

# Australasian Record

and Advent World Survey

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## MEET A MIRACLE

G. E. GARNE

ONLY THREE YEARS AGO Chris Samana was working pretty hard for the devil in Pago Pago, American Samoa. We won't go into detail. Suffice to say he was serving the devil with all his might. He was selling his soul to the devil. His wife left him, and with their baby son, Abraham, fled to the United States of America. While she was living in America she never ceased to pray for her husband's conversion. God answered her prayers. In a miraculous way, Chris came into possession of a copy of *The Great Controversy*.

Now, Chris was an avid reader. He used to devour paperbacks; he was feeding his mind on paperbacks. But every time he finished reading one, he would throw it down in disgust and say, "The person who wrote that book didn't have any wisdom!" When he completed the reading of *The Great Controversy* he put it down reverently and exclaimed, "The person who wrote that book had great wisdom!"

He immediately began a search for more books by the same author. In a marvellous way he found a copy of *Patriarchs and Prophets*. He told me that it was through the reading of that book that God reached down into his life. He surrendered his life to God and opened the door of his heart to the Lord Jesus Christ. His life was changed. He immediately wrote to his wife and told her he had turned from his wicked ways and asked her please to come back to

him. She did. God blessed their home with a second little son whom they named Paul. Then they had a little daughter, and they told me that after what God had done for them, there was only one name they could give her—Grace. Grace Darling. And what a little darling she is! They said, "We've been married six years. The first three years of our marriage were hell; the second three have been heaven."

As soon as Chris was converted, the desire was born in his soul to tell others what God had done for him. So he became a colporteur and began selling our books. When I met him just recently, he was the leader of our band of colporteurs in Samoa. As I looked into his radiant face I thought of the words of the Apostle Paul in Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." And in my mind I added, "to the whiter skin first, and also to the Polynesian."

Friend, there's power in these books! Converting power. Transforming power. Sanctifying power. Miracle-working power. Holy Spirit power. The power of the Holy Spirit works through those inspired pages. If you haven't yet made that discovery for yourself, I invite you, I challenge you, to do so! Before you read anything else in this issue of RECORD,



please turn to page 10 and read the thrilling testimony concerning *Steps to Christ* in Hungary. Then before this Sabbath ends, open a copy of *Steps to Christ*—open it anywhere—and start reading. You'll hear the Lord speaking to your soul, and you'll be drawn closer to Him. Just as was Chris. And just as was that Presbyterian minister in Hungary. And as have been millions of others during the past hundred years. What God has done for all of them He longs to do for you—TODAY. Please let Him! ■

## SPIRIT OF PROPHECY EMPHASIS WEEK



# Australasian Record

and Advent World Survey

Official Organ of the  
AUSTRALASIAN DIVISION OF THE SEVENTH-DAY  
ADVENTIST CHURCH

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## GUEST EDITORIAL . . .

# Liberated From Ellen White?



DURING the past few months we have noticed a curious phenomenon: under the guise that Ellen White has been “disproved” as a prophet, some members are ready to abandon the distinctive Adventist lifestyle. They have been liberated, they say. They are free—free to live without any concern about dress, diet, alcohol, even the Sabbath.

We find such reasoning reckless, misguided, and faulty.

For a start, we do *not* concede the point that Ellen White’s prophetic role has been disproved. The studies by various researchers during the past few years indeed have brought much new data to light. They have shown that the scope and extent of Ellen White’s use of sources is greater than most Adventists had realised.

But that is a far cry from falsifying her prophetic gift. What has been shown to be in error, in fact, is the *concept* of inspiration held by many Adventists. In light of the facts, a verbal (dictation) theory of inspiration for Ellen White cannot be sustained. Nor will it hold up for the Scriptures. While historically the Adventist Church has refused to endorse verbalism, in practice many members have inclined toward it.

We suspect that many of those who have recently turned away from Ellen White’s writings followed the verbal theory of inspiration. They should have abandoned their theory, we suggest, not Ellen White. To us her writings ring true when measured by the basic Biblical test of “fruitage”: they nurture the inner life, uplifting Jesus as Saviour and Lord.

But the “liberated” catchery warrants further reflection. Let us suppose, for the moment, that in fact Ellen White’s role has been “disproved.” Why should that open the floodgates of behaviour?

Take the Adventist health philosophy, for instance. Ellen White counsels against the heavy use of sugar and salt. Shall we pour on the salt and sugar? Our

non-Adventist doctor will warn us not to. She advocates avoidance of flesh foods; shall we lay on the T-bone steaks? The US Surgeon-General will advise us of the risks if we do. Or shall we start smoking and drinking because she opposed both? At a time when society is aware as never before of the dangers to health caused by tobacco and when alcoholism is reaching epidemic proportions, we would be perverse to do so.

The point surely is obvious. The Adventist lifestyle is good and right, in and of itself. To talk of “liberation” from it is strange logic.

We think that the same reasoning applies in areas beyond lifestyle. The Sabbath is not meant to be a burden, but a delight; it is a gift from God to man (Isaiah 58:13, 14; Mark 2:19, 20). We may speak of liberation from misuse of the Sabbath, but not from the Sabbath itself.

This linking of Ellen White and “liberation” suggests, however, an important question of ethics. We wonder whether those who feel liberated have understood the Biblical relationship between freedom and responsibility—or, as more commonly stated, between faith and works. Before their “liberation” what had been their basis of behaviour? Had they been living as sons and daughters of the King of heaven, rejoicing in His gift of salvation and therefore “zealous of good works”? Or had they seen the admonitions of Ellen White only as demands, a new law hanging over their heads?

Christian freedom is a reality. Jesus said: “If the Son therefore shall make you free, ye shall be free indeed.” John 8:36. Paul warned Christians: “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” Galatians 5:1. But it is the slave who needs liberation; the son or daughter of the home already is free.

W. G. Johnsson,  
Editor, *Adventist Review*.



# Adventist Volunteer Service Plan Volunteer Opportunities for 1984

THE AUSTRALASIAN DIVISION is pleased to advise of the following volunteer opportunities in the island fields for 1984. In most cases volunteers can serve from ten to twelve months unless stated otherwise. Application forms for volunteer service with information on conditions 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, NSW 2076, or telephone (02) 481061.

If you want to make a worthwhile contribution to the program of the church in the island fields, enjoy a different and rewarding experience, you may like to do as hundreds of others have and consider volunteer service. Applications close September 23, 1983.

## CENTRAL PACIFIC UNION MISSION

### Cook Islands

*Secondary Teachers*—Papaaroa School

(a) To teach Maths and Science to New Zealand School Certificate level.

(b) To teach Accounting/Typing or Home Science/Typing to New Zealand School Certificate level.

## PAPUA NEW GUINEA UNION MISSION

1. *Layman/Ministerial worker*—with carpentry skills to establish church work in Kiunga and Tabugal in the Western Highlands Mission. A frontier pioneering type person urgently needed in this growing mining area. Includes assisting town pastor and district work.

2. *Mechanic*—for general mechanical work throughout Papua New Guinea and based at Kabiufa High School, Goroka, in the Eastern Highlands.

3. *Educationalist*—retired and/or experienced teacher to assist in the work of primary school development in the North Solomons Mission. Primarily involves helping teachers throughout the mission to be better equipped to teach English. (Shorter term acceptable for this position.)

4. *Nurses*—two registered nurses, preferably with midwifery certificate, for Sopas Hospital in the Western Highlands.

## PRIMARY SCHOOL TEACHERS

Primary school teachers to teach children of expatriate missionaries are also required to teach at Primary "A" Schools located at:

Fulton College—Fiji

Pacific Adventist College—Papua New Guinea

These are special primary teacher appointments attracting a generous stipend. For further details contact the Division Secretariat. ■



## Sick, and Ye Visited Me

ARTHUR J. BATH, Communication Director, CPUM

THE MEMBERS of the Samoan Seventh-day Adventist Churches in Savaii, Western Samoa, take literally the counsel that Jesus gave to the Christian church outlined in the Gospel of Matthew chapter 25 from verses 31 to 46. The reader may recall that Jesus is speaking about the gathering of all nations in the last day and His commendation upon those who in serving and blessing others, have indeed ministered to Jesus.

Among other counsel and instruction, our Lord encourages visitation of the sick, and with the following words outlined in verse 40 suggests that ministry to others is ministry to Christ. "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

On Sabbath afternoon it is the practice of ministers and members to spend a short time visiting the local public hospital and ministering personally to the sick. Young and old alike gather for the singing of hymns, ministering the Word of God, and then personal visitation with papers and small gifts to encourage the sick. During this time of personal visitation members are able to speak words of encouragement, hope and spiritual help to those who are bedridden.

It was my pleasure during one of these visitation episodes to observe the reaction of the patients to this ministry of love. There was no embarrassment; everyone appreciated the visitation, singing, personal and collective ministry. One man expressed his appreciation vocally, and spent some time in commending the Seventh-day Adventist Church for the caring work it does among the sick.

It seemed to me that those who were visiting from our church gained spiritual and personal satisfaction in this hospital visitation.

While these good works merit nothing in the area of salvation, it does afford a wonderful opportunity to glorify God and to point those who are sick to the Great Healer.

The members of Savaii Seventh-day Adventist churches believe also the words of Jesus in Matthew 5:16 where He said; "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." ■



WHY do the same people always seem to win student association elections? Why are some people always left off party invitation lists? Why do certain people have a wide circle of friends and others have very few?

This kind of question invariably leads to the topic of popularity. Countless books and articles have been written about how to improve one's popularity. Although the principles laid out in such books and articles may be effective to a certain extent, they seldom deal with the question of whether popularity itself is a worthwhile goal. That is assumed. But if you stop and give it some thought, you may have another idea.

In the nineteenth century Nathaniel Hawthorne wrote a short story that was to become a classic allegory. Entitled "The Great Stone Face," it told of a man named Ernest, who throughout his lifetime sought the fulfilment of a prophetic legend. The Great Stone Face is the name of a formation of rocks on a steep New Hampshire mountainside. The rock outcropping so closely resembles the profile of a man's face that it has become a landmark in New England.

Ernest eagerly looked forward to the fulfilment of the prophecy that one day a man would come as the embodiment of the noble face on the mountain. Not only would this man's face resemble the giant rocky profile, but he would have a character as strong and noble as the Man in the Mountain. During Ernest's humble, selfless lifetime, several great men were judged by the populace to be the fulfilment of this prophecy; but, in Ernest's estimation, each man fell short of the complete ideal. A wealthy merchant, a conquering general, an influential statesman, and a renowned poet—all were suggested to be the fulfilment of this legend, but these popular heroes all fell short. Finally, one day near the end of Ernest's life, someone noticed an uncanny similarity between Ernest's face and the Great Stone Face. A simple, little-known man, Ernest was himself the fulfilment of the prophecy.

