only 154 churches to worship in.

In consideration of such thrilling possibilities in soul-winning, it is important that we reap where the harvest is ripe. We must respond positively to this exploding church growth. We need to make, and finance, plans which will bring the gospel to every waiting person as quickly as possible. Yet lack of funds has made it necessary to retrench workers in part of our mission fields.

The challenge of the time, and the need for



E. C. Lemke.

national leadership demands that we adequately prepare and equip our national brethren to care for the masses, who, by God's grace, have joined the church through their ministry. Although costly, the Pacific Adventist College project is being developed to meet this need.

Such a venture for God as these challenges seem to demand, is entirely possible, but soul-winning of this sort can be achieved only through the total commitment of men, women, and resources, linked with divine power, and I believe that you will want to share with us in such a bold approach as this. Dare we do less?

Won't you then accept the challenge with us, Let us give ourselves again to the Lord, for when we are wholly His, everything we have also belongs to Him.

As we come to the close of this Week of Prayer let it also be a time of sacrifice when we will give sacrificially of our resources as an indication of our love and loyalty to the One who gave His life for us. ■

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We have not removed, and see no reason why we should remove, any of the
key doctrines from our platform of belief.



1844

WALTER R. L. SCRAGG

ATTACKS on the Adventist beliefs surrounding the date 1844 began almost as soon as the pioneers discovered them. Through the years the attacks have continued. Not just those outside the church, but those inside it have challenged the doctrines of the sanctuary, the investigative judgment, and the 1844 movement. During our history a number of eminent leaders have left the church over these doctrines. They include Dudley M. Canright, member of the General Conference Committee in the 1880s; Louis R. Conradi, a vice-president of the world church, who left the church at the age of seventy-six; Albion F. Ballenger, editor; and William W. Fletcher, president of the Southern Asia Division.

Sometimes much is made of the loss of such important people. Would not their apostasy mean that our doctrines are poorly founded? One might counter that argument by saying that the losses represent only a minuscule percentage of the leaders, scholars, theologians, editors, and pastors who believe that God has given this people a special message and that the sanctuary doctrine lies at the heart of it.

On this position, the church continues to take its stand. We have not removed, and see no reason why we should remove any one of these key doctrines from our platform of belief.

They have been under serious scrutiny at many levels over recent years by the best minds the church possesses. Countless hours of Bible study have been expended, discussions and learned papers have held the attention of prominent leaders. The word from the leadership of the church is that the doctrines that make us a people have a firm basis in Scripture. As one of those leaders I want to assure you that we are not about to change. The reasons given do not warrant a change.

Sometimes the statement occurs that the great Bible scholars of the world know nothing of the sanctuary doctrine, or the pre-advent judgment, or the 2300-day prophecy and the interpretation we give it. Even if that were conceded, and it is far from completely true, that should not trouble a Seventh-day Adventist. The great scholars don't like the seventh-day Sabbath, our rejection of the doctrine of the immortal soul, and our historicist view of the prophecies, either. We never have felt it necessary to go with the majority. Should we worry too much, therefore, if others assail us or ignore us on these points and leave us in the minority?

I am a child of this message, brought up in the home of an Adventist minister who himself, with my mother, was a child of Adventist parents. I stand with the message God has given us, including the doctrines of the sanctuary, the fulfilment of the 2300-day prophecy in 1844, the three angels' messages, and the pre-advent judgment we commonly call the investigative judgment. I know I am supported in this by the officers and departmental leaders of this division and of the General Conference. We affirm the twenty-seven statements of the fundamental beliefs of Seventh-day Adventists voted at the Dallas General Conference session in 1980.

Why bother to say this? Shouldn't it be obvious?

At a time when a wave of fresh attacks fling themselves at these doctrines, the church as a whole needs to know where its leaders stand. They have little opportunity of talking directly with local church members, of being questioned by them. This leaves the way open for innuendo, rumour, and speculation.

My word to you is twofold. Study to know the message in all its beauty; stand with the truth you have found. This is God's saving message for these last days. Believe it. Practise it. Spread it.

Walter R. L. Scragg, an Australian, is president of the Northern European Division. This article was originally published in the Northern Light, the division paper.

ADVENT BRASS NORTHERN TOUR

CHARLES G. JOHNSTON, President, Melbourne Advent Brass

AFTER MUCH PLANNING and painstaking organisation, the members of Melbourne Advent Brass Band and their families set out on May 7, 1982, for a series of concerts, on an itinerary that was to include concerts in Canberra, Sydney, Cooranbong and Brisbane with a stopover rest period at Yarrahappini Youth Camp near Kempsey.

Canberra, the first stop for the sixty-five-member concert party, was ablaze with varied autumn colours of the treed avenues, and in spite of frost-crisp mornings, it was much appreciated by all.

The first engagement of the band was on Sabbath afternoon, May 8, when the band played at the Goodwin Homes to a group of aged folk. One of the members delivered a special vote of thanks, and at ninety-two years of age, he did splendidly. Several of the members expressed an eagerness to attend the evening concert. Arrangements were made by members of the National Church so that they could attend as guests of the band.

The Canberra concert was held in the Jewish Memorial Centre in Turner, a near central suburb of Canberra, to an enthusiastic audience of between 400 to 500 people. The program included a wide variety of band items, plus the much-appreciated singing of Mrs. Merle Morgan, an American visitor who with her husband, Dr. David Morgan, was visiting Australia en route to the Solomon Islands where their daughter is in missionary service with her husband. The profits from the concert went to support the building of a new church in Belconnen.

Sunday morning, May 9, saw the concert party enjoying a little respite by visiting Black Mountain, climbing the Telecom Tower and having a bird's-eye view of the wide spread of the Capital Territory. Then it was off to Sydney to battle through the mid-afternoon traffic to reach Wahroonga in preparation for the Sunday evening concert at the Wahroonga Activities Centre, with an appreciative audience in excess of 500. Proceeds from the concert went to assist the Kellyville church in the development of a new enlarged church complex.

On Monday, May 10, it was back to Wahroonga for a further band presentation on the lawns of the Sydney Adventist Hospital.

On Tuesday evening a further concert was presented to over 600 people, in the Avondale Memorial Church Hall. Proceeds from the concert went to assist the Avondale Brass Band instrument replacement fund.

After a brief tour of the Avondale College on May 12, members of the band party set out north for Yarrahappini, a youth camp on the Pacific Coast. For the next one and a half days all members were to enjoy a restful relaxation, combined with a final practice for the Brisbane concert.

Reluctantly, on Friday morning, May 13, the band party packed their gear to move further north toward Brisbane. On Sabbath afternoon, the band played much-loved hymns to an appreciative audience of old folk in the Chermiside Homes in the northern suburbs of Brisbane.

The final concert of the tour was held on Saturday evening, May 14, at the MacGregor High School auditorium, to an enthusiastic audience of over 700 people. One of the features of the program was the linking of members of the Brisbane Advent Band with the Melbourne bandsmen in a final segment of the concert. The proceeds of the concert went to the Brisbane Band fund for its development and upgrading.

In review, we pay tribute to the tour committee, our musical director, Bruce Gilson, and to band members, their wives and families. All contributed toward making this expedition in missionary outreach an unqualified success.

The Melbourne Advent Brass is more determined than ever to be part of the Adventist Church missionary program. In harmony with this ideal, the Melbourne Advent Brass are working towards a further concert in the Robert Blackwood Hall, Monash University, on Saturday, October 16, at 8 p.m. Part of the proceeds are being directed towards the Pathfinders, in preparation for their Australasian Camporee in Brisbane in 1983. ■



Music for Everyone

DAVID H. CLARK, Music Department, Avondale College

AT AVONDALE COLLEGE there's music for all ages. Pictured are the youngest and the oldest music students at the college.

Tamara Esau, aged three and a half, is pictured doing some practice under the watchful eye of her mother, Phyllis. Tamara is studying the Suzuki violin method with Miss Maureen Turner.

At the console of the college chapel organ is Mrs. Miriam Cook, who recently celebrated her eightieth birthday. Mrs. Cook has been studying organ with Mr. David Clark since she was seventy. During this time she has successfully passed the Grade 6 AMEB organ examination. Mrs. Cook's most recent accomplishment was to learn every hymn in the Church Hymnal.

"Praise Him with stringed instruments and organs. . . . Let everything that hath breath praise the Lord! Psalm 150: 4, 6. ■



Youth Feature . . .

A Boy's Heart

GRACE SHULTS DAVIS



LATE ONE NIGHT—or rather, early in the morning—at the lonely hour of three o'clock, I sat in the waiting room of a bus centre. There were only three of us. One other waiting passenger, a tired-looking little grandmother—or great-grandmother—sat hunched on the other end of the bench from me. The too-thin grey coat she wore opened below the buttons to disclose a much-washed cotton dress. A long-used and dilapidated purse lay beside her on the seat. Her head bent forward finally, and she slept from weariness.

A boy, who appeared to be of high school age, sat on a bench across the room from us. Because of vicious crimes that had been committed in this city recently by teenage boys, I found myself glancing at him somewhat apprehensively. Yet, he was cleanly dressed in neat brown slacks and a blue ski jacket. His hair was trimmed conservatively, which was reassuring to some extent.

Then I noticed that he was watching the little grandmother quite intently. I pretended to continue reading my magazine, but kept the boy under surveillance out of the corners of my eyes.

He took out his wallet, and rather restlessly, it seemed, examined its contents. His eyes shifted to the elderly lady's hands folded in her lap, to her neglected purse beside her, and back again to her hands. Once more he turned to his thin wallet, taking out what was clearly its entire contents, a one-dollar note and a five-dollar note, a picture of a girl, and his ticket. He counted the small change in his pocket, shook his head, rubbed his mouth, and glanced once more at the sleeping grandmother.