### Things to Say About Popularity

This story has some striking things to say about popularity. First, human judgment in such matters is usually off the mark. Several popular heroes were measured against the Great Stone Face, but each failed to fulfil the prophecy.

A similar experience took place when God sent Samuel to anoint a new king from among the sons of Jesse. Samuel took one look at Eliab, Jesse's eldest son, and concluded that here, surely, was the stuff of which kings were made. But God said No. Samuel made the same mistake with Abinadab and Shammah, the next two sons of Jesse. But God said No. "The Lord does not see as man sees; men judge by appearances but the Lord judges by the heart." 1 Samuel 16:7, NEB. Popularity "as man sees" is a poor judgment of character. The English poet Fulke Greville wrote, "Those who are commended by everybody must be very extraordinary men, or, which is more probable, very inconsiderable men."

"The Great Stone Face" has a second spiritual lesson as well. For centuries before the birth of Christ the Jews had been looking for the

### Youth Feature . . .

Before setting your heart on popularity, ask, Is it worth the price?

## On Faces and Popularity

GARY B. SWANSON

fulfilment of some prophecies of their own that pointed to a messiah. The popular notion was that someday a king would rise and liberate the Jewish nation from its conquerors and return it to its former glory. Little wonder, then, that when the Messiah did come along—a lowly carpenter from Nazareth, of all places—only a handful of people recognised him for what He was, a complete fulfilment of the prophecy.

A third principle of "The Great Stone Face" is that popularity isn't something that can be

earned by following a formula. Ernest did not achieve the recognition of those around him by trying to become popular. It was through his daily "earnest" seeking for the ideal that the recognition came. And ironically, the popularity meant nothing to him.

It may be that popularity, like salvation, cannot be earned. It's a byproduct of something much more important—a selfless, loving life.

—Adventist Review.

## NEW RESOURCE ON PUBLISHING MINISTRY

ARTHUR N. PATRICK, Director, Ellen G. White/SDA Research Centre, Avondale College

THE literature outreach of Millerite Adventists from 1831 to 1844 set a dynamic pattern for Seventh-day Adventist publishing. Development was slow during the early years: a few broadsides and tracts. But since 1848 we have been challenged by Ellen White's vision that our literature could be likened to "streams of light that went clear round the world."

Throughout her lifetime Ellen White wrote much about SDA publishing work. A pocket-size *Manual for Canvassers* was collected from her writings in 1902, and enlarged under the title *Colporteur Evangelist* in 1920. In 1953 the church published a more comprehensive selection of Ellen White's testimonies for colporteurs, *Colporteur Ministry*. And since 1939 related material has been available as *Counsels to Writers and Editors*.

But the Board of Trustees of the Ellen G. White Estate remained aware that there were other gems in Ellen White's writings that needed mining and displaying for the benefit of the whole church. So, in cooperation with the General Conference Publishing Department, a 430-page volume has now been produced under the title: *The Publishing Ministry as Set Forth in the Writings of Ellen G. White*, Review and Herald, 1983.

That this is a comprehensive presentation of an important strand in Ellen White's writings is clear from the seven sections which form the book:

- Early History of the Publishing Work
- Establishment and Operation of Publishing Houses
- Perils Facing Publishing House Leaders
- The Output of the Publishing House
- Successful Field Publishing Leadership
- Counsels for Marketing Church Literature
- From Small Beginnings to a Glorious Triumph

In its convenient "Christian Home Library" format, complete with an index, this volume will supplement *Colporteur Ministry* and *Counsels to Writers and Editors*. In so doing it will help Seventh-day Adventists fulfil the challenge to lighten the earth with God's glory: a mission to be accomplished "in a large degree through our publishing houses."

The book's foreword notes we have "nearly twenty thousand colporteurs" in service throughout the world, but that "this number is far from adequate to meet the need." May the twenty thousand grasp this important tool for honing their ministry. And may many others try it and find God has equipped them to help place message-filled books, magazines and tracts everywhere, "like the leaves of autumn."



# THE KEY . . .

D. A. DELAFIELD

IN 1893, while Ellen White was living in Melbourne, Brother Foster, the local elder of the church in Prahran, came to see her. He was in great perplexity. A tailor by trade and a first-class workman, before he accepted the Seventh-day Adventist faith he had held a position as a tailor that paid him \$30 a week—a good wage in those days.

When he began to keep the Sabbath, he was permitted to retain his position, losing only the day's wages for his Sabbath absences. He was described by Ellen White as "a man of good address, and . . . good ability to teach the truth." In fact, Foster surrendered his job and the good wages and went out into the field as a minister. Unfortunately the brethren sent him to a hard field, and he became discouraged, confused, and almost fell under the delusive power of Satan.

Brother Foster's health weakened under the strain. His family was large, and he became disheartened. The country was in a depression, and the tailoring business in which he had been engaged earlier was not prospering. He was really in "close circumstances."

Unfortunately too, Brother Foster, being a comparatively new convert, knew little about the *Testimonies*. He did not understand their relationship to the cause. He had not read enough in the Spirit of Prophecy books to be settled in his faith.

But Brother Foster was a praying man, a truly born-again Christian, and he asked the Lord for light from heaven. In response, he was given a very striking dream in which he saw Sister White in a boat, riding on the billows from which spray shot out like light in every direction.

In the dream, he seemed to be in a room with many other people. The boat came into the room and moved toward him, but he ventured to get beyond its reach. Just then a hand stretched out to him and gave him a paper. He was surprised to see that the paper was on fire. A voice said to him, "Read quickly."

He seized the paper, put out the fire, and opened it. Inside was a testimony, and lying upon the testimony was a key. The interpretation came to his mind with great force: "The key to the *Testimonies* is the *Testimonies* themselves."

Brother Foster related his dream to Sister White, telling how he awoke from the experience with the blessing of God resting upon him. He earnestly prayed, "Lord, direct me to the *Testimony* I should read to help my case." In response, he was providentially led to *Testimony* Number 31, written in 1882. (See *Testimonies*, Vol. 5, pages 62-84.)

He opened to the article "The *Testimonies* Rejected" and read with intense interest. As a

result, he was solidly convinced that the *Testimonies* were inspired by the Spirit of God and that Ellen White was truly the Lord's messenger.

Another problem arose when he read an article by A. T. Jones and another article by Uriah Smith in which the two crossed swords on the subject of the image of the beast. Jones's article appeared first, then Smith's article, presenting the opposite view.

## Troubled and Perplexed

Poor Brother Foster was troubled and perplexed. What could it all mean? Who was right and who was wrong? Here were two of the leading ministers of the church at loggerheads with each other in full view of the world church.

Ellen White's counsel was for him to start reading the Bible carefully, then more light would come to him. She wrote: "Brother Foster, you have the Bible. Search its pages with a prayerful heart; your Redeemer has promised that the Holy Spirit shall lead you into all truth. You have an Instructor that is full of wisdom, One who never errs. I charge you before God to cease worrying, receive the

\* In *Selected Messages*, Book 1, page 42, Ellen White wrote: "The *Testimonies* themselves will be the key that will explain the messages given, as scripture is explained by scripture."

D. A. Delafield is a retired associate secretary of the Ellen G. White Estate.

precious rays of light that come to you. Feast upon the truth as it is in Jesus, walk in the light while you have the light, and more light will shine upon you from the Source of all light."—Letter 77, 1893.

The above experience was related by Ellen White in a letter to Elder William Ings, which was published in part in the *General Conference Bulletin* of 1893, pages 419-421.

What was it that so deeply impressed Brother Foster? It was Ellen White's impassioned appeal to those who were criticising her work. In it she denied her enemies' charges that the *Testimonies* simply reflected her personal biases, based upon incomplete or false information. She clearly described the baleful results that would follow disbelief in the Spirit of Prophecy. It was just the message Brother Foster needed to hear to restore his confidence in the church.

In times of testing and doubting, discerning Adventists turn to the E. G. White books themselves, for evidence of their inspiration.

We too will benefit as we allow God's Spirit to speak to us through the writings of His servant. ■

## Festival of Adventism

NEROLI ZASKA, Communication Secretary, Avondale College Church, NNSW

"WE have nothing to fear for the future except as we forget His leading in our past history," quoted Avondale College president Dr James Cox during the recent Festival of Adventism at Avondale College.

Avondale College church held its first Festival of Adventism over the weekend of June 3 and 4. Just what is a Festival of Adventism? you may well ask. According to church pastor Lyell Heise, "Festival of Adventism is designed to help us celebrate our Christian heritage as Adventist Christians. But more than that it is designed to help us face the hard questions of what it means to be an active, caring, witnessing, Adventist Christian, in a modern world."

Festival of Adventism started for college students and other church members on Friday night at vespers. There the first facet of Adventism, Mission, was dealt with. A missionary for decades, Pastor Nelson Palmer, presented "mental pictures" of missions from Africa, Polynesia and Papua New Guinea where he had served. His "bottom-line" is that in all his travels he has found that "you don't have to cross the seas to be a missionary. People in need of your help are as close as your next-door neighbour."

Pastor Heise took those attending the early Sabbath service on a journey through a very old Adventist hymn book. Dr Cox discussed "Adventist Theology Today." Trans-Tasman Union evangelist Pastor Peter Roennfeldt then applied the state of theology to Adventist evangelism in the eighties.

During Sabbath school another guest, Dr Milton Hook, took members on a journey into the past, with lessons and insights from our history as a church. He found that Adventist historians today are finding a more "real" history as they research primary documents that have never before been researched. He showed how our history as a church is becoming available in full. We can still glow in our triumphs, but now we can also learn from our mistakes.

All the guests from the weekend came together in the main divine service in a panel to discuss mission, theology and history as they intertwine.

The interest shown by church members in the weekend would make it seem that such a weekend of meetings could work well for your church. ■



# From Vision to Prophecy

NIELS-ERIK ANDREASEN

OF ALL CHRISTIANS, we must know what a prophet is, what it means to be moved by the Spirit, and how the prophetic word comes to us. We will examine these questions by considering the Biblical prophet Amos. He lived approximately 750 years before Christ in the village of Tekoa, about nineteen kilometres south of Jerusalem—that is, in the southern country of Judah. He was a shepherd-farmer by profession (Amos 1:1; 7:14), which would indicate that he enjoyed a respectable social status in his village. Then he began to receive visions. We read about them in chapter 1:1, where we are informed that Amos “saw” his words concerning Israel, in chapters 7:1-9 and 8:1 (“The Lord God showed unto me”), and in chapter 9:1 (“I saw the Lord standing. . .”).