When he stood up, my heart began to pound. By now my full attention centred upon him, but, for some reason, he did not seem to be aware of my presence at all. As he walked toward the sleeping woman, I prepared to spring into action should his hand reach for her purse.

Did he dare, I wondered? He stood above the little woman, hesitating for an instant, his right fist closed. Then, lowering his hand, he slowly opened his right closed fist, and a note dropped into the cup formed by wrinkled hands on a worn grey coat.

It was not the one-dollar note. It was the five. ■

A Mother to Her Son . . .

John Wesley's mother wrote to him while he was a student at college: "Whatsoever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind—that thing, to you, is sin."

News Feature . . .

Major Change in M.Div. at Andrews University

THE Seventh-day Adventist Theological Seminary at Andrews University has announced a major change in its curriculum for the master of divinity program, according to Dr. Gerhard F. Hasel, seminary dean.

The new curriculum is characterised by a strong emphasis upon a holistic and integrated understanding of salvation and of Seventh-day Adventist heritage. Also emphasised are a clear commitment to the training of a dynamic, soul-winning ministry and the integration of the entire seminary faculty in training students for pastoral-evangelistic ministry, according to Dr. Hasel.

The master of divinity degree program is the primary academic program to provide professional training for ministers in the Seventh-day Adventist Church in North America. The new curriculum will be effective for all incoming students beginning in September.

"One of the innovative elements of the new curriculum is that each student will belong to a small group assigned to a local church. Each group will be led by the church pastor and a seminary professor. It will serve as a pastoral-evangelistic team involved in the local church setting. In addition to allowing for professional growth, these groups will offer the student spiritual support as well," says Dr. Hasel.

Besides a realignment of courses and requirements, the seminary will sponsor colloquiums, intensive training in specific skills. It will also hold assemblies designed to address issues not covered in regular classes.

The new curriculum is the result of a three-year process involving several committees composed of representatives from all seminary departments and a student spokesman.

"The need for a change has long been sensed," says Dr. Hasel. "The church in North America has raised questions on how future ministers should be trained in order to perform better in pastoral ministry. We tried to listen carefully to what the church was saying."

The Ministerial Training Advisory Committee of the North American Division recently examined the new curriculum, and with minor suggestions, approved it with enthusiasm, Dr. Hasel reported.

"As students become involved in the practice of ministry beginning with their first quarter at the seminary, we expect that they will be better able to understand and face the mission of the Adventist Church in all its dimensions," Dr. Hasel stated. ■

THE PRE-ADVENT JUDGMENT—IS IT SCRIPTURAL?

ARTHUR J. FERCH

SEVENTH-DAY ADVENTISTS BELIEVE in what has come to be known as the pre-advent judgment. Does this concept find its roots in Scripture or simply in Adventist writings?

While the idea of judgment manifests itself in various forms in the Bible,¹ it is the seventh chapter of the Book of Daniel that adds a new dimension. Here is depicted a heavenly judgment which commences *before* the eschaton (the end time).²

Since Daniel 7 is the *primary* passage describing this unique phase of judgment, the student of Scripture will focus his attention first and foremost upon this chapter and its context. At the same time, the interpreter will remember that the Book of Daniel, of which the seventh chapter is a pivotal section, was penned toward the end of the Old Testament period and contains many theological motifs which were quarried from the preceding Biblical books. Exploring these quarries will further elucidate the significance of this chapter since words or ideas utilised by the writer are fraught with anterior meanings which, though used creatively by a later author, are never completely lost. Thus the concept of judgment so central in Daniel 7 needs to be seen (as it is in the rest of the Old Testament) in the broader context of the covenant first mentioned in the Pentateuch.

In addition we do well to note that the literary form and contents of Daniel 2:7-12 differ somewhat from other Scriptural books (like Amos, Hosea, Mark and Romans), but are characteristic of the Book of Revelation (known in Greek as the "Apocalypse"). Because of this basic similarity with Revelation, the Book of Daniel has been considered an Old Testament Apocalypse. This calls for a sensitivity to interpretative principles appropriate to the apocalyptic materials. For instance, it will be clear that the sweeps of time in Daniel with their unfolding of events, frequently begin in Daniel's own day and reach down to the eschaton when God's kingship is ultimately established.

"Centre of Gravity"

Daniel 7, the last Danielic chapter written in Aramaic, has been described as "the very centre of gravity of the whole book" and "the heart" of the whole of Daniel.³ It consists essentially of a vision, interpretation and prophetic reactions framed by a prologue (verses 1-2a) and an epilogue (verse 28). In the vision (verses 2-14) four beasts are depicted, of which the first three set the stage for the fourth, bearing ten horns out of which arises another most conspicuous, though little horn. This little horn becomes one of the main protagonists alongside "one like a son of man" and the saints in the remainder of the chapter. While the recreant horn continues its activity on earth, Daniel's attention is drawn to a heavenly judgment at which the forces of evil, personified particularly by the little horn, are condemned, and dominion and glory are

attributed to the "one like a son of man."

Verses 15 to 27 follow the vision and record what is commonly designated the interpretation. These verses, however, also report the prophet's deportment *vis-a-vis* the vision. Thus verses 15 and 16 report the seer's personal reactions followed by an extremely condensed, presumably angelic interpretation in verses 17 and 18. Verses 19 to 22 note further Daniel's reactions to, reflections upon, and elaborations of the vision. It is interesting that in both the writer's reflections and the angelic interpretations, supplements are presented which are neither originally recorded in nor precluded by the vision, while at the same time certain visionary elements are completely passed over. Thus the fact that the little horn "seemed greater than its fellows," "made war with the saints and prevailed over them," as well as the verdict concerning the saints of the Most High are features not mentioned earlier (cf. verses 20 to 22). It seems that Daniel, in hastening to the end of the vision, passed over details which he is now anxious to articulate in the form of supplements or elaborations. The final interpretation, given presumably by an angel, ends the chapter in verses 23 to 27.

There are three passages in Daniel 7 which refer specifically to the judgment. These are found in verses 9 to 14, 21 and 22 and verse 26.

A New Scene

In Daniel 7:9-14 Daniel's gaze has shifted from the wind-tossed sea and earth's turmoil described in the previous verses, to the orderliness and calm dignity of the celestial sphere where the Ancient of Days presides at the judgment. The first two words in the Aramaic of Daniel 7:9, *hazeh haweyt*, which in this chapter mark the commencement of a new scene (e.g., verses 2, 7, 9, 11, 13, cf. verse 21), are significant. They may be translated by "I saw," or stressing their participial aspect, indicating continuous and/or habitual action by "I was seeing." Thus the writer reports a feature, frequently neglected by students of this passage, namely the partial contemporaneousness of the activity of the grandiloquent little horn and the heavenly tribunal. The prophet's view passes from the little horn and its nefarious activity on earth (verse 8) to preparations being made for the judgment and the heavenly assize in session (verses 9, 10). In verse 11 the same expression "I was seeing" describes the seer's earthward glance before being captivated by the arrival of the manlike being in the celestial presence of the Ancient of Days (verses 13, 14).

In verses 9 to 10 Daniel sketches the resplendent brilliance of God's appearance in all His unsullied innocence and majesty. From the flaming wheeled throne, so reminiscent of Ezekiel 1 to 10, flows a surging stream of fire. Like courtiers of an earthly potentate, an innumerable throng of celestial beings attend the divine throne (cf. Deuteronomy 33:2; 1

Kings 22:19; Psalm 68:17; Zechariah 14:15).

The judgment (*dina*), that is, the court sat, possibly occupying the thrones mentioned in the previous verse. In verses 10 and 26 *dina* ("judgment") refers most probably to those who judge or deliberate, whereas in verse 22 this same word signifies a verdict. Before the heavenly assize books are opened. The idea of heavenly books is ancient in Israel and recurs in the literature of late Judaism and the New Testament (e.g., 1 Enoch 47:3; Philippians 4:3; Revelation 3:5; 20:12; 21:27). Already in the Old Testament there is reference to the "book of the living" (e.g., Psalm 69:28), the "book of remembrance" (e.g., Malachi 3:16) and simply a "book" [i.e., God's book] (e.g., Exodus 32:32; Psalm 56:8). In Daniel 12:1 only those who are enrolled in "the book" and who have gone through the troubles preceding the eschaton (the "eschatological birth-pangs") are considered worthy of deliverance and eternal life. While the books of Daniel 7:10 are not identified, it is clear that they are somehow related to the verdict which divides good from evil.

Events on Earth

These heavenly records are seen open before the celestial tribunal, when Daniel, because of the loquacity of the little horn, reverts his gaze to events transpiring on earth. Verse 11 corroborates the above suggestion, adduced from the transition between verses 8 to 9, that the actions of the little horn, though preceding the heavenly assize, also intersect and for a time at least coincide with the latter. In verses 11 and 12 the apocalypticist seeks to convey the fact that the insolent despot is under judgment and will pass rapidly under God's punitive judgment. While execution implies a verdict, this is here only depicted as a descriptive act. With prophetic insight Daniel sees the great tyrant's end while he adds—almost as an appendix—that the rest of the beasts (whose respective destruction could have been inferred from verses 2 to 6) had, though deprived of their dominion, been granted a reprieve on their lives. Since the author here supplements details passed over previously (in verses 2 to 6), verse 12 may be translated: "As for the rest of the beasts, their dominion *had* been taken away, but their lives *had* been prolonged for a season and a time."⁴

Having dealt with evil, the vision returns to the heavenly realm and the ultimate triumph of the divine purposes (verses 13, 14). The "one like a son of man" representing an individual, eschatological, heavenly being who at the end of the age displays certain Messianic characteristics on behalf of the saints, receives an eternal dominion, glory and kingdom.⁵ This eternal dominion the manlike being of Daniel 7 shares with the saints of the Most High (cf. verses 22, 27).⁶

(continued on next page)

THE PRE-ADVENT JUDGMENT —IS IT SCRIPTURAL?