Amos and Isaiah were the first literary prophets (that is, prophets whose words were written down on scrolls) in the northern and southern kingdoms, respectively.

What was the function of his visions in the

Lord standing by the altar and ordering the Temple destroyed. This leads the prophet to announce that God has rejected His people (verse 7 ff.) and that He will destroy them, the land, and in fact the whole earth before the final restoration (verses 9-15).

## Only the Gist of the Message

This simple analysis suggests that there is, indeed, a relationship between vision and message, but the whole message is not contained in the vision, so that Amos can simply report what he saw and leave it at that. The vision can be said to contain the gist of the message, but not all the information in it. That information in all its stark detail the prophet must acquire in some other way. Can we discover how he did that?

As far as we can tell, Amos never preached in his hometown, Tekoa, or in his own country of Judah. Judging from chapters 4:1 and 7:10, we see that he prophesied in Bethel and Samaria,

and markets of the city and observed the merchants cheating the poor and perhaps listened to the bitter complaints of those who had been overcharged for poor merchandise (chapter 8:4-6). He noticed the winter houses of the wealthy in the city and their summer residences in the country, and wondered about the fairness of it all (chapter 3:15).

These, then, were the prophet's experiences: visions from God and impressions of life around him. Can we now discover the process whereby the prophet was moved by the Spirit of God from being a visionary and observer of life to being a spokesman of the word of God?

Chapter 7 may give us a clue, for here Amos informs us about his perception of the visions and his response to them. The first two visions (locusts, fire) present a picture of terrible destruction on God's people, more than they could bear. Amos intercedes for the people by asking God to forgive them, whereupon God repents of the evil He has decreed (verses 1-6). The third vision (the plumbline) presents no divine destruction at all. It only shows the people (here symbolised by their city) to be put out of plumb. This means that Amos no longer can plead with God on behalf of the people: now he has to turn about and plead with the people on behalf of God. This well may be what he undertook in his famous introductory message recorded in chapters 1 and 2.

## God is more concerned with presenting His message in common human language than in shielding it from all potential misunderstandings.

ministry of Amos? Were they his source of information, a source of inspiration, or some combination of both?

One way to approach this question is to compare the content of the visions with the content of his messages. In chapter 7 he sees a destruction of the land by locusts and by fire, and an inspection of the walls of Israel to ascertain whether they stand firm or are ready to be torn down. His prophetic message, on the other hand, is a judgment upon the king, with a threat of captivity for the nation (verse 11). And if we include chapters 1 or 2 among the messages inspired by this vision, we find a series of judgments against many nations, including Judah and Israel, for their crimes against humanity.

In chapter 8 Amos has a vision of a basket of summer fruit and understands that it is a symbol of the end (summer fruit—*qayis*, end—*ges*). However, his prophetic message that follows opens with a condemnation of those who oppress the poor (with specific illustrations taken from the merchants in the marketplace) and proceeds to announce that God will bring this way of life to an end (verses 4-14).

In chapter 9, his last vision, Amos sees the

the religious and political capitals, respectively, of the northern kingdom, Israel. This means that he was a stranger to his audiences and that they probably were unfamiliar to him, as well, or at least that he lacked firsthand knowledge of their particular situation. Consequently, Amos was faced with a twofold problem. First, he had to acquaint himself with a people he did not know and whose problems he had not observed at close range. Second, he had to find ways to introduce himself to these people, to catch their attention, and to communicate his message.

The Book of Amos gives us some information about the way the prophet solved these two problems. First, he set out to meet his audiences. We do not know precisely how and when he went about doing that, but there are indications that he visited their sanctuaries and observed their worship (chapters 4:4 ff.; 5:21-24). What he saw upset him greatly. Apparently, their worship practices were elaborate and their liturgy well developed, but he found the whole thing empty and worse than meaningless.

He must also have visited some homes and observed how the wealthy citizens lived (chapter 4:1), and perhaps he was invited to attend parties and times of celebration (chapter 6:4-7). He listened in on the proceedings at the city gate where the elders and judges held court and was surprised at what he heard (chapter 5:10). Later he wandered through the bazaars

## Two Things on Amos' Mind

But even before he opened his mouth at least two things weighed on his mind. First, he had received visions from God. They were deep and disturbing personal experiences that burned into his mind and heart an awareness of the all-consuming holiness of God before a sinful nation. Second, he had observed the people of Israel and was shocked at the abandon with which they sinned both in public places and in their private chambers.

Like the prophets of old, we too can experience the holiness of God in some measure during worship or when reading Scripture or even in nature, and we also can observe the utter sinfulness of the world around us. But unlike the prophets, we generally do not experience both with equal forcefulness and at the same time.

The prophets, on the other hand, saw both God's all-embracing holiness and man's all-pervasive sinfulness at the same time and with equal intensity. In a number of instances (Isaiah 6; Jeremiah 1; Ezekiel 1) this double awareness was associated with the prophetic call that set the prophet apart for a unique ministry. Isaiah said: “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord



of hosts." Isaiah 6:5. This was more than any person could contain within himself. For such an individual there was no longer any question about whether he should take his visions to the world. The pressure was too great; what had been built up inside must get out, the visionary must speak, and true prophecy, in the Biblical sense, was born. Thus, the prophet who had seen visions of holiness and who had felt the pain of sin was called to become a spokesman of the divine word.

However, to feel constrained to speak is one thing; to choose words, make sentences, talk, and communicate is another matter, as every good preacher knows. This was the second problem faced by Amos, and his book gives every indication that to communicate God's word was a major undertaking for him. Later, in the Book of Jeremiah (chapter 36), we see that to set the prophetic communication down in writing on a scroll for future preservation led to further complications. Let us consider two steps in preserving the message.

First, the prophet, under the guidance of the Spirit, had to choose words for his message. How could he find words to express all that was bottled up inside him? How could he communicate it to a strange audience that was indifferent or even hostile? To begin with, he did not simply report his vision or his observations to them the way a journalist would report a news story. Rather, he employed other, more dramatic, techniques with which to reach his audiences. In a sense he performed his messages.

Consider chapters 1 and 2 of Amos, which consist of a series of messages generally in the following form: (1) "Thus saith the Lord," (b) "For three transgressions . . . and for four," (c) "I will send a fire," (d) "saith the Lord" (chapters 1:3-5, 6-8, 9-10, 11-12, 13-15; 2:1-3, 4-5, 6-15). There is reason to conclude that this way of speaking was familiar to both Amos and his audience, for it reminded them of the speeches by ambassadors, official emissaries, who bore royal messages from one king to another. By imitating their style of speech, Amos was able to introduce himself in the capitals of the northern kingdom, Israel, as a messenger with an important message from his Master (the Lord). This provided him with an alert audience and gave his message a hearing in a strange town.

Once he had established some rapport with his listeners he could use still other techniques to communicate what he had to say. For example, in chapter 5:2, 3, Amos prophesied the fall of the nation Israel by announcing it in the ponderous rhythm of a funeral march (the so-called *qinah*), and when he explained God's judgment with the words "For three transgressions . . . and for four," his audience might well have been reminded of the pedantic lectures of their teachers (Proverbs 30:21-23,

29-31), or, as teachers would say today, "I have told you once, and I am telling you again," to indicate that there can be no doubt.

Among the forms in which prophets gave their messages were warnings, threats, judgments, trials, hymns, letters, stories, proverbs, sermonettes, promises, and symbolic actions. All these forms served to get the attention of the prophets' audiences and to communicate the word of God. This is not to say that the prophets never communicated their visions directly, for we have some reports of these, but generally the prophets appeared to do far more than merely report what they saw. Rather, their visions of heavenly scenes and their observations of life

Judah had burned in the fire: and there were added besides unto them many like words." Verse 32.

That a secretary (in the case of Jeremiah) and some disciples (in the case of Isaiah) were involved in preserving the prophetic messages in books and that these books went through more than one edition may be surprising to someone who always has felt that the prophetic word came directly from God to the pages of the scroll, with only a short stopover in the mind of the prophet. But that does not appear to be the way it happened. Rather, the prophet could speak or dictate, disciples or a secretary would take down the words in writing, and

### Apparently God allowed the prophets, through the direction of the Holy Spirit, to use whatever techniques they could, to communicate His message to their audiences.

on earth were combined in their minds to fill them with a burning desire to speak—what Jeremiah calls "fire . . . in my bones" (chapter 20:9)—and apparently God allowed the prophets through the direction of the Holy Spirit to use whatever techniques they could to communicate His message to their audiences.

The second step in the work of the literary prophets was to preserve the prophetic word in writing so that later generations might draw benefits from it. How did this come about?

For the greater part of their careers, most of the prophets seemed to have been busily engaged in the life of their people, and seldom did they have time to sit quietly and write. In fact, we have very few references to the prophets doing any writing. Isaiah 8:16 indicates that Isaiah's words were written on a scroll and given to his disciples. Habakkuk is instructed to write a short message on a tablet (Habakkuk 2:2). Zechariah speaks of the prophets of the past as if to suggest that God's people will not always have prophets around, but that their words (in written form) will be available and must be heard (Zechariah 1:5, 6).

Only in one instance (Jeremiah 36) do we hear of an actual production of a prophetic scroll (or book, as we say today). Here Jeremiah dictated to his secretary (or scribe), Baruch, who took down his words on a scroll of papyrus (rather than leather, since it later was burned by the king in his room). We do not know how long this first book of Jeremiah was, but we learn that it was rejected and destroyed by King Jehoiakim (verses 20-26), and that Jeremiah proceeded to make a second edition of the scroll to replace the first one and that this second edition was longer than the first. "Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of

subsequently additions could be made, producing later enlarged editions of the prophetic book. As God allowed the prophets to present their message in a variety of literary forms for the most effective communication, so evidently He allowed a normal literary process to be followed when these words were committed to paper.

### Shortcomings Have Not Obscured Scriptures

Could that not lead to mistakes? Of course it could, for as anyone who has worked in an office knows, secretaries occasionally do make mistakes (as do copyists, editors, and printers who have handled the prophetic books through the centuries). But even these shortcomings have not obscured the prophetic word of the Scriptures. This is because the Holy Spirit has superintended the preservation of the Scriptures. Prophets are human beings subject to frustrations, impatience, and misapprehensions. The words they use have limitations and can be mistranslated, misunderstood, or even misused. Occasionally misunderstanding and confusion do occur. But the remarkable communication of the divine word flows on, effectively and persistently, in spite of it all.

Why did God permit His prophetic word to be communicated in such a human way? Did He have to take such risks of possible misunderstandings? Should He not have protected His word from the potential errors caused by clumsy and careless humans? The answer to these questions from the Bible itself is that God allowed it for a special reason: He is more concerned with presenting His word in common human language that we can read, study, and understand than He is to shield it from all potential misunderstandings. It really is all in character that God should be more eager to help us than to protect Himself. That, incidentally, is also what He had in mind when He became a man in Jesus of Nazareth.

—Adventist Review.

## Spirit of Prophecy Week

—Printed under the auspices of the Spirit of Prophecy Resource Committee of the Australasian Division.



# Sydney Adventist Hospital Delves

LAURENCE GILMORE, First Public Relations Officer, SAH



Dr H. Clifford with Miss Felicity Butler who played the role of Ellen White. Behind them are the models of nurses' attire over the years.

Photo: L. Gilmore.

**BEECHAM'S PILLS.** Holloway's Ointment. Slipper Bed Pan (porcelain). Blue Ray Machine. Lazy Tongs. Nurses Lamp—1916. Tablet Making Utensil. Brass Microscope (1850-1890). Blood Circulator. 100 cc Bottles of Ethyl Chloride. Notices such as: "NO PARKING UNDER PORCH" and "CHAPLAIN" and "J. B. LETHAM, MB,BS, Syd." Old-time windows of stained glass with two big letters "S.S." (Sydney Sanitarium) and a fine sand-blasted window with a neat circular design incorporating three letters "M.S.S." dead centre and the words "MEDICAL SURGICAL SANITARIUM" around the circumference.

These and more were part of an exciting heritage display set up in the Health Education Department of the hospital over the weekend of June 10 to 12.

The first-ever homecoming weekend in the eighty-year history of the Sydney Sanitarium and Hospital and the Sydney Adventist Hospital attracted attention everywhere. People like to find their roots. They love to meet again friends of younger years and reminisce of those days. There was Mrs Pat Pascoe (nee Swarbrick) and husband Ernie all the way from Gisborne, New Zealand, who studied ever so intently two matronly types in the foyer of the hospital. They discovered that they had been nurses in the same class together back in the thirties. Such makes life, and was to be repeated over the weekend.

"Come On, Ring Those Bells" was the theme for La Campanella, the Melbourne

handbell ringers, under the command of Mrs Judith Stanton, and in the setting of the Friday evening praise service in the church it was majestic. With spoken words of praise from former and present nurses—Allen Tilley, Enid Webster, and Jenny Cappe—serving medico Dr Calvin Palmer aptly said: "Happiness is the privilege of service, and these last twenty-three years have been the happiest ones in my life."

In Sabbath school we learned that exactly 4,140 Sabbaths had passed since the opening of the original San on January 1, 1903. Pastor Claude Judd, church administrator and former San graduate, took his class panel into a good study of Caleb. "The spirit of Caleb has lived on in this place in the lives of such men as R. Thomson [died a POW], Tom Dowling, Brian Dunne and Len Larwood," said Pastor Judd. General superintendent of the hospital, Dr Herbert Clifford, welcomed all worshippers to the divine service and read a letter of appreciation and best wishes from former Governor of New South Wales, Sir Roden Cutler.

"Some older readers may recall that the San operated at a financial loss from 1919 to 1942 every year, but it hung on. Today many religious-based hospitals have gone 'public' and almost dependent on government aid, and the inner city ones are now irrelevant. Our location has been vital to our survival and is patronised by people in our area who strongly believe in free enterprise," said associate secretary Graham Wright. In 1942 the San was nearly taken over by the administration of

Pacific Commander General Douglas MacArthur, but our God had other plans. "The San saved my wife's life and today we are both vegetarians," says a leading Government official responsible for major decisions in Canberra.

How fascinating to delve into the hospital beginnings! As I read and researched, I could only say—What has God wrought!

I read that:

★ Pastor A. G. Daniells, Pastor W. C. White and Ellen White came down from her home at Sunnyside, Cooranbong, in 1899 to be met by John and Mary Radley at Thornleigh Railway station and taken to the new "find" of property at Wahroonga. Ellen stated: "This is the place! A grand place, just the right situation for a sanitarium. Amid the beauties of nature, far from the noise of the city where dedicated doctors and nurses can treat the sick and bring balm to troubled spirits. This is the place for a medical institution."

★ The first medical work began at Ashfield in 1895, then moved to Summer Hill in 1897 with Australia's first medico, Dr Edgar Caro, in charge. It moved again to Cooranbong and finally came to Wahroonga.

★ Our pioneers were people of great vision, mighty faith and—little finance. Said Ellen White again: "Brethren, step forward boldly in faith although the treasury is bare. This is the place." Wonderful people they were for they loved the cause—they loved the truth—they loved their Lord.

★ Dr Merritt G. Kellogg, brother of the great Dr John Kellogg, came from the Tonga Mission to design the new Wahroonga Sanitarium. The same man also nearly drowned in Bounty Bay when going ashore from the mission schooner *Pitcairn* to visit the island of the mutineers. The longboat broke up on the rocks, and only the strength and agility of a good island lass saved the medico.

★ The new hospital was opened on January 1, 1903, even though the ground floor was the only part finished, and soon had its first paying patient, Mr Lewis Butler. Later he became an Adventist and his descendants have, and still do play significant roles in church life.

★ Ellen White never saw the finished building, but always maintained a keen interest in the work "down under" from her home at Elmshaven. Twenty-one days after the opening the first baby was born—a boy, Reuben Palmer, and he is still alive at Cooranbong today.

★ After Kellogg came the Doctors Kress and then the Doctors Richards. Two Australians, Dr Tom Sherwin and wife, Dr Margheurita Freeman, came to head up the medical work. There was a near disastrous fire in the great wooden tower in 1919, but it was contained.

★ Extensions with the opening of the Northern wing which comprised Surgical 3, Medical Ward and Shannon Ward in 1920.





# THE AVONDALE COLLEGE FOUNDATION

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## A THUMBNAIL SKETCH

The Avondale College Foundation is comprised of men and women from all walks of life, from varying backgrounds, differing in occupation, age and inherent abilities, but with the single goal of benefitting our tertiary level educational institution, Avondale College. This unique group of people drawn from all ranks of the Seventh-day Adventist Church have come together into a united body and with singleness of mind are using their wealth, their talents and their time to benefit this very important part of the Lord's vineyard. They have not accepted a passive role of lip service to a worthy ideal, but each has generously contributed of their means to benefit the cause. A.C.F. has been so structured as to be eligible for all within the church to join its ranks, having three levels of membership.

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## A.C.F.'s SECOND STRING

The second string of the Foundation's bow is to harness the talents and abilities of its members in establishing worthwhile and profitable business enterprises. To date already three companies have been founded. They have passed through their growing pains and are increasing yearly in profitability. The Foundation has not been content to rest upon its laurels but is continually searching for other means to use the business acumen and expertise of its members to benefit Avondale College.

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## WORKING WITH NATURE

The first business enterprise established by the Foundation was Avondale Nurseries Ltd., a wholesale tube nursery, situated at Arcadia in the north-west of Sydney. In three years this business has multiplied its assets, clientele, and expertise and is trading in an increasingly profitable position. Its manager, Robert Robertson now has a staff of four and it is encouraging to note the growth of "our nursery". To facilitate the running of the nursery the Foundation has set up a Management Committee, comprising five

or six members whose combined talents include horticulture, marketing, transport, finance and accountancy. From a bare five acre lot three years ago, the Nursery now boasts glasshouses, igloos, packing sheds, shade houses and tractor and equipment. The Executive Committee of the Foundation believes that this venture will continue to expand in the next three year period.

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## THE WORLD OF FINANCE

The Foundation is fortunate to have amongst its number many who are able in the areas of finance and investment. A.C.F. drew together these members and formed them into the Management Committee for A.C.F. Investments Ltd. This unique business is patronised by Adventists from throughout Australia who are paid interest rates comparable to N.S.W. building societies. The result in profit opens up an area of funds for the Lord's work that hitherto has never been able to be tapped. Such profits have usually

found their way into the pockets of the Directors of the country's finance companies and it is gratifying to see how the Lord has blessed as we have endeavoured to open up this new enterprise.

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## THE HEALING TOUCH

The baby of the Foundation's companies is known as Avondale Professional Services Ltd. It opened its doors in August, 1983, and offers a pathology service to Adventist doctors and their associates. It has been able to work in with Dr. Bronte Douglass (a Foundation member) and his very successful pathology business. It is pleasing to note how this infant business is rapidly approaching maturity. Its original monthly chargings have now been multiplied many times over. To oversee its running a Management Committee of six with Dr. Noel Stacey, as Chairman, has been formed. With the Lord's continued blessing we are sure Avondale Professional Services Ltd. will continue to grow.

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# The Foundation Commitment

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## NUMBER ONE PRIORITY

The Avondale College Foundation was formed some six years ago with the purpose of providing funds to the College for its building and development programs. The first list submitted by the College to the Foundation in which the College's priorities were listed included the College church as its number one priority. And although in the succeeding years many other projects have been assisted by the Foundation the College's number one priority has not changed, it is still a new College Church.

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## BENEFITS TO THE COLLEGE

During these six years the College Foundation has become established, more than \$400,000 has been contributed by the Foundation to benefit numerous College

needs. These include a substantial amount towards the new Science Laboratory, the provision for married student quarters, the Toyota Coaster Diesel Bus, numerous faculty grants, computer terminals, a library security system, a P.A.B.X. telephone exchange, a freezing room for the cafeteria and funds for the new jogging and fitness track for the student body.

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## WELL LAID PLANS

The Foundation has watched with interest as the move for a new College Church began to grow. The Foundation has been encouraged by the thoroughness of the preparation and investigation into the varying needs of the College student body and what would be required to fulfil those needs. The plans are now coming to the final stages and the working drawings are being prepared.

*Continued next page.....*



## Foundation Commitment (Cont'd).

The Executive Committee of the Foundation presented the following plan to the College Board for their approval.

1. The Foundation would conduct a fund raising campaign throughout Australia with the aim to raise \$½ million
2. The Foundation would match \$1 for every \$1 contributed toward the Appeal up to \$½ million.
3. It would bear all the costs of the promotion so that every donation given would go wholly to the building of the church.

# Avondale College Church Appeal

## THE APPEAL DEVELOPS

Since then Planning Committees have met, Special Gift functions and Friends of Avondale dinners have been held in which people have been invited to come and hear the needs of the College and asked to contribute.