(continued from page 5)

The presence of the saints within the vision, while not directly stated, is implied by Daniel's supplements in the prophetic reaction of verses 20 to 22. In these verses the writer notes in his reflections on the little horn that it not only had "eyes like a man" and "a mouth speaking great things" (cf. verse 8), but also had made war with the *saints* and prevailed over them until the Ancient of Days had come. Thus verses 20 to 22 add details previously passed over in verses 8 to 10. The presence of the saints in the vision is further attested indirectly by the addition of the words "and it made war with the saints" in verse 8 of the Greek translation of the Old Testament (the Septuagint). The judgment, then, concerns both the evil persecutor and the persecuted saints. The latter feature will become even clearer when we address ourselves to the discussion of verse 22.

Judgment and Covenant

As mentioned above, in the Old Testament the judgment motif is closely linked with the covenant. The covenant between God and His people was initiated by the Lord, who, moved by sheer grace, saved a completely undeserving and helpless people.⁷ It was solely because of His grace that Israel was led through the Red Sea and the wilderness into Canaan. God promised Israel untold blessings and ultimate happiness should they remain in the covenantal relationship which He had initiated. He also warned them of drought, captivity, loss of crops and ultimate loss of life and fortune which disobedience and rebellion against the covenant would bring. Thus the blessings and the curses

were attached to the covenant. In response to His unmerited grace and salvation, Israel was invited to demonstrate her love and gratitude to God in a sustained trusting obedience. The eternal kingdom (or kingship) of Daniel 7 represents the ultimate of covenant blessings given to the believing saints who, under the most adverse of circumstances, had remained loyal to God and given evidence of their faith and grateful obedience. It is not that their obedience saved them, *no*, it merely testified to the fact that they had valued His grace and taken their covenantal relationship with God seriously. Their loyalty, in spite of fierce and prolonged hardship, revealed that they could be entrusted with the kingdom of the age to come.

In the second passage dealing with judgment in Daniel 7, Daniel baldly summarises the earlier representation of the divine judgment, but added details regarding the bitter persecution which was unleashed upon the saints until God Himself intervened and rendered saving justice for the saints.

The Aramaic of verse 22 is difficult, and capable of two interpretations. It could be understood as teaching (1) that a decision is rendered concerning or for the saints or (2) that the saints themselves will judge. Though the second option has some support from passages like Matthew 19:28; 1 Corinthians 6:2; Revelation 20:4, the former rendering is preferable, because in Daniel 7 prominence is given to God as judge and His saving judgment. The rest of the Old Testament agrees with this notion (cf. Deuteronomy 10:18; Psalm 140:12). According to this verse the saints, who by their endurance have demonstrated their covenant loyalty, are now by a judicial verdict freed from the hardship of the oppressor and considered worthy to receive the kingdom.

Judgment Central

The judgment scene recurs once more in Daniel 7:25, where it occupies a central position between the little horn in all its ignoble glory and the unspoiled bliss of the eschatological remnant. The tribunal condemns the godless tyrant and divests him of power and life. This same heavenly assize presumably restores ultimate felicity to the saints.

In short, we have noted that Daniel 7 clearly describes a phase of judgment in which destinies are determined *prior* to the granting of rewards or punishment at the eschaton. F. Dusterwald has captured the significance of Daniel 7 in the following words:

"The judgment depicted here is not the universal world judgment as proposed by older exegetes (e.g., Theodoret, etc.), nor is it God's judgment on earth, rather this judgment occurs in heaven and the context makes it plain that this is a kind of pre-judgment which is later confirmed in the universal judgment upon the world."⁸

The theme of Daniel 7 is further corroborated and paralleled in the last apocalypse of Daniel (chapters 11, 12). It is our contention that the context and role of the "one like a son of man" in Daniel 7 corresponds to that of the Michael figure in Daniel 11 and 12.⁹ Both beings occur in parallel complexes and are intimately linked with the welfare and interests of God's people who suffer persecution and hardship under the same godless and blasphemous tyrant before

the eschaton. The appearance of the manlike being signals the demise of the oppressor and the rescue of God's people as does Michael's intervention. In the court scene of Daniel 7, "books" are opened. Similarly "the book" in which are recorded the names of those delivered and adjudged worthy of eternal life provides a judgment setting in Daniel 12:1-3. Though the description of Daniel 12:1-3 (continuing Daniel 11) is terse, G. W. Nickelsburg observes that "the pictorial character of the language justifies calling these verses a 'description of a judgment scene'."¹⁰ In both cases a judgment precedes the final rescue and restoration of God's people to a new covenant community which enjoys "an everlasting kingdom."

The close parallels between Daniel 7 and 11 and 12 justify the conclusion that Daniel 12:1-3 supplements the judgment scene of Daniel 7. The picture which emerges is not only of a phase of judgment prior to the eschaton, but also of a close scrutiny of God's people and a distinction of the righteous and the wicked. Furthermore, only those whose life of trusting obedience gives evidence of their earnest and sustained covenant relation and whose names are found inscribed in "the book," become partakers of the eternal kingdom.¹¹

New Testament Connection

While the most explicit description of a judgment prior to the eschaton (or to use a New Testament term "advent," hence "pre-advent judgment") is found in Daniel, the New Testament appears to take over, albeit creatively, a number of the themes just noted. Besides affirming the basic and fundamental truth of God's prevenient grace displayed in salvation, the New Testament continues the themes of (1) trusting obedience and fruit-bearing in the Christian life as an evidence of gratitude, (2) the doctrine of perseverance (Matthew 24:13), (3) a judgment according to works (Romans 2:6), (4) a determination of those who are accounted worthy of the resurrection (Luke 20:35) and (5) the reception of final rewards at the parousia (Christ's advent).

Whereas Jesus and a number of New Testament writers saw in the Christ event (the life, work, death, and resurrection of Christ) an anticipation of future judgment, salvation and resurrection (e.g., John 5:19-29; Ephesians 2:2ff) and therefore reason for good news (the "gospel"), they were ever ready to affirm the future aspects of judgment, salvation and resurrection (John 5:19-29; Romans 2:5-11; 2 Corinthians 5:10).

Jesus spoke repeatedly of trusting obedience as an evidence of our union with Him (John 15:1-5) and our love for Him (John 14:15). Indeed God is especially glorified in the bearing of *much* fruit (John 15:8; 1 Corinthians 6:20). Since Christians are bought with Christ's life, no service can be more reasonable than the presentation of the body as a "living sacrifice" (Romans 12:1). Furthermore, the trusting obedience is not to be a momentary or fleeting state, but is to continue, for the one "who stands firm to the end will be saved." Matthew 24:13, N.I.V. Paul noted that God will "give to each person according to what he has done." Romans 2:6, N.I.V. While these works do not



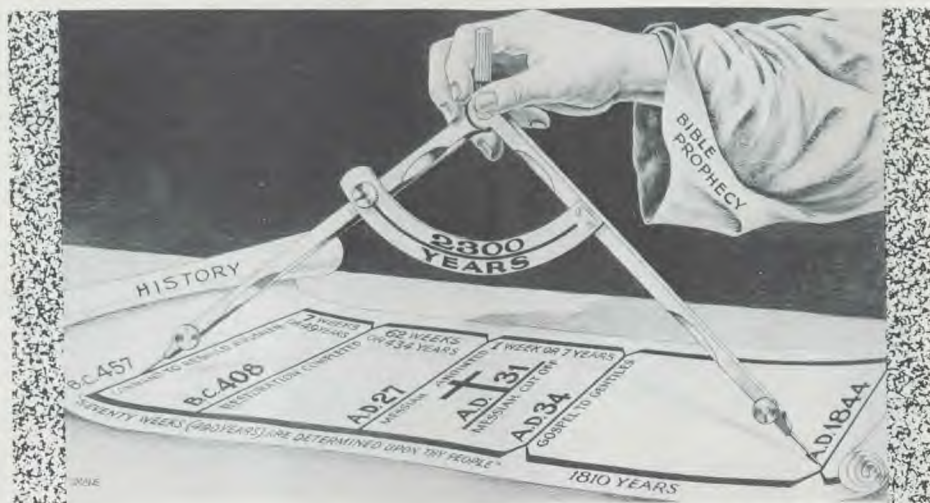
save (Jesus did that), they clearly manifest the intimate and continued relation of the believer with Christ. They reveal that the one who has been declared righteous is righteous still because he has maintained a close union with Christ. It is for this reason that such a believer may be entrusted with the eternal life which he so far has enjoyed only potentially.

The First Resurrection

In a conversation with the Sadducees, Jesus noted that not all would have a share in the blessed life of the resurrection, but only those who are "accounted worthy to obtain that world." Luke 20:35. There is a definite consideration of those who are worthy and those who are not. This distinction is further implied in John 5:29 where Jesus distinguishes between the "resurrection of life" and a "resurrection of judgment," and Revelation 19 and 20 where a span of a thousand years intervenes between the first resurrection enjoyed by the "blessed and holy" who reign with Christ for a thousand years and those who rise to face final judgment and the second death. In 1 Thessalonians 4 and 1 Corinthians 15 Paul made it clear that the "first resurrection" takes place at Christ's second advent (i.e., the rewards are granted at the parousia). If only those who are accounted worthy receive eternal life—presumably because their lives have given evidence of a sustained fruit-bearing relationship with Christ—and this ultimate of covenant blessings is bestowed at the parousia, we seem to have implicit in the New Testament a pre-advent judgment quite similar to that in Daniel.

Indeed, the very idea of a distinction between the first and "second" resurrections, one to life, the other to the final judgment of those who never availed themselves by faith of the covering righteousness in Christ, is silent testimony to some prior process of investigation which determines who is worthy of eternal life. Both resurrection and translation, bestowed at the second advent, seem to be results or products of prior judgment, otherwise we are left with the incongruous situation of results or products concluded before the judgment ever convenes. We would agree with the following: "People take the resurrection as a mere preliminary of the judgment, and view the judgment itself as something distinct from the resurrection, and coming after it . . . but the resurrection is itself a part of the judgment. The resurrection of the wicked is certainly something different from the resurrection of the saints. It is different both in character and in time. . . . The one is the peculiar privilege of the elect, of those who are Christ's, who rise at Christ's coming, and live and reign with Him a thousand years; the other is subsequent. . . . The estate and destiny on both sides is thus effectually and irreversibly settled in advance. . . . The truth is, that the resurrection, and the changes which pass 'in the twinkling of an eye' upon the living, are themselves the fruits and embodiments of antecedent judgment. They are consequences of adjudications then already made."¹²

Similarly H. Lampater wrote more recently: "When Paul says that the 'saints will judge the world' (1 Corinthians 6:2, cf. Matthew 19:28), one must conclude that the judgment of the



church and the judgment of the 'world' cannot be one and the same act. Just as the resurrection of those who are in Christ precedes the universal resurrection of the dead, so also the judgment of believers must be temporally anterior to the judgment of the nations."¹³

In conclusion, our study suggests that the Book of Daniel (specifically Daniel 7, 11-12) presents a phase of judgment prior to the eschaton which concerns both God's people and those who oppress them. While the evil tyrant suffers extinction, God's people, who have maintained and sustained their covenant relationship with Him, experience His saving justice and become partakers of the ultimate covenantal blessings. At the eschaton, when rewards are bestowed, only those who have been inscribed in the registers of heaven and previously been found worthy become partakers of the eternal kingdom. While the explicit description of a pre-advent judgment found in Daniel is not repeated in the New Testament (though note the significant similarities in Revelation 4 and 5), the various Danielic themes noted above are continued into the New Testament. Jesus and various writers of the New Testament imply a judgment phase prior to the advent in which are revealed those who have maintained an intimate fellowship with their Lord and therefore have been accounted worthy to receive the rewards of eternal life at the second coming of Jesus. ■

References

1. E.g., there are past, present, future, local, general, individual and/or national judgments; heavenly and/or earthly and/or natural agents used for judgment; depictions of heavenly and/or earthly assizes.
2. The reader interested in a more technical discussion of this subject should see my paper "The Judgment Scene in Daniel 7," to be published.
3. A. Lacocque, "Le Livre de Daniel" (Neuchâtel: Delachaux et Niestle, 1976, page 98; N. W.

Porteous, "Daniel," OTL (Philadelphia: Westminster, 1965), page 95.

4. Cf. Otto Ploger, "Das Buch Daniel," KAT 18 (Gutersloh: Gerd Mohn, 1965), page 104.

5. For more detail see this writer's, "The Apocalyptic 'Son of Man' in Daniel 7" (Th.D. dissertation, Andrews University, 1979).

6. *Id.*, pages 171-184.

7. For more detail cf. my article, "Codified Love," *Adventist Review*, May 17, 1979, pages 4-6.

8. F. Dusterwald, "Die Weltreiche und das Gottesreich" (Freiburg: Herder'sche Verlagsbuchhandlung, 1890), page 177. Similarly S. P. Tregelles, "Book of Daniel," 6th ed. (London: S. Bagster, 1883), pages 39-41; T. Robinson, "Daniel," *Homiletic Commentary*, Vol. 19 (New York: Funk and Wagnalls, 1892), pages 136, 139; A. Gaebelein, "The Prophet Daniel" (New York: Publication Office "Our Hope," 1911), page 77; A. Barnes, "Notes on the Old Testament: Daniel," ed. R. Frew (Grand Rapids: Baker, 1950), page 65.

9. For details see Ferch, "The Apocalyptic 'Son of Man' in Daniel 7," pages 95-105.

10. *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism*, HTS 26 (Cambridge: Harvard, 1972), page 27.

11. Recently W. H. Shea has argued that a microcosm of a judgment prior to the eschaton occurs in Ezekiel 9. The very fact that a man clothed in linen with a writing case at his side (Ezekiel 9:2) puts a mark on the foreheads of all who sigh and groan over all the abominations committed in Jerusalem before the city is given over to destruction at the hands of the Babylonians implies some sort of investigation prior to this local and restricted eschaton. This investigation determines who is righteous and worthy of survival among God's people. Their sighing over the sins committed in Jerusalem gives evidence of an earnestness and deep covenantal relationship with God. This local event described by a contemporary of Daniel is paralleled on a universal end-time scale in Daniel (cf. W. H. Shea, "The Investigative Judgment of Judah: Ezekiel 1-10," to be published).

12. J. A. Seiss, "The Apocalypse," 13th ed. (Philadelphia: Philadelphia School of the Bible, n. d.), page 18.

13. H. Lampater, "Die Hoffnung der Christen" (Stuttgart: Quell Verlag, 1967), page 161 (my own translation).



A.A.A. team supervisor Mr. Ernie Beach aids future "pilots" in the simulated cockpit of the A.A.A. display erected for the annual church convention over Easter. This section of the display was a constant drawcard. Actual flight instructions and "flying sounds" make it all very real.

Photo: R. H. H. Thomas

An overview of Adventist Aviation Association . . .

FIVE "FLYING" YEARS

R. H. H. THOMAS, Communication Director, Western Australian Conference

FIVE YEARS OLD, the Adventist Aviation Association of Western Australia is fulfilling a vital role in conquering vast areas that have been entrusted to the Adventist Church in Western Australia to proclaim Christ's second coming and the rest inherent in the Seventh-day Sabbath.

Having established a reputation both within and without the church for reliability, trust and efficiency, A.A.A. now stands as a visible entity in the overall evangelistic outreach of the church, operating on a budget that hovers around \$11,000 per year.

Donations and fees are its lifeblood, and a steady enthusiastic membership of 300 ensures that the "commando squads" which visit the isolated towns are suitably armed with sufficient copies of *Signs, Good Health, Alert* and *Your Bible and You.* Now that A.A.A. is established as a friendly, trustworthy, community-conscious Christian organisation, motels have accepted copies of *Your Bible and You.*

This "trust" has been built largely as a result of the health-oriented programs conducted in major centres—and the word has spread. Thus a precious "image" of the Adventist Church has been established—a caring, sharing, community-conscious church.

A.A.A. has refined 5-Day Plans, "Heartbeat" Coronary Prevention programs, Cancer Awareness and Drug Education Seminars down to a fine art, and the only difficulty they now have is keeping up with the requests that flow in from country people as members visit their areas. Frequently team

members are asked, "When can our town have one of those health programs—you know, like the one that your 'crowd' ran in . . . ?"

To keep up with requests, team visitation now is restricted to twice per month, with other weekends being devoted to health evangelism. Each year people take the baptismal step, and now small groups are meeting regularly in homes for Bible study, spread all over an area of 26,000 square miles—or in other words, a territory the size of Tasmania. Regular exposure of A.A.A.'s aims and objectives is maintained by taking services and meetings on Sabbath in Adventist churches, making use of prepared audio-visuals and personal testimonies from team members.

A.A.A. now boasts two fully approved pilots who take the fifteen visitation team members into their respective territories. As confidence and relationships are established, "Encounter" lessons and books from A.A.A.'s lending library are used to enrich the growing understanding of the Word of God to men and women who never have the opportunity of regular Christian fellowship unless they travel hundreds of kilometres to the nearest town—and often Christian services are only on a quarterly basis.

Aircraft shrink distances, and they also shrink budgets—but expensive as it is, A.A.A. members and supporters are determined to keep the good news flying, and they have made aerial evangelism a "way of life." Why not join them by proxy and keep the good news flying for the next five years? ■

Still Going Places!

PHILIP J. A. SMITH, Treasurer, A.A.A. of Western Australia

IN DOING just that, the Adventist Aviation Association in Western Australia is doing its part in holding high the torch of truth, as well as fulfilling its own self-imposed mandate to reach rural populations which are remote from the bigger population centres.

The backbone of our work is the weekly visitation program by our teams, but health evangelism has again this year been a success story in sharing with others that which we know as the "Adventist advantage."

Cancer awareness seminars have been shown to be an ideal way of blending community education with an introduction of the townspeople to the local Adventist minister, and the health and dietary principles he and his church stand for. The vegetarian midday buffet lunch has always been well received.

At Merredin, 260 kilometres east of Perth, we were pleased to welcome thirty non-Adventists, including one young couple who had travelled 100 kilometres to be present. A most pleasing feature of the timing of our program was the way it slotted into existing community interest, with cancer smears for women having been arranged for the following day, and two days later a scheduled public meeting to organise a locally-based cancer research fund.

A further highlight was meeting Glenys again, who three years earlier in another country town 200 kilometres away south, had given up smoking at a 5-Day Plan run by the local minister and A.A.A., and who now spoke to the group on the benefits of being an ex-smoker! Who knows, but this second contact of the church with Glenys could be the turning point in her life?

Nutrition programs as a follow-up, conducted by Pastor Graeme Brown and his wife Anne, have been attended by twenty-five people—housewives and business people. Graeme is now stopped on the street in Merredin by people who know him and appreciate what he stands for. More than ever, the Merredin Adventist church is "on the map."