Over 600 guests attended these successful functions at the College, in Sydney, Melbourne, Hobart, Brisbane and, most recently, in Gosford and Newcastle. The guests were able to examine architect's drawings, a model of the Church complex and an artist's impression of the church interior. A great many responded on the night by signifying their intention to give financial support to the project and a number also volunteered to lend a helping hand to Foundation Chapter Council members in their task of spreading the message of the Appeal to as many Friends of Avondale as possible.

## PAST THE \$350,000 MARK

At the time of going to press, the gifts promised have reached a total of \$350,000 from fewer than 400 generous donors. This is a creditable achievement BUT the Foundation has set its sights on a minimum goal of \$500,000. Moreover, by raising more than \$500,000 the Appeal will be able to help the College extend the useful life of the old chapel building as a student centre and assembly hall.

## ALL SYSTEMS "GO"

The Avondale College Board accepted our proposition and the Foundation was given the green light to use all its resources of manpower and expertise to achieve this, the greatest challenge it had yet faced.

To this end Representatives from each of the Chapters were called to meet in Sydney in the middle of February where our involvement was explained. Detailed plans were shared and our representatives returned to their homes prepared to do their part in this nation wide promotion.

## IMPORTANT FACTS

Gifts may be spread over a period of five years, need not be in equal annual amounts, and can be changed if the donor's circumstances change. The first payment may be timed to suit the donor's convenience. Gifts are, of course, confidential.

Gifts made to the Appeal through the Avondale College Foundation Building Fund are deductible for income tax purposes. This means that every dollar given by, for example, anyone with a taxable income of \$20,000 becomes a gift of two dollars to the Appeal when added to the Foundation's matching contribution, at a net cost to the donor of only 54 cents — almost a four-fold increase.

## SPECIAL DONATIONS

There are special opportunities for memorial or family donations towards building specific sections of the Church complex. Such donations will be recorded in an honour roll at the College. The gifts are in the range of \$5,000 and upwards and details of these opportunities are available from the Appeal Office.

Gifts to the Appeal may also qualify the donor for membership of the Foundation. A gift in the range of \$10,000 and upwards qualifies the donor as a Trustee, in the range of \$2,000 to \$9,999 as a Fellow and in the range of \$500 to \$1,999 as a Member of the Foundation.



## THE OLD CHAPEL

The question has often been asked — "Once the church for Avondale College has been built, is it intended to tear down the Old Chapel?"

The answer is an unequivocal No. There is too much history, too many memories wrapped up in the old wooden building. Furthermore, there is an urgent need at the College for a Student Centre and general assembly room for which College Hall could well be adapted.

However, a great part of the building dates back to 1899. Someone has remarked that its continued survival depends upon a coat of paint on the outside and termites holding hands on the inside. The College Board has authorised a survey to determine what needs to be done so that it can continue to play an important part in College life for as long as possible.

A very broad estimate of the cost of refurbishing and adapting College Hall, while preserving its outside appearance, is of the order of \$150,000 — \$200,000.

This then is the second challenge - to raise funds well in excess of the \$500,000 needed for the Church, so that the plans to restore and preserve the Old Chapel can be implemented without undue delay.



# From the College Church Pastor

## AN IDENTITY?

A church of over 900 members without a place to call home. Avondale College faculty, staff, students, community friends and their families meet in multi-purpose halls, with makeshift facilities for worship and fellowship. And they try to model church life for an upcoming generation of church workers and leaders.

## A NEED

Obvious enough. A place they can all call home, a spiritual heart, a centre for worship and family ministry, after ninety years of college operation without.



*Lyell Heise, James Cox, and Geoffrey Madigan from the Building Committee, confer with architects Bruce Judd and Terry Morris, and quantity surveyor Ken Green.*

## AN ASSIGNMENT

Survey in great detail, the needs, and design suggestions arising from among the 900 church members. Include student, faculty, staff, and college administrators' opinions. Consult closely with headquarters in Wahroonga. State these needs and suggestions clearly to your architects. Satisfy all the above, as well as a multitude of generous friends of Avondale with the resulting design.

## A WARNING

Don't even begin if you are weary of committees, short on patience, and lacking in commitment to the project.

## A REPORT

How have they done it at Avondale College thus far? The short answer — two years full of committees, patience (for most of the time!), and enormous commitment to the project.

The detailed answer.

Dig beneath the awesome pile of at least fourteen committees devoted to the project. Discover scores and scores of involved people, giving time and effort to the fulfilling of a dream. Observe fifteen people on a building committee, elected by Division, College faculty and students, church members, and the Avondale College Foundation. Note that countless others serve also: people work on committees for Site Planning, Acoustics, Organ, Sabbath School Facilities, Deacons and Deaconesses Concerns, Elders, Pastoral Staff Planning, Music, Cleaners, Communications and Media. Visualise the hard work performed over many months to enable needs to be clearly understood, well documented, laboriously edited.

Sigh with relief that in November, 1982, it all came together in a fifty page document, labelled, ironically, "The Brief". Permit us and our architects a moment of pride. Professionals have called our Brief one of the best with which they have worked.

The Brief has now spawned budgets, drawings, models. The dream is beginning to materialise. We can begin to believe that we have not laboured in vain.

## When YOU contribute, OTHERS do too!

Remember, when you support Avondale your gift rallies a lot of other people to give their support.

Just fill in the spaces on this gift intention form and mail it to the Appeal Office.

Acknowledgement and a receipt for tax purposes will be sent from the Appeal Office at the following address:

Avondale College Church Appeal,  
8 McIntosh Street, Chatswood. N.S.W. 2067.  
Telephone: (02) 411.7917.

(PLEASE PRINT)

NAME Mr. \_\_\_\_\_  
Mrs. \_\_\_\_\_  
Miss \_\_\_\_\_



I/We will contribute to AVONDALE COLLEGE CHURCH APPEAL and, unless any variation becomes necessary, my/our contributions will be as follows:-

- \* Please make cheques payable to "Avondale College Foundation Building Fund".
- \* Gifts of \$2 and upwards are tax deductible.

By .....	19 .....	\$ .....
By .....	19 .....	\$ .....
By .....	19 .....	\$ .....
By .....	19 .....	\$ .....
By .....	19 .....	\$ .....

Total over 5 years

\$ .....

Please send reminders in months indicated.

SIGNATURE: ..... Date .....

POSTAL ADDRESS: .....



# FROM THE DRAWING BOARD

One of the first major decisions that the Building Committee had to face was to choose an architect to design the new College Church. Scheme Plans were called from six reputable architectural firms. The Committee after carefully appraising the ideas suggested, selected the firm of Haesler, Morris & Associates of Sydney, and entrusted in their hands the brief to prepare the new building. This firm comes with a wealth of experience having been involved in many areas of design for the church, including the recent extensions for the Adventist High School in Strathfield. Their interest in the project has the added personal commitment of one of their associates, Bruce Judd, who spent time as a student at Avondale College.



*Artist's impression showing how the church opens out to its College constituency and also down the College Drive to the community.*

## FRIENDS OF AVONDALE EVERYWHERE

To an architect each building is like a person, it is unique and has a personality. Designing is a creative process which is time-consuming and arduous and involves many moments of exhilaration and also of frustration. Bruce's first task was one of preparation in which he had to spend a considerable amount of time with the various users of the church to establish a comprehensive brief. One of his most important considerations was the acoustic qualities of the building which had to cater for a wide range of activities from preaching to music in its many varied forms. He had to plan to seat up to nine hundred people as close as possible to the rostrum so as to encourage a sense of community oneness.

The resulting design for the new church will be that of a building that is functional, aesthetically pleasing as well as blending in with the College campus. The auditorium includes an unique horseshoe-shaped balcony. The Sabbath Schools have been arranged around small courtyards and the building itself features a number of stained glass windows and a small bell tower. Featured also are some carefully planned control and service rooms.

With the final design now completed the architects are proceeding with the detailed working drawings so that tenders can be called by the end of the year.

Since 1897 Avondale College has held a unique position in our Australasian Division. For nearly nine decades it has been the classroom for most of our denominational leaders. From its halls have come pastors, teachers, nurses, church elders and denominational workers. It has been at Avondale that men and women have caught the vision of a world's need that has sent them to every corner of the globe to fulfil this mission.

Is the challenge that the church faces today any less urgent than it was in the 1890's? With the rapid fulfilment of the signs of Christ's coming, the times are more demanding. Never before have the spiritual values of the church been so challenged as they are today. The youth of today face more subtle temptations than in any previous generation.

If Avondale is to maintain its place as the spiritual centre of the denomination, if it is to produce the spirit-filled leaders of the future, if it is to prepare young people to take the gospel to every nation, kindred, tongue and people, then it must have adequate facilities for the task.

Recognising the importance of providing Avondale with a spiritual heart, Our denominational leaders have encouraged the planners of the new College Church. They know that if our youth are to become leaders in our church they must be exposed to standards of excellence which will inspire them to strive for similar excellence in the future.

For too long we have delayed providing our students with a Sanctuary. Such an addition to the College Campus will not only become the centre of worship, but the training ground for everyone who attends Avondale. Its influence will reach into eternity itself.

The Avondale College Foundation is very privileged to have a part in the raising of the necessary funds for this project. We are pleased to be able to announce that already 400 very generous Friends of Avondale — many of them loyal Adventists who have never attended the College — have already contributed over \$350,000.

Now it is your opportunity to help. How? Simply by making a thoughtful commitment to the project, as generous as your means permit. Complete the gift coupon overleaf and mail it to the Appeal office. You can spread your giving over the next five years. You can claim a tax deduction for your gift. Every cent of your gift will go to building the new Church and the Foundation will add a further dollar to each dollar you give.

Remember the two challenges — firstly, a Church for Avondale — and then, as funds permit, the restoration of the old Chapel.

Avondale needs YOUR help to enable it to fulfil its God-given task.



# to Its Past

★ They had interesting patients such as Prime Minister Billy Hughes, who with his patient colleagues acted almost like a bunch of schoolboys in running around the front dew-covered lawns in their pyjamas and bare feet before breakfast. Imagine Bob Hawke and Bill Hayden chasing Andrew Peacock and John Howard around the flagpole and back into the GTR!

★ In 1926 Dr Charles Harrison took over leadership for the next thirty years. The hospital was registered for state training of nurses in 1927, and the southern wing (now maternity) was opened in July 1933; it houses the theatres and surgical block.

★ Matrons have left their marks: Matrons Shannon, D'Ray, Speck, Burnside, Rowe and Radley.