Kalgoorlie, the hub of the goldfields, saw thirty-five folk at a similar seminar recently. Man's gold glitters under the earth, while God's gold is the people of the city—the people that we had the privilege of working with and helping to educate in good health and good diet. The Mayor of Kalgoorlie commended the Adventists for their community-minded work, and used the figures on the road toll to show that public awareness and education are worth while.

There are many ways of interesting the people of Australia in that which we have to offer as Adventists. In sharing literature with people, in studying the Bible with them, in conducting health programs, we are endeavouring to spread the gospel net widely that the Holy Spirit may abundantly prosper humble efforts. Will you pray for those we contact in our work? ■



The four planes which came from the Cooranbong airstrip with guests.



View of the new church and hall complex. A witness to Adventist vision.

BOURKE LIT UP

LAURENCE GILMORE, Assistant Communication Director, North N.S.W.

"NEVER BEFORE have I officiated at the opening of any church building, and indeed this is only the second building for me, and I am highly honoured by your invitation. I now declare this church open for worship and praise," said Councillor T. Randall, Shire President of Bourke, on Sabbath, April 24, 1982. Present to hear him speak were people from Sydney, the Newcastle area, Glen Innes, a bus load who drove all the way from the Narromine area, and the locals of Bourke.

Bourke? Where is it? Back of Bourke—beyond the never-never and the vast outback of interior Australia. Who would want to live there? Whatever the pun or the thoughts or the questions, the simple fact remains that there are people way out west who must hear the gospel news in the setting of the three angels' messages. As a church we have been most concerned about some new tribe or unentered area across a mountain range in Papua New Guinea, but what of the souls right here in Australia or on the Torres Strait Islands?

Six years ago, on April 24, 1976, Mr. and Mrs. Edgar Osman arrived by conference invitation to distribute truth-filled literature in Bourke. This they did for nine solid months. Then the conference named Ken and Marlene Vogel to occupy the newly purchased minister's residence right in the town. The Adventists had arrived and the roots were going down and to stay.

This was no hit-and-miss affair. During his two years there, Ken, with very strong support from Adventist Aviation Association teams, ran health-oriented programs, 5-Day Plans, and widened the literature distribution work. He negotiated with the local radio station for a regular timeslot which has helped our church name to be heard by the distant listening audience. That is communication.

Not to be left out of the public evangelistic thrust, Bourke heard the man with the big message as he hung up his charts and gave the

Word to them. Pastor Bill Otto came to Bourke during this time to share the judgment hour news, and to show that the Lord was looking for His jewels out in the far west.

Three years ago a fine piece of land was secured from the Lands Commission, and in 1981 work began on a centrally located block of land. Pastor Frank Cantrill, minister-cum-builder, and wife, Marlene, arrived for "Project Church and Hall." Our man, a builder by training, designed the lovely complex, and with strong support from the A.A.A. teams, set out to build it. Carpenters, bricklayer, electrician and other competent tradesmen were flown to the job many times. All fly 'n' build teams do not have to go to the romantic isles of the Pacific.

How do you finance an ambitious complex such as this, with a small congregation? It was largely covered by the "Adventure in Faith" offering which had been taken up throughout the North New South Wales Conference at the time of the last General Conference. Currently the buildings are insured for \$100,000, but in actual cash it cost much less than that figure, due to the amount of voluntary labour given by members and friends of A.A.A. Look closely at the picture and you will see that the work is of first class and a credit to the workers and the church.

Minister-administrator-pilot and supporter, Pastor Don Bain, who had been out west many times, preached the dedicatory service. His personal interest and enthusiasm were much valued by Bourke's minister-builder. Not only was the church officially opened, but because the conference had financed the venture, it was dedicated free of debt the same day.

We have come a long way from the horse-and-buggy days and muscle-powered bikes. Four single-engine planes fully loaded with people flew into Bourke for the big day. An outback family, not Adventists but receiving studies, had planned to come, when

at the proverbial last moment their plans changed. Into the skies flew Pastor Len Barnard, landed at their little town strip, and brought some of the family for the occasion. They consider Adventists are thoughtful people.

Conference leaders Pastor David Currie (president) and Pastor Harold Halliday (secretary) were able to meet local officials of the community, and give that so necessary moral support to the growing congregation. The future of the church in Bourke is as bright as the promises of God, and Adventist families have of recent times moved into the area. From Bourke—from back of Bourke—around and beyond—there *will be* people waiting and ready for the coming of King Jesus. ■



The energetic leaders of Bourke, Pastor Frank and Mrs. Marlene Cantrill.
Photos: L. Gilmore

WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

A Letter from Beirut

PAM STOKES, Middle East College, Lebanon

THIS WEEK Roger again leaves Lebanon to travel to Egypt for a committee meeting and a general orientation of our work in that country. Since there is no mail service during these troubled days, we plan to send as much mail out with him as is possible, so hence this letter.

No doubt you are wondering how the current crisis in Lebanon has affected us here. Generally we have been quite safe and merely spectators of this terrible conflict. Apart from lack of power and water at times, life goes on much the same as usual.

The drama started for us on Friday, June 4. It was a week before Jenny's graduation from Beirut Overseas School, and she decided she wanted to spend her graduation present money on a new dress. So Roger took the family shopping, down into the Armenian section of east Beirut which is generally cheaper than the more "snobbish" French sections. With nothing else to do, Roger sat in the car and listened to the 3 p.m. B.B.C. news which told of the attempt on the life of the Israeli ambassador in London. Mention was made of the fact that the P.L.O. was on full alert for possible reprisals. By the time the newsreader had finished reading the news the planes were overhead and dropping their first bombs. That bombing raid lasted three hours and was resumed the next day.

Roger was to fly to Germany on the Sunday, and we wondered if he would make it. This was the third time Israel had bombed west Beirut since our arrival, so we did not take it too seriously. Roger's flight was at 12.30 p.m. on Sunday. The airport had been closed since Friday and only opened for a few hours on Sunday, enough for Roger's flight to get airborne, and it has been closed ever since. That Sunday was the day that orders were given for the Israeli troops to invade southern Lebanon.

We had been warned almost from the day we

arrived that Israel had plans to invade the south to smash the P.L.O. stronghold. So none were surprised at the invasion, in fact, many in Lebanon welcomed it. But when it did come, it took us all by surprise. Roger still doesn't know if he'd have left Beirut that Sunday if he had known for sure the invasion was definitely on. The Israeli cabinet was in session for the final decision while he sat in the airport waiting for his plane.

Roger learned the news of the invasion as you all would have; from news broadcasts, except that in Germany it was hard to find any English news broadcasts. The children and I watched it unfold from the bedroom balcony. Following are notes I made over the following weeks. Some of it was written while the action took place so there will be a change of tense at times. We hope this will not be too confusing.

Friday Morning, June 11

What a week it has been. I can never hope to put on paper that airy feeling of detachment we have had as we have witnessed the invasion of Lebanon.

School began at Middle East College as planned on Monday, June 7. Roger had left for Germany the day before, not knowing the invasion had begun. So I began my teaching career to the tune of war.

It is an almost hopeless situation. The students are excited and find it hard to concentrate on their studies. When the anti-aircraft fire becomes too loud, we just stop and wait for that wave of planes to pass by and continue on with the class until the next wave comes. Sometimes we are frightened out of our chairs as a particularly loud explosion takes place somewhat closer than usual. A plane went down in the hills a few kilometres behind the college one morning, and another morning two planes engaged in a dog-fight right above the college. All very helpful to teaching and

learning! One morning I was busy explaining some point to the class when I was interrupted by prolonged anti-aircraft shelling. The class never said a word, just packed their bags and decided it was time for them to quit college for the day. Who can blame them? I really admire the way they even bother to attend classes.

Jenny and Jackie both finished school that same week. Imagine if you can, sitting final exams with all that noise and tension in the air. I think we would have all been more worried if we had not known how good the Israelis seem at finding their targets.

You are probably wondering how much of the activity we see. The Israelis were bombing Syrian and Palestinian strongholds in and around west Beirut. Now that is really not too far from here, about four to six kilometres at the most. We can stand on our bedroom balcony and watch the fighters come in over the sea, dive steeply before dropping their bombs and pulling up and away over the hills. As the planes come in range of their targets they let out heat flares to attract the anti-aircraft fire and so distract it away from the planes. We can see the shells exploding round the planes and watch with bated breath each time to see if the planes would be hit. Sometimes we can actually see the bombs drop and hit their targets. Always we hear the hollow "brumph" as the bombs explode and see the cloud of smoke rise.

The air attacks usually begin at dawn, and we are awakened by the sound of renewed battle. All the neighbours appear one by one on their patios and we watch the morning live show. We usually have our radios on, and it is strange to listen to the B.B.C. version of what you are actually watching. The early morning shows are quite spectacular. The sky is clear blue and the bombers look like big, white paper darts as they streak across the sky pursued by anti-aircraft fire. With the added attraction of heat flares the whole performance is quite something. Who needs T.V.? It's all up there. But the horrid truth is that people are being killed by the bombs from these planes; yet we stand and watch as if it were a spectacle especially put on for our entertainment. We of course don't attempt to go over into the city area while this is going on.

It is 11.30 a.m., Friday, June 11, as I type this. I have just heard on the B.B.C. news that there is a ceasefire. In actual fact the battle seems to have intensified. . . . Took a break at this point as we could see the area being bombed just about three kilometres away, as the crow flies. Talk about accurate! They hit the same spot each time, causing a great sheet of flame to engulf whatever is in its path. Five bombs were dropped in the space of about fifteen minutes. All is quiet now, and I guess the folks in that area are just holding their breaths waiting for the next wave of attacks.

Sunday Noon, June 13

All Friday night and Saturday the air was rent with shell and mortar explosions. The planes kept up their bombing attacks on west Beirut. We held church services that day to the background music of war. I had the closing Sabbath service and we were just singing our opening song, in fact were singing the last verse of "O Worship The Lord":

(continued on page 14)



Pam and Roger Stokes are Australasians. He is manager of Middle East Press

Photos: H. Anderson

MISSION NEWS ROUNDUP

THE UNION SECRETARY'S REPORT at the midyear meetings of the Papua New Guinea Union Mission, revealed that fifteen more organised churches and eleven permanent church buildings have been added in the union during the past year.

PASTOR RUSSELL GIBBS has prepared the first release of a set of Good News tapes for the P.N.G.U.M. Ministerial Department. The plan is that workers who choose to subscribe will receive a tape every other month containing news, views, sermons and music. Pastor Gibbs has also prepared a music cassette called "50 Years of Singing," featuring the music from the Mussau Island Jubilee.

PASSENGERS travelling on Air Rarotonga's flights to different islands in the Cook Islands will now be able to read the *Signs of the Times* magazine. Through the courtesy of manager Ewan Smith, magazines are now placed alongside air travel folders in the pocket behind each passenger's seat. We are confident this well-known missionary paper will prove a blessing to many travellers spending hours reaching far-off islands of the Cooks.

THE QUEEN'S REPRESENTATIVE in the Cook Islands, Sir Gavan Donne, was sworn in on Saturday, June 26. Naturally our church couldn't be represented, being Sabbath. But Sir Gavan was delighted with the special parade and ceremony in front of his house the next day at 4 o'clock. The band, Pathfinders, Dorcas ladies and a number of church members were present. Pastor Tangi Tuaineiti spoke on our church's loyalty to the Crown and government, and the band rendered special items. The march-past was very orderly and well received. In his reply of thanks Sir Gavan indicated there was indeed a higher power than even the State, and this power was God. The following Sabbath, July 3, Sir Gavan attended a combined church service in the Titikaveka church. He took part in the service, reading the Scriptures from Luke 24, and presenting a dissertation on the resurrection, which was enjoyed by all in attendance. Sir Gavan and Lady Donne also stayed for the *umukai* in the hall.

SUNDAY, JUNE 20, was a memorable day at Papaarua. The old white coral building was demolished to make way for new building developments. A colourful procession of old students and present senior students, all led by the band, marched around parts of the compound and listened to a special "farewell program" conducted in front of the building. By 5 o'clock most of the walls were down and some of the foundations for the new building had been laid out. All the exciting events of the day were recorded on video tape.

SUNDAY, JUNE 20, was outstanding for another event: the Voice of Youth program conducted by Matavera church in the Cook Islands Christian church in Titikaveka. Thomas Russel delivered an excellent message on Daniel 2 and its significance for the world of today. Not only were the listeners attracted by the presentation, but they were drawn by the earnest conviction of the speaker. The choir sang several items superbly, all from memory. Truly the entire service was an excellent witness. In thanking the young people, the Reverend Tutai Pere challenged his own members to think carefully about the message, and to note the good work youth can accomplish. At the conclusion of the service at 6 p.m., a delightful time was spent with the Reverend Tutai's members in their newly erected church hall, and a nicely prepared supper was a feature of the happy time together.

BECAUSE of the wide use of alcohol in the Cook Islands, the Temperance Department is concentrating on educating people on its evils. Pastor Tangi Tuaineiti wants to do more for teenagers, as they are so easily trapped by alcohol. There is a new film now available called "Feeling No Pain," and our pastor is stepping out in faith to save funds for its purchase. This thirty-minute colour film deals with teenage drinkers, and is well recommended by educators. The cost is \$NZ595, and if any folk are interested in helping buy this film, please contact the president, Box 31, Rarotonga. The need for alcohol education is urgent and we want to move right in to meet it.

TWO VISITING New Zealand yachtsmen were so impressed by their initial contact with the Batuna youth attending a Youth Camp at Sarumara in the Western Pacific Union Mission, that they elected to spend their Sunday evening at the camp instead of with a group of tourists staying at a nearby resort. They listened spellbound as Newton Galo brought to life the early experiences of Daniel in Babylon. Their appreciation of the singing, the atmosphere of the camp, and the ready acceptance and friendship shown to them, they found hard to express in words alone. So on Monday morning they offered to help transport some of the students back to Batuna. Some thirty boys therefore had their weekend climaxed with a ride aboard a forty-two-foot yacht under full sail, all the way back to Batuna.

NINETEEN VOLUNTEERS flew out to Rarotonga on July 3 to build three classrooms and a toilet block at Papaarua College. They spent three weeks on the job with one week's holiday, and returned to New Zealand on August 1. The group consisted of plumbers, electricians, carpenters, blocklayers and labourers. Of the fifteen volunteers, two of them (husband and wife) have volunteered their services to care for the church on the tiny island of Mauke. For several years Mauke has been without a resident minister. May God bless Charlie and Louisa Taamo as they enrich the church by their fellowship and endeavour to win souls for the Lord.

MRS. JOY BUTLER has prepared a recipe book with a difference. It is an introduction to tropical nutrition and cooking for newcomers to the Pacific island field. She wrote it while living in Samoa. New arrivals, tourists, or those just interested, will benefit by its introduction to the local foods, their nutritional value, uses and recipes. Proceeds from the sale of the book will go to the Mission's Health Department.

PASTOR AND MRS. THURMAN PETTY are well and truly installed on Pitcairn Island. Pastor Petty has started a Pathfinder club for the sixteen children, aged four to twelve, and he also teaches the Junior Sabbath school class. His wife, Martha, cares for the sick and ailing. Please pray for these folk. The population of the island has reached an all-time low. While there are several Pitcairners in New Zealand receiving medical treatment, there are really only forty-three islanders at present on Pitcairn. One proposal suggests that an airstrip be built to cater for tourism. This will mean an infusion of money and people on the island. Some islanders reject this idea outright. The future of the island is in jeopardy, because at the present time there are only about nine able-bodied persons to man the longboats. Hardships for the present population will increase as the population diminishes. Only the Lord knows the future of Pitcairn Island.

PASTOR AILEONE SEFELINA, after preaching for seven weeks at evangelistic meetings in Samoa, baptised eighteen souls. Since this baptism, seven young people have come to live with him and his wife. Six of them have had to go to hospital because of ill-treatment received from their families. It takes courage to follow Jesus out there in the islands.

FOR TWO WEEKS beginning August 1, a school for lay evangelists in the Cook Islands was conducted by Pastor Arthur Bath, Lay Activities director for the C.P.U.M. This was coupled with an evangelistic outreach. During the day the school for lay evangelists was conducted, and each evening the students attended the mission campaign. Theory and practice were blended into the training, with the students making visits in the homes of mission interests.

THROUGHOUT the C.P.U.M. the tempo of evangelism, both inreach and outreach, is increasing towards the commencement date for the 1,000 Days of Reaping. Many churches are planning baptisms to coincide with the commencement of the 1,000 Days of Reaping.

(continued on next page)

MISSION NEWS

(continued from page 11)

PASTOR ADAMS, in a recent newsletter, tells of exciting happenings in the lives of many Samoans. In May, Pastor Puleia spoke at a successful marquee meeting six nights a week for three weeks. A sixty-foot sign reading: "The Ending of the World, Are You Ready for It?" and inviting the people to attend that evening's programs, was misread by some who expected "the end" to happen that day. One thousand five hundred people attended initially, but settled down to four hundred by the second week. Beautiful Samoan hymn slides were especially enjoyed. Fifty people were baptised on July 3. Samuela Afamasaga baptised sixteen on June 26. Mr. Tualega has baptised twelve and is expecting six more. Pastor Kitonia has baptised six and Pastor Kanela has baptised four. In American Samoa, Moleni, at the Nuuli church, has averaged 100 non-Adventists at the meetings there, and at his latest call, thirty-six stood requesting baptism. Let us pray for these folk and for their outreach program.

RAKAMANDA Pathfinders distributed *Signs of the Times* to the Wabag High School students in the Western Highlands of P.N.G. Sixty-three copies were given out. As a result of sharing the good news the religious instruction class at Wabag High School has grown. There is now not enough room to accommodate all those attending. We need a larger classroom, reports John Wagi.

SABAMA YOUTH (Port Moresby) accepted the challenge to help their "rascal friends." Converted youth gave testimonies of "What God Can Do for Criminals" at a special Sabbath service on April 24 at Tabari Place, the city's Reserve Park.

ONE SUNDAY recently Hohola youth surprised a family in their community by having a clean-up while the family was absent from their home. Lawns were mowed and house surroundings left clean. Next Sabbath—what do you think? The children of the family attended Sabbath school and church and are still attending.

SO FAR from the Voice of Youth campaign held at Bumbu, three people have been baptised. Four backsliders are attending church, four others are having studies, and others are interested.

EASTER WEEKEND was the time for P.N.G. Southern Highlands' first Youth Rally. Three hundred youth from six clubs attended. On Sabbath morning 1,000 attended Sabbath school held at the marketplace. After divine service seven youth were baptised and forty-five more responded to the call. A sacred concert was held on Saturday night. On Sunday the youth marched to Mome oval for recreation. Leaders from the provincial Government attended. The day ended with a film evening. On Monday, activities continued until lunchtime, after which the youth returned home.

REGULARLY Madang uses Friday night fellowship as an outreach program. Madang Teachers' College is one of the places where fellowship is held. At the last Friday night fellowship there were forty in attendance. Sabbath morning is time for street witnessing. Many people congregate to hear the youth sing and to hear their good news stories.