★ Business manager Pastor Allan Forbes and chaplain Pastor Arthur Knight left behind an imprint which many people can vividly recall even today.

★ After Dr Harrison, Dr Alan Tulloch became administrator to be followed by Dr Herbert Clifford from South Africa in 1968.

★ The days of the old Sydney Sanitarium and Hospital were numbered, for plans were being drawn up and things happened quickly. Extensions to the nurses home in 1970; the opening of the new Fox Valley Medical and Dental Centre in 1971; completion of the School of Nursing and Wahroonga Activities Centre in 1972; demolition of the San in May 1973, and the new hospital—the Sydney Adventist Hospital—was opened on June 10, 1973.

Dr Clifford and Dr Tom Ludowici, senior chaplain, called for eleven people to stand before them and receive citations of honour and beautifully prepared plaques. They were: Mr Andy Beattie, Mr Dolf Dawson, Mrs Dallas Cleland, Mrs Vi Letham, Mrs Joy Maxwell, Miss Audrey Mitchell, Miss Melody Reid, Mr and Mrs Alan Tilley, Dr Alan Tulloch and Miss Phyllis Yettie.

The giant sign hanging high above the church rostrum declared: "THE SAN WELCOMES YOU HOME—1903-1983." Never believe that vegetarians cannot enjoy the good life and the good meals. The hospital Food Services did their hospital well in the big fellowship dinner. What a time to relax, talk about the past and listen to the one and only comper, Dr Phil Cappe! His and other nurses' experiences of the 1940s were relived with vividness of detail and the ways things had to be done.

Planning man for this event had to be someone with vision and courage. Newly arrived PRO Larry Laredo brought together the people; laid out the heritage display; and hovered over his baby. Sydney Adventist Hospital—may the great God bless your ministry of medicine, surgery and Christian witness. The world out there needs to see and hear more of you. ■



Dr A. K. Tulloch, commenced 1940. Surgical specialist 1945, medical director 1956-68. Senior surgeon till retirement 1974.



Mrs Joy Maxwell, for 33 years has personified the spirit of Dorcas in the hospital sewing room.



Sister Audrey Mitchell, graduated as nurse in 1947—sister in OB ward for 28½ years. Retired July 14, 1982.

## CITATIONS OF HONOUR FOR SERVICE



Allan and Ruth Tilley, graduated from 1943 nursing class. Allan and Ruth served the hospital in Pathology and Physiotherapy for a total of 40 years. Their 4 daughters all graduated from the hospital as nurses.



Mrs Dallas Cleland retired as chief pharmacist in 1981, after 16 years service.



Eleven people received citations of honour and plaques like the one shown.

Not shown are camera-shy Mr Andy Beattie and Miss Phyllis Yettie.



Mr F. R. (Dolph) Dawson, graduated from nursing course in 1935, after outside study served 39 years in Pathology—total of 47 years' service.



Sister Vi Letham, trainee 1941-1944. Nursing sister April 1969-Jan. 1979. Photos: Sandra Hunt.



Miss Melody Reid, 1941-1944. Nursing sister. Photo: L. Gilmore.



## WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

### Steps to Christ Has Interesting History in Hungary

*STEPS TO CHRIST*, by Ellen G. White, was first published in the Hungarian language by a Presbyterian minister. In 1893 L. R. Conradi sent a copy of the book to Joseph Szalay, editor of *The Christian*, a Presbyterian monthly printed in Budapest. Pastor Szalay liked the book and notified Conradi of his plans to translate it into Hungarian. However, he indicated that he would most likely have to make some changes and add a few explanations.

In recounting the experience, Conradi reported, "I asked him then to mark a chapter with his notes and send it on."—*Review and Herald*, January 9, 1894.

Szalay replied: "Dear Brother in Christ: I received your precious letter. Regarding the book, I began to translate it; one chapter is ready, but I cannot change it, it is so good, so accurate, one line flows from another so that men cannot change [it], not a word. At first I thought to change [it] because here in Hungary very few are converted, but the Lord can use this work very much to the edification of the saints."—*Ibid*.

When his translation of *Steps to Christ* was completed Szalay warmly recommended the

little book to the readers of his journal. He wrote:

"I can say that I never read any piece of writing which is better; one which discusses spiritual life, practical Christianity, more thoroughly and clearly, than this. I recommend it to everybody, really, to everybody. My fellow Christian believers, if you cannot afford to buy it any other way, sell your coats in order to buy this book; it is worthy of such sacrifice. If anyone does not even have a coat, but has a strong desire to own this book, for him I will send it free, paying for it out of the missionary fund."—*The Christian*, June, 1894, page 48.

The first edition was sold out by the summer of 1896. Since then, at least eleven more editions of *Steps to Christ* have been printed in Hungary, with total sales of more than half a million copies. It is easily the most popular Seventh-day Adventist book in the country. In fact, at a bookstore in Budapest where various Protestant churches now sell their publications, the manager has told us that *Steps to Christ* is the most sought-after item after the Bible.

Adventist Review.

### Bible Institute Yields Baptisms

THE SHARON church in Milwaukee, Wisconsin, has begun an innovative-but-old method of evangelism under the title Sharon Bible Institute. Just as Acts 1:8 gave priority to witnessing in Jerusalem, then Judea, then Samaria, and then unto the uttermost parts of the world, the Sharon Bible Institute has set priorities for an ever-widening sphere of witnessing.

Starting with the church as the centre point, and the blocks immediately surrounding the church as the initial target area, the witnessing teams of the Sharon church have attempted to give Bible studies to every home within a ten-block radius of the church.

The institute's approach is first to survey the target area to determine religious awareness. This is followed by ten weeks of Bible studies in the homes. Then, in order to graduate and receive a certificate, Bible students must continue with advanced studies for five weeks at nightly seminars.

Recently twenty-six people were baptised, and more are still studying. During the past twelve months ninety-seven people have been baptised.

—Adventist Review.

## 10,000 Books Distributed in One Afternoon

THE ADVENTIST church in Green Bay, Wisconsin, was a hive of activity early this year as a project labelled "Other Angel" got under way. Some 250 volunteers turned out—despite crisp, cold weather—to take part in the one-day distribution of 10,000 volumes of *Cosmic Conflict*, the paperback edition of *The Great Controversy* that is being used during the 1,000 Days of Reaping. (Before the Other Angel project is completed, 30,000 copies of the book will have been given out, free of charge, in the Green Bay area.)

Such a project involved considerable preparation. Volunteer drivers were lined up, instructions were prepared, territorial maps were given out, hours were spent on the telephone, baby-sitters were found, and troubleshooters were on standby to care for any unforeseen problems.

Such preparations having been made, the approximately fifty cars were back at the church in less than two hours, the job having been accomplished. Then the group of tired but radiant church members enjoyed a meal and shared their experiences.

—Adventist Review.



Not deterred by the cold weather, members of the church in Green Bay, Wisconsin, passed out some 10,000 copies of the *Cosmic Conflict* (*The Great Controversy*) in one afternoon.



## Pacific Reflections—7

# "DECLARE HIS PRAISE IN THE ISLANDS"

I WANT TO END this series of reflections on my Pacific itinerary on a resoundingly positive note. We've said enough about the needs, now let's talk about the rewards. We've spoken about the trials, now let's reflect on the triumphs. I said in my first article that whatever we have invested in our mission territory, either as a corporate body or as individual members of the Seventh-day Adventist Church, has been a sound investment. I want to reaffirm that statement in this final report. There are going to be precious jewels, many of them, from the South Pacific, in the kingdom some day. Every sacrifice, every gift, every effort, every heartache and disappointment, every tear shed and prayer offered, has been worth while—abundantly worth while! Your investment in the mission field is bearing good interest—and will continue to do so through all eternity!

I realised how worth while our investment has been when I heard the believers out there sing! How they love to sing the songs of the kingdom! And can they sing! At Kainantu, Russell Gibbs presented to me some of the tapes he has made of singing groups in Papua New Guinea. I've played them over and over—not only at home, but to groups of worshippers wherever there's been an opportunity to do so. All who've heard them are thrilled with the quality, sincerity and warmth of their singing.

## Unforgettable Experience

In Fiji, as I've mentioned before, I heard our Suva Seventh-day Adventist choir sing the *Hallelujah Chorus* in the Fijian language—the first choir in Fiji ever to do so, the translation having been done by their choir leader. It was an electrifying, unforgettable experience!

In Samoa I thought I heard the angels sing as I listened to a children's choir render Jesus, Rose of Sharon, *Jesu, Rosa Sarona*, in their language.

Yes, I knew that our investment was a sound one, when I heard our young people at Mount Diamond, at Paglum, at Kambubu, at Sonoma, at Kukudu, at Betikama, at Aore, at Kosenia, and at Fulton, sing the songs of Zion! I must tell you I even heard a dog who has learned to love singing the songs in which Christians enjoy raising their voices! At Paglum, in the Western Highlands of Papua New Guinea, the students have a dog who goes along to church with them. He listens most reverently and attentively to all the proceedings, but when they sing, he opens his mouth wide, lifts up his head, and sings

along with them! He doesn't keep the tune very well, and he doesn't do too well on the words, but at least he makes it known he's glad he belongs to young people who love the Lord!

And speaking about the young people at our mission schools, there's one thing I think you should all know, and that I should tell you before I close this series. These dark-skinned disciples make real sacrifices to ensure that their children enjoy the benefits and blessings of a Christian education! We've talked about the sacrifices our missionaries make. Let's not forget the considerable sacrifice our members make to keep their children at our schools. Mission schools inevitably need to charge fees. Parents are prepared to make personal sacrifices, and to go without necessary items themselves, so that these fees can be met.

As mentioned earlier in the series, many of our national believers in countries comprising our mission territory live in economically depressed areas. Revenue-earning possibilities are exceedingly limited. Many of them are subsistence farmers—that is, they grow enough for their immediate needs, and little besides. Because a large number of the students need to travel great distances to attend mission schools, their parents cannot afford to bring them home for holidays. It is not uncommon for students to stay on at school for the entire duration of their high school career—often for three or four years at a stretch, without returning to their homes. These students will generally work on the school campuses during their holiday periods, to earn money towards their schooling the ensuing year. This pattern is duplicated at school after school throughout our mission territory.

I take off my hat to these beautiful young people; and to their sacrificing parents; and to the magnificent group of people who teach them—both national and expatriate—and who help to make the program of the church tick out in the Pacific. And I know that even if I never get to seeing them again in this life, I will, if faithful, by God's grace, look into the faces of many of them someday soon, in the kingdom of God!

"Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands." Isaiah 42:11, 12. Amen!



Our churches in Lae, PNG; Rabaul, New Britain; Kletia, Bougainville, and Port Vila, Vanuatu, respectively, from top to bottom—all of them, and dozens like them, bursting at the seams!

Photos: G. E. Garne.



# DUPLICATION EXPRESSLY FORBIDDEN

EUNICE FITZCLARENCE

MY mind has been exercised a lot of late on the subject of plagiarism. This subject has been bandied about a bit in Adventist circles and among students. The question I would like to ask is, "Who really owns inspiration?" Also, "Can inspiration be delivered via the Holy Spirit, through man, and be owned by the first person who receives the light?"

I believe there are at least five channels through which God can communicate His will and words to me. Just consider this.

Can God put an idea directly and immediately into my mind? Can He give me a new perspective in which to view life, with its successes and failures, agonies and ecstasies? Can God put new desires into my heart, new strength into my will? Can He touch and calm my turbulent emotions? Can He actually whisper words to the listening ears, of not just me, but hundreds of humans at the same time? Can He speak to our souls through the inner faculty of our imagination? Can God stimulate certain memories for reproduction again in new seasons and new generations? Can we own the seeds of light?

If the answer to these is yes, then there is a case for plagiarism. Perhaps we steal from God?

I have been this past year studying philosophy, and have discovered that each generation has its philosophers, and each man has built upon the work of the previous man, or men. In sociology I discovered the same happened there. Actually the textbook says the following, which incidentally, may be food for thought. I quote: "It has been said that Weber spent his life having a posthumous dialogue with the ghost of Karl Marx."—*Perspectives in Sociology*, by Cuff and Payne. However I see no evidence of a case of theft being made against Weber.

In a couple of cases that I know of, the charge of plagiarism was made against the good and the innocent. A young handicapped child who could neither see or hear had this charge brought against her and almost broke her heart. The only sin Helen Keller had, was, that she had a phenomenal power of concentration. The man who charged her with this crime, had his dignity and ego affronted, because she had beautifully reproduced a poem called the "Frost King." Mr Michael Anagnos, from the Blind Institute, had eight judges set up in a tribunal to crush this poor child.

It is said that Mark Twain, when recalling this incident, would rise in deep indignation and stand like an eagle on a crag, his plumage all ruffled by the storm of his feeling.

The story of the Frost King, Helen had written in love to Mr Michael Anagnos as a birthday present, and it was discovered that the article had been written before and Helen had repeated it almost word for word.

It is said that Mark Twain could not sleep for blaspheming about this happening. He was incensed over Mr Anagnos' treatment of the incident. The gallantry of the little girl, alone and friendless, in her chains, confronting her judges, reminded him of Joan of Arc. Mark Twain denounced the "plagiarism farce" as owlishly idiotic and grotesque. He called the court a "collection of decayed human turnips . . . a gang of dull and hoary pirates piously setting themselves the task of disciplining and purifying a kitten that they think they have caught filching a chop." Mark Twain said, "Were they not all plagiarists themselves? Were not most ideas second-hand? Were they not all consciously or unconsciously drawing from a million outside sources? Had he not himself unconsciously stolen from Oliver Wendell Holmes the dedication for 'The Innocents Abroad,' and had not Dr Holmes generously told him that he, in turn, had in all probability stolen it from someone else?" This handicapped girl who had unconsciously reproduced an inspired verse was tortured for several years by the uncertain feeling that possibly, what she wrote, was not her own, that she was repeating something that she had heard

or read, something that was not out of her own life and mind. In sympathy Mark Twain interested himself in raising a fund for her education to pay Helen's way through school and college.

And so you see, I feel our people need to look at this subject in other lights. Is not there a lack of grace when the cry goes up "Plagiarism"? Are we not becoming petty judges and spies? And the hearts of great and generous men are injured.

Again I ask the question, "Who owns the words which are prompted by the Invisible One?"

I used to get supplies of tapes from an organisation called "The Spoken Word." Some of these tapes sparked off fire in my heart, and I would speedily retape them and share with my friends and families these wonderful words of life. But alas, the decay has now set in and even in this area, "The Spoken Word" is owned by someone and we are now forbidden to reproduce these. The words are now harshly printed on all the tapes! "All Rights Reserved. Duplication Without Permission Expressly Forbidden." I ask you. Freely you have received—freely give. ■

## SAH Volunteer Gardeners



Photo: A. Holman.

ONCE A WEEK a group of retirees living in the Wahroonga area don their gardening togs and spend the day working together in the vegetable garden of Sydney Adventist Hospital. Besides helping to supply fresh vegetables for the hospital kitchen, they have fun keeping fit and enjoying each other's company. From left in the picture are: Pastor George Maywald, Pastor Lester Lock, Joe French, Andy Beattie, Pastor O. D. F. McCutcheon, Pastor Ken Wright, Dr E. G. McDowell and Pastor John Cernik. They make one think of Psalm 92:12-15, don't they?



## The Editor Australasian Record.



### Sacrifices of Missionaries Underestimated

As one who has recently returned from six years in the Pacific, I take exception to the inference that missionary families live in the lap of comparative luxury (Pacific Reflections—2, July 9, 1983). To claim that their housing compares "with the best that any of our denominational workers live in at home" sadly misrepresents the case. While it may be true that some housing in the islands compares favourably with Australian housing standards, the bulk of the dwellings, from the smaller fibro houses to the older mission establishments (which are often in need of significant maintenance), are not the kind of homes the average Australian worker would choose for themselves. Further, to suggest that most missionaries sacrifice little with respect to their living standards ignores the fact that many forgo the privilege of twenty-four-hour power (or pay up to

four times the Australian domestic rate for electricity), have little opportunity to furnish their homes as they would wish, and pay far more for the Australian/overseas goods that most here take for granted. Those serving in the mission field have also foregone the opportunity, temporarily at least, of living in and developing their own home—usually to their own later financial detriment.

Richard A. Stone,  
NSW.

*I thought I had made it clear that the sacrifices our missionaries make, are considerable, and that relatively pleasant accommodation compensates in only a small way for the very real sacrifices they do make. Thank you for bringing these into even sharper focus! Editor.*

### Income of Mission Hospitals

The editorial in issue Number 26 of July 9 (Sopas and Atoifi), makes a very wrong statement. I quote: "They are supported entirely by income from their supporting organisations." That is far from being correct. WPUM is our supporting organisation and from this union, Atoifi Adventist Hospital for 1983 will receive SI \$60,000 in appropriation. The budget to operate this hospital for 1983 is \$120,000. The difference of \$60,000 we here at Atoifi must raise

ourselves. Never before in Atoifi's history has it ever raised that much of its own money. To raise this money here is not an easy task, and to us here \$60,000 is a lot of money. We have the worst soil in the Solomons, according to the experts, and no possibilities of industries. This year for the first time we placed a \$1 hospitalisation fee on all patients. This brings in only 5 per cent of our needed money, but the board felt there had to be at least a contribution from those using the hospital.

This year we have encouraged people to spend their holidays here. We have been encouraged by the response and those who have, and who will come, to spend their tourist dollar here.

There are other ways, too, we have started this year to help us raise that much-needed money. We have to raise our part of the budget. The union cannot help us any more. Sixty thousand dollars is \$15,000 more than they have ever given to Atoifi as a base. It is with blood, sweat and tears that we have to raise this money.

Ira F. Dawson,  
Atoifi Business Manager.

*The whole point of my editorial was that our mission hospitals are not in the fortunate position of AAH, SAH and WHCC who are able to earn income from their patients to help them make their way. Thanks for underlining the plight of our mission hospitals even more forcibly! Editor.*

# Trust Services— a Case in Point

PASTOR E. H. CLARK, Trust Services Director, North New South Wales Conference

THE conference camp-meeting had commenced. In between meetings it was talking-time for the hundreds of campers meeting so many friends and loved ones from near and far.

Meanwhile, conference Trust Services director Pastor \_\_\_\_\_ was having a busy time in the Trust Services caravan taking instructions for the preparation of new wills, updating former wills, and answering the many questions church members have relating to these important matters.

It was while the Trust Services man was taking a break from his appointments by a bush walk across the campground that Sister B and her husband spoke to him.

"Pastor we are so glad to see you again. Do you remember coming to our church [naming the church] in the country? Do you remember conducting a meeting on Sabbath evening explaining about wills and the impor-

tance of every person over eighteen years having a professionally prepared will?"

"Yes, I do," said the pastor.

"Well, we are ever so grateful that we responded to your message that evening and had our wills prepared by Trust Services. Three years ago my husband was driving the family car to his work and an inattentive driver of another vehicle collided with my husband's car. It was a bad accident. Months of hospitalisation followed. Doctors and specialists did their best, but as you can see, pastor, my husband—as a result of severe brain damage caused by this accident—is now not much more than a walking vegetable.

"He is mentally incapable of making a will now. But because he had a will prepared well before the accident all the accumulated compensation, which is considerable, will

pass to his family at his death. Meanwhile he receives an invalid pension. This is supplemented each fortnight by the full amount allowed by law without affecting his pension, from compensation moneys.

"We are advised that had my husband not had a will, prior to the accident, the accumulated compensation funds would not be realised by his family at his death, so we are very grateful for Trust Services."

No one can foresee the future. Therefore wise and responsible people see to it that all their affairs are in order should accidents happen. If you do not have an up-to-date last will and testament, do not put off this important duty. Contact your conference Trust Services director today. He will be pleased to assist you with these matters and prepare the documents for you, or write to, Trust Services Director, Australasian Division, 148 Fox Valley Road, Wahroonga, NSW 2076. ■





FOR THE CHILDREN

## The Clever Ant

N. BYLUND

"Go to the ant, thou sluggard: consider her ways and be wise." Proverbs 6:6.

CHARLIE was building a play house. He found some boards and leaned them against the fence, then he dragged a small sheet of iron over for one wall. Over near Daddy's workshop he noticed a big wooden box. That would be just the thing for more walls. He tugged at it, but he could only move it a little. After another try he sat down on the grass and looked very discouraged.

"Mum," he growled, "I can't make a play house. Everything is too big for me to move."

Mother called, "Charlie, come over here. I want to show you something."

Charlie ambled over and looked at the bare patch of ground where mother was pointing. "There's nothing there," he said.

"You look harder," replied Mother.

"All I can see is an ant carrying a leaf," said Charlie.

"Yes, and it's a very big one for him. Watch and see if he gives up," said Mother.