BALUAN YOUTH, a club of over fifty members, have built themselves a native material club-house in which to store their equipment and to meet to plan their program and pray together. Baluan also have village visitation. Ten non-S.D.A.s are interested and planning to join.

WEWAK YOUTH in the Sepik Mission are very active. Street witnessing is held every second Sabbath. On the other Sabbath they conduct door-to-door visitation. With every youth in Wewak Club having their Bibles marked, they are now ready to do the follow-up work after the present public campaign being conducted by Sonoma students. Wewak also have their own theme song in Pidgin.

ARAWA YOUTH on Bougainville are not as fortunate as most societies. Their fellowship is held under Sam Kewa's house in Arawa. They hold their AY activity program on the beachfront in Arawa town. Pray for these young people that they will soon be able to find a suitable place of fellowship.

ON A RECENT ITINERARY, the Right Honourable Tanaroa, Minister of Education for the Cook Islands, visited Fulton College and the Cook Island students in particular. He was accompanied by the Secretary of Education, Tungariki Short, and a representative from the University of the South Pacific. Although this visit was not on their itinerary, the men took the time to visit the Cook Islands students and families at Fulton.

IN MID-JULY, a volunteer plumber, Kevin Robinson of Mooloolah, south Queensland, arrived at Fulton to spend some time in service with the college.

FULTON'S PRINCIPAL, John Wilson, is planning an overseas promotion tour in early September. He plans to visit Papeete on September 6, Rarotonga on September 14, Apia on September 16, Tonga on September 20, and intends to return to Fiji on September 23.

ELLIOT BOLST has been appointed as business manager/accountant at Fulton College. He succeeds David Goodin who is now assistant accountant at Signs Publishing Company. Kevin G. Rappell has connected with the C.P.U.M. office in Auckland, New Zealand, as accountant.

MR. AND MRS. R. G. ENSLEY, an engineer and nurse, from Geelong church, Victoria, have volunteered to spend a year in Tonga. Mrs. Ensley spent several years as a missionary nurse in Malawi, Africa, as Miss Jenny Gosling.

AT PACIFIC ADVENTIST COLLEGE, deferred appointments for staff (to become effective in 1983) have been confirmed for: N. D. Tosen, academic dean, and Humanities Department head; K. J. Dever, farm supervisor and Agriculture Department head; P. T. Lee, Commerce Department head.

BRIAN TOWNEND, Pacific Adventist College librarian, reports that a good start has been made in gathering books and audio-visual material for the college. He now has approximately 10,000 titles, some already at the new campus, some on the high seas, and others in Australia awaiting shipment. About 5,000 of the books have been catalogued, and are ready to go on the shelves once the library is completed. A well-stocked library will be a powerful tool in educating leaders for God's work, and P.A.C. is most grateful to those who are donating books and equipment.

BUILDING WORK has commenced on the dining hall and kitchen block, and on the science block at Pacific Adventist College. Both projects will take about a year to complete.

WATER HAS NOW BEEN CONNECTED to the campus, through our own water main, direct from the Mount Eriama water works, Port Moresby's large filtering centre, situated just alongside our property. **POWER POLES** have been erected by the Electricity Commission, and the high-voltage lines, feeding the four transformers required for the campus, should soon be strung. It is hoped that power will be connected to the existing buildings and homes within the next three months. ■

HISTORIC PICTURE

Dorcas Welfare Federation leaders of Victoria wear welfare uniforms for the first time at the Victorian camp in 1960. This was the beginning of uniform use in this division by our welfare organisations. From left: Mrs. L. Cole, Mrs. D. Donaldson, Mrs. F. Taylor, Mrs. R. Hay, Mrs. D. Scale and Mrs. M. Ellis.

—R. W. Taylor.



W.C.T.U. Celebrates Centenary

THIS YEAR the Women's Christian Temperance Union celebrates 100 years of service in Australia.

The first Women's Christian Temperance Union was established in the United States of America in 1874, in Great Britain in 1876 and in Sydney, Australia, on August 22, 1882, under the leadership of Mr. Eli Johnson, an American lecturer.

A Constitution and Plan of Work similar to that in America was adopted. The motto, still in use today, was "For God, Home and Humanity." The Women's Christian Temperance Union was the first women's international union formed in the world. In 1873 the Women's Crusade mounted a campaign against the legalised liquor traffic. This was considered one of the greatest moral upheavals of the nineteenth century. From this group, the W.C.T.U. was developed.

Miss Frances Willard, a Professor of Education, became president of the infant W.C.T.U. in 1879. She took a leading part in the organisation of the world W.C.T.U., the constitution of which incorporated her Petition for Home Protection.

Women were encouraged to "do everything,

beginning just where you are," and areas of involvement included social service work, helping prison inmates, gaining the franchise for women and alcohol education.

According to Mrs. M. Douglas, State president of the Queensland branch of the W.C.T.U., "practically all these areas of work have been taken over by the state or by the church, with the exception of putting alcohol in its rightful place—as a chemical for use in the industrial world, instead of as a beverage in the social world. The state fails here because it considers its coffers more important than the people; the church is lacking because it condones moderation rather than abstinence.

"We realise that today's world is very different to what it was thirty and forty years ago, but we are the 'torch bearers.' We must be seized with a yearning to train and equip young people to face the future with strong Christian principles, and high moral standards. Many of them are working to make this world a better place, and are ready to grasp the torch with both hands, when we pass it on."

Centenary celebrations were held in Sydney from August 19 to 22. We wish the W.C.T.U. every continued success and blessing in their worthy endeavours. ■

*The Editor
Australasian Record.*



MISTAKEN IDENTITY

SOME TIME AGO I was explaining to my young son that his Daddy was Chinese but he was Caucasian. He looked troubled for a moment and then blurted out, "I'm not Caucasian! I'm Chinese, because I like spring rolls!"

Spring rolls are Daddy's cooking specialty. I like them, too. It's a grand way to become Chinese!

Now for the confession. The spring roll recipe and the whole two pages telling the secrets of Chinese cooking, in the July-August issue of *Good Health*, were not presented by "Vada Kum Yuen of Darwin, Northern Territory," as is indicated. They were a contribution by Val Kum Yuen, my very dear mother-in-law of Cairns, Queensland.

We happily forgive the editorial mistake, and may you all become Chinese.

Vada Kum Yuen,
Darwin, Northern Territory.

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Stand Model C is \$26.00—freight extra
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A LETTER FROM BEIRUT

(continued from page 10)

"These, though we bring them in trembling and fearfulness,

He will accept for the Name that is dear:
Mornings of joy give for EVENINGS' OF
TEARFULNESS,

TRUST FOR OUR TREMBLING, AND
HOPE FOR OUR FEAR."

As we sang the capitalised words, extremely loud explosions burst, it seemed, just outside the chapel. Everyone in the church jumped about a foot in the air. When we realised what we were singing, we all got the giggles . . . the lighter moments of war.

Wednesday Evening, June 16

The Israelis have pushed forward and now surround Beirut. This could mean big trouble, and we are all waiting for the outcome of this extremely sticky situation. Most overseas families from west Beirut have been evacuated, and we have been given the chance to leave if we wish. All of us families here have decided to stay, as none of us fancy being marooned on Cyprus for an indefinite period.

The Israeli soldiers have made a camp in a school not far from our college. We have seen them in the streets sightseeing and shopping.

Sunday, July 11

Well, if we continued the story, it would become rather monotonous. The sounds of war have continued unabated over the past few weeks. On Friday things intensified and some shells whizzed over our area. In fact I was home with Jacky, as she was not feeling too well, when I heard a shell pass over followed closely by a second. We had been told that most people do not go into bomb shelters until the shells can be heard whizzing overhead, so I thought, "Well, this is it." But no more followed, so I sat and watched and listened and wondered what to do. Soon Roger arrived home with Jenny and they told how a shell had landed about half a kilometre from the college, right alongside the road we use. We did not sleep in the bomb shelter, but many others on this hill did that night. Today has seen some of the heaviest fighting since our arrival. All day the opposing forces have blasted each other. Just a short time ago we were all on our roof watching the "fireworks" display. Several areas were being heavily shelled and the sky was lit up with the orange-red flashes of fire. Some shells fell in the eastern section of the city, but we have not been too heavily bombed.

Let me explain a little of the geography of the city. Beirut is a peninsular. The western section which juts out into the Mediterranean is, or was, the heart of the downtown city area, and is Moslem controlled. Coming off the peninsular, spreading north and east, is Christian or Phalangist Beirut. We live and work in the hills due east of the city. If Beirut was a clock, the P.L.O. in west Beirut are blocked by sea (and Israeli warships) from 7 to 12 o'clock. The Phalangist forces cover from 12 to 3 o'clock, and the Israelis join hands with the Phalangists at 3 o'clock to 7 o'clock, controlling the airport area, etc., at 6 o'clock. Beirut is a jungle of tall apartment buildings (six to twelve stories high on average) with very narrow streets. If Israel goes into west Beirut she has only one

alternative—to level the city first. None of us are surprised she seems to have opted for a political settlement. To destroy 6,000 P.L.O. troops she would have to sacrifice half a million civilians. About 100,000 have already left west Beirut, but many have stayed knowing they would lose their apartments to the refugees if they left. There are many things that are not told on news broadcasts.

We look forward to a Lebanon with no foreign forces or private armies. Can it ever happen? Poor Lebanon. Where on earth will the P.L.O. go? That is the burning question.

Roger returned from Germany via Cyprus, on Monday, June 21. He attended the world printing fair, called "Drupa," for four days, and a world publishing seminar for Publishing Department leaders of our church afterwards. He visited Hamburg to tour our publishing house there, and from there travelled to Frankfurt via Amsterdam. He flew from Frankfurt to Cyprus, as the airport was, and still is, closed here in Beirut.