Charlie watched the ant closely. It was gripping the leaf in its jaws and pulling very hard. The leaf moved a little. The ant ran around to the other side and pulled again. Suddenly it dropped the leaf and ran off. Charlie and mother watched it as it seemed to run round and round in circles. Now and then it even seemed to bump into other ants.

"He did give up. It was too heavy for him and now he's cross," said Charlie triumphantly. But just then the whole group of ants made straight for the leaf. Placing themselves around the edge, they all pulled together and very soon the leaf was disappearing into a small hole at the edge of the garden.

"They didn't give up after all!" said Charlie.

"They asked for help when they really needed it," said Mother.

Charlie looked ashamed. "Mum," he said, "could you please help me carry this box to the fence?"



## The Fun Department

EVERY church should have its very own fun department where the highest high principles and social graces are fostered, for this is the foundation upon which the Pathfinder movement is based.

To be a "young person to Christ winner" one needs to be very much aware of the needs of youth and how to meet them. With this in mind, the South New Zealand Conference was privileged to have Pastor Malcolm Allen from the Union Youth Department as a special guest

for our Pathfinder leadership weekend held at Methven Lodge.

We are in an age of specialisation, and this is equally true in sharing the gospel with mankind. The photograph shows a group of happy Pathfinder specialists from South New Zealand who are continuing their qualifications for the fun department of the church. *Pathfinders do have fun.*

—R. E. Granger, Youth Director, South NZ Conference.

## Till He Comes

BUXTON. Ellen Elizabeth Buxton passed quietly to her final rest at Coronella Nursing Home, Nunawading, Victoria, on July 10, 1983, at the age of eighty-eight years. She had lived most of her life in the Kyneton district of Victoria before moving to Melbourne to live in the Coronella units, where her kindly ways endeared her to both the other residents and staff. She was a staunch and faithful member of the Nunawading church. A memorial service was conducted at the Coronella Homes where the hearers were reminded of the soon-coming of Jesus and directed to the joys and surety of the resurrection morning.

B. G. Whelan.

BAXTER. Death has captured one of the newest members of our Chatswood church, Sydney, New South Wales. Pauline Gail Baxter and her husband John were only baptised in December, 1982, and even though we knew at the time that she was suffering from an illness that would probably be terminal, she is greatly missed since she passed quietly to her rest very early in the morning of June 26, 1983. She was only thirty years old. Pauline was a very patient sufferer and exhibited tremendous faith in her Saviour. In a short testimony, which concluded the service at the Northern Suburbs Crematorium on June 29, her husband John told the large gathering of friends and relatives of her faith in Jesus. The Chatswood church family shares John's grief, and together with him we await a glad reunion with Pauline on the resurrection day.

Max Hatton.

SCHULTZ. Emma Schultz, aged seventy-eight years, laid down the mantle of this life at the Charles Harrison Homes, Cooranbong, New South Wales, on July 9, 1983. She

originated from Boonah and Cooran, Queensland. To her relatives and friends were extended our sympathies, when she was interred at God's Acre, Avondale, on July 12, to await the call of her Master on the resurrection morning.

L. H. Hay.

WHITE. Ivy Vera White laid down life's burdens on June 21, 1983, at the Goulburn Base Hospital, New South Wales, aged seventy-three. She was well known for her friendliness and hospitality; her motto being, "We should be good to everybody." She was baptised twelve years ago by Pastor F. J. Gorry, and has been a faithful and loyal supporter of the Goulburn church ever since. In the church and at the Taralga Cemetery her three daughters with their husbands, six grandchildren, plus many relatives and friends, were directed to Jesus—the only One who can give us assurance that we will see our loved ones again on the resurrection morning.

D. C. Fehlberg.

VAN DER WESTHUIZEN. Henry van der Westhuizen, aged seventy-nine years, died suddenly after a short illness, on June 15, 1983. He had migrated from Kimberley, South Africa, eighteen months ago, to be with his three sons in Australia. A loving husband and devoted father to his five children, Edgar, Mavis, Rhona, Billy and Angelo, his gentleness and loving ways endeared him to all. His mother had been one of the first converts to Adventism through the efforts of the first Adventist missionaries to Kimberley. He had been involved in the building of our Kanye Mission Hospital in Botswana and Helderberg College in Cape Town. His greatest pride and joy was that his five children were in the wonderful message his mother had so eagerly embraced. More precious gems have been claimed by the Lord from Kimberley than man has ever taken from the ground. Even so, come, Lord Jesus.

G. I. Wilson.



WARD. Aaron Lee Ward, aged twenty-one years, of Cairns, Queensland, was killed in a road accident on Sunday, July 17, 1983. A large gathering of loved ones and friends bore witness to his popularity. Greatly loved, he is sadly missed. We trust in God's keeping care and the resurrection morning. After the service at the Cairns church he was farewelled at the Woongarra Crematorium, Townsville, Queensland. L. G. Robinson.

## Weddings

**SOUTHON—DAVEY.** The home of Mr and Mrs D. Schultz, Cooranbong, New South Wales, was the scene of a delightful and happy garden wedding where Ronald Charles Southon and Valerie Helen Davey joined their lives in marriage. This devoted and consecrated couple will ever remember June 12, 1983, as the day they were united in marriage commitment to begin life's journey together. Relatives and friends enjoyed sharing in the joy and fellowship of Ron and Val's happy occasion, and we pray for God's richest and continued blessing as they set up a happy Christian home in Alstonville, north New South Wales, and plan to grow together in love. R. J. Southon.

**POLGLASE—BUTTSWORTH.** On Sunday, July 3, 1983, in the Taree church, New South Wales, Michael Polglase and Kerry Buttsworth were united in marriage. Winter sunshine symbolised well the blessing of God upon this happy couple. They met and were married in the same church, Michael having only been baptised last year. Friends and relatives shared afterwards in a delightful wedding breakfast, and wished Michael and Kerry Heaven's blessing as they establish their home in Taree. R. M. Kingston.

### PIANOS, ORGANS FOR SALE

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### FOR SALE

Health food shop in Warragul, Victoria. \$33,300 + S.A.V. Potential in development of takeaway food. Christian schools, Pathfinders, active church, Gippsland. Phone (056) 68 6240 after 8 p.m.

### STATE REGISTERED NURSES

Registered sisters interested in the loving care of elderly people are asked to contact the Director of Nursing, Coronella Retirement Homes, 163 Central Road, Nunawading, Vic 3131, or phone (03) 878 9004.

### HOUSE FOR SALE

Get out of the big cities and come to sunny Murwillumbah where it's summer all year round and where industrial strife is almost non-existent. Available there: a spacious high-set 5 B/R house, sun/sauna rooms, gymnasium, air-conditioned and many, many extras. Sundeck, 3-car accom., large block with fruit trees, beautiful rural views, right in Murwillumbah. Close to our primary/high school, shops, beach. At the moment the premises are used as a health clinic. Equipment can be taken over if required. Reduced to sell at \$69,950. Ring C. Benard (066) 72 3074.

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1. Qualified radiographer X-ray Department. Wide variety of procedures performed. On-call roster for after-hours work.
2. Experienced secretaries; knowledge of medical terminology preferable.
3. Anaesthetic Technician, qualified or trainee. Minimum educational requirement for trainee is HSC or equivalent. Full-time employment plus 3-year part-time study course. Apply in writing to Pastor D. E. Bain, Associate Administrator, Sydney Adventist Hospital, 185 Fox Valley Road, Wairoa, NSW 2076, or telephone (02) 487 9111.

### OFFICIAL OPENING BURLEIGH GARDENS SEVENTH-DAY ADVENTIST CHURCH

Sabbath, August 27, 1983  
at 3 pm

All are invited to be present at the church, situated at 7 Bridgman Drive, Reedy Creek, Gold Coast, South Queensland.

### COACH TOURS WITH ADVENTIST FRIENDS

Western Australia—Wildflower Time—Sep/Oct, 27 days  
Tasmania—Treasure Island—Nov '83, 12 days  
Victoria—with 3 days at Warburton Health Care Centre—Nov '83, 9 days, only \$369  
Australia's Roof (Alps) in Summer—Feb '84, 5 days, very low cost  
Murray River Dreamtime—March '84, 9 days  
Adventist Heritage in S.E. Aust—May '84  
Tropical Splendour—Far North Queensland—June '84  
Around Australia—including WA Wildflowers and Central Australia—Sept '84  
Plus more to follow. Mostly motel accommodation, vegetarian meals, Sabbaths planned en route, luxury air-conditioned coach, relaxed travelling with Adventist friends. Tours leave from Sydney and Avondale and pick up en route.

Details and brochures available from  
Ken Morgan  
Morgan's Coachlines  
16 Avondale Road  
Cooranbong, NSW 2265 Phone (049) 77 2000

### THREE STATES REGIONAL DAY

Is planned for October 1, 1983, at Red Cliffs Civic Centre, just 16 km south of Mildura. Our theme is "For Me to Live Is Christ."

Main speaker is Pastor Graeme Bradford, union evangelist from Adelaide, assisted by Ian Howie, Education director for the Victorian Conference. There will be a fellowship tea provided for all, followed by a concert.

Phone (050) 23 1244 for more information if required.

### REGISTERED NURSES WANTED

Warburton Health Care Centre & Hospital, situated in the beautiful Upper Yarra Valley, 80 km from Melbourne, has positions available for single- and double-certificated nursing sisters.

This 35-bed hospital caters for medical, surgical, midwifery and casualty patients.

There are numerous opportunities for off-duty recreation, including swimming (all year round), gymnastics, tennis, badminton, hiking, cycling and snow sports in winter.

Living-in accommodation is available and award rates are paid.

For further information please write to  
The Director of Nursing  
Health Care Centre & Hospital  
Warburton, Vic 3799  
or phone (059) 66 2404.

### EMPLOYMENT OPPORTUNITY

The Division has an employment opportunity for an experienced tent maker or canvas worker at its Tent Services Department, Hornsby, Sydney. Applicants should write, enclosing references and details of experience, to the Assistant Secretary, Australasian Division, 148 Fox Valley Road, Wairoa, NSW 2076.

### AVONDALE SUMMER SCHOOL

Avondale Summer School dates can now be announced—Tuesday, December 27, 1983, to Thursday, January 5, 1984. Summer School is where members and friends from sixteen years of age and older can take advantage of everything Avondale has to offer. Guest lecturers, college lecturers and facilities combine to make Summer School the best kind of holiday you can enjoy. Further information to follow.

### BIBLE LANDS TOUR

The Bible Lands Tour sponsored by Avondale College is planning to visit the Bible lands at a much more congenial time, climate-wise. Instead of the former December-January dates