From Cyprus he took passage on a cargo boat to Tripoli. It turned out to be a boat chartered by the Jordan government to remove the Jordanian embassy from Beirut.

Since his return the main event has been the mid-year union meetings and the problems of trying to get together a committee on the borders of a war zone. They ran out of time, so now they hope to finish in Egypt.

So you can see that while there are grave problems in the Middle East, life continues, and it is truly amazing how one learns to live with it. It has been a costly exercise so far in loss of life on all fronts, and we hope the end is in sight soon. Our work in the Middle East is devastated, and it will be a great day when we can start to do something constructive without the problems of war.

Say a prayer for us now and then, won't you.

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Till He Comes

SEEL. Flora Kate Elizabeth Seel migrated from Scotland to New Zealand where she came in contact with the truth and was baptised in Christchurch in 1971. She was a very faithful member of the Sydenham church, and shared her bright personality. Sickness finally confined her to the Coronation Hospital, where she passed away on May 29, 1982, at the age of seventy-three years. Flora was laid to rest in the Ruru Lawn Cemetery, Christchurch, awaiting the call of the Life-giver. Brother Cecil Edwards assisted the writer in the service. F. M. Slade.

WHITE. Elizabeth White was born on November 12, 1886, in the city of Lismore, New South Wales, ninety-five years ago. She passed quietly to her rest at midday on Wednesday, June 23, 1982. Affectionately known as Auntie Lydie, she was like a second mother to many during her career as a teacher and headmistress. During her long life she shared her Christian love through her church, her family, and with a great host of friends. Now she sleeps, awaiting the voice of the Saviour and Life-giver. She was laid to rest near faithful loved ones who lie buried in the Adventist section of the Byron Bay Cemetery. Words of comfort were spoken by the writer at the church and at the graveside.

A. N. Riggins.

RETURN THANKS

The family of the late Walter Cornelius Were of Prospect, South Australia, sincerely thank relatives, friends, and church departments for their kind expressions of sympathy and understanding at the time of our recent bereavement. And we thank the Lord for His love and sustaining power as we await the resurrection morning.

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Volunteer Opportunities for 1983

THE AUSTRALASIAN DIVISION is pleased to advise of the following volunteer opportunities in the island fields for 1983. In most cases volunteers can serve from ten to twelve months unless stated otherwise. Application forms for volunteer service with information on condition of appointment are available from your local conference Youth director, union conference or Division Youth Department, dean of students at Avondale College, or the principal of Longburn Adventist College. Further details or application forms are also available from the Division secretariat, 148 Fox Valley Road, Wahroonga, N.S.W. 2076, or telephone (02) 48 1061.

If you want to make a worthwhile contribution to the program of the church in the island fields, and enjoy a different and rewarding experience, you may like to do as hundreds of others have and consider volunteer service. Applications close September 20, 1982.

CENTRAL PACIFIC UNION MISSION

Primary Teacher—to teach expatriate workers' children at a primary "A" school, Grades 1-6.

Carpenter—erection of new buildings and maintenance on existing buildings.

Cook Islands

Secondary Teacher—to teach Maths/Science, Forms 1-5u (N.Z.S.C.) at Papaaroa School.

Samoa

Electrician—to wire new office building for one month, September/October 1982.

Primary Teacher—to teach children of expatriate and national staff at Kosena College.

Secondary Teacher—to teach English and Bible in Forms 3 and 4 at Lalovaea School.

PAPUA NEW GUINEA UNION MISSION

Kambubu High School

Primary Teacher—to supervise correspondence lessons for primary-age children of expatriate missionaries.

Mount Diamond High School

Primary Teacher—to teach expatriate workers' children at a primary "A" school, Grades 1 to 6 (approximately twelve children).

Kabiufa High School

Mechanic—experienced in repairing and maintaining all types of petrol and diesel engines and able to train and supervise national staff.

North Solomons

Applied Arts Teacher—to teach at the Inus Vocational School. Qualifications require practical skills in metalwork, woodwork and electrical—good general knowledge.

Western Highlands Mission

Minister—a ministerial-trained, trainee, or experienced person to establish church work in Kiunga, assist the town pastor and help the district director when required. A frontier, pioneering person needed urgently in this growing expatriate mining district.

Plumber—to connect town water to mission compound, etc. Work opportunity for one to six months.

Electrician—to rewire houses and general electrical work. Needed for four to eight months.

WESTERN PACIFIC UNION MISSION

Primary Teacher—to teach children of expatriate missionaries at the Honiara, Solomon Islands, primary "A" school, Grades Prep. to 6.

Secondary Teacher—to teach Maths/Science at Betikama High School, Honiara, Solomon Islands.

Primary Teacher—to teach expatriate and national missionaries' children at the Atoifi Hospital's primary "A" school in the Solomon Islands. Grades Prep. to 6, N.S.W. syllabus.

Nurse—Double-certificate for six to twelve months at Atoifi Hospital, Solomon Islands. In addition to some ward work, to supervise registered and trainee nurses in midwifery and maternity in order for them to become competent in this area.

PACIFIC ADVENTIST COLLEGE

Carpenter—for periods of from one to twelve months, to assist with cottage construction at the new Pacific Adventist College being built at Port Moresby, Papua New Guinea.

Flash Point

REMEMBER that special date of August 2? In our last Flashpoint we announced that Adventist publishing history was being made in Dubbo, New South Wales, as eight publishing leaders began marketing the new four-volume set "Family Medical Care." Well, you can draw thirty-one exclamation marks alongside it: twenty-three for the number of complete sets the team sold on their first day out, and eight more for their whoops of celebration that the set promises to be a real "goer." It is an auspicious beginning and an answer to many prayers.

AS BEFITS his role of chief of operations, it was Division Publishing director Pastor J. T. Knopper who made the first sale—actually his first call—at 9.30 on the Monday morning. The others then had to make sales to bring themselves up to the chief's enthusiasm!

IT CERTAINLY will go down as a week to remember for our publishing leaders. Those initial days in Dubbo have proved that the new set will sell and sell well. Now it is up to the army of literature evangelists to further vindicate the initial launching.

LATEST WORD on the week in Dubbo gives a total of fifty-three sets sold in just over two days of selling. Actually sales *per se* were not the prime aim of the team. They were developing and refining a sales prospectus for future use. In a sense it was test marketing, not saturation marketing—that will come later.

NEXT WEEK we should be able to bring a progress report of the test marketing of the health set in the big smoke of Sydney. Certainly the need for principles of healthful living exists there in unfortunate abundance.

THE INTERNATIONAL COUNCIL ON THE PREVENTION OF ALCOHOLISM is conducting its world congress in Nairobi, Kenya, East Africa, August 29 to September 3. Representatives from over sixty countries are participating. Pastors Wynstan Dowling, editor of *Alert*, and Reg Brown, Health and Temperance director of the T.A.U.C., are in attendance from our Division. The Congress is being organised by Pastor Ernest H. J. Steed of the General Conference, who is, of course, an Australian.

AT A SPECIAL luncheon in their honour, Frank Craig, retiring managing director of S.H.F., Dr. Ray Swannell, former Division Health director, and Pastor Ted Jones, assistant treasurer in charge of sustentation benefits, were farewelled by their colleagues on July 28.

PASTOR DON CRANE, General Conference Stewardship director, is at present itinerating in our Division with Pastor Ernest Lemke, our Division Stewardship director. They have conducted a series of Stewardship Seminars, mainly in the mission unions.

ABC Open House Day has been set for October 10 throughout Australasia. South Australia, daring to be different, will hold their Open House on Saturday night, October 30. Actually, conflict with a long weekend in South Australia necessitated the change. It will certainly be an Open House with a difference; featuring an outdoor concert, Bible quizzes with prizes donated by Airlines of South Australia, and a leading radio personality as compere. Remember Saturday evening, October 30, for South Australia.

CHURCH GROWTH is of prime importance—especially as we approach the commencement of the 1,000 Days of Reaping on September 18. Division Ministerial secretary, Arthur Duffy, reports the positive outcome of Church Growth courses held recently at Avondale College and the Sydney Adventist Hospital. Three Conference presidents, all Union and Conference Lay Activities directors and thirty hand-picked pastors studied "foundational principles, harnessing personal gifts and using them to reach the community."

ANOTHER Church Growth Seminar was held at Yarahapinni Youth Camp over the weekend of August 14, 15. Dr. Eoin Giller, from the Theology department at Avondale College, spoke to delegates from all over the North New South Wales Conference.

AND STILL MORE news of church growth and mobilisation—this time from South New South Wales. Four churches in that conference, Temora, West Wyalong, Young and Cootamundra, joined in an all-day seminar on August 7. Pastor Frank Gorry welcomed the sixty-five participants to Cootamundra for a seminar-style morning service, followed by an afternoon of dialogue and instruction on expanding the Adventist impact in the area. Such seminars show that members are answering the challenge of furthering the gospel commission.

FORBES CHURCH, in the South New South Conference, is a prime illustration of the great need for church growth. In this town of perhaps 9,000 people there is a fine little Adventist church with a new electronic organ, carpet—and an empty set of pews. Members moved away, or lost interest, until today there are only two or three Adventists left in Forbes. They meet together every second week in private homes for a Sabbath school study. Forbes is a church crying out for growth.

THE HEALTH of the Sabbath school often determines just how effective church growth will be. Pastor S. G. Thomson, Sabbath School director for North New South Wales, is tackling that by conducting Sabbath school workshops. He held two recently: one in Maitland, the weekend of August 7, and the other in Lismore, the next weekend.

"FINALLY, BRETHREN . . .": Obstacles are what we see when we take our eyes off goals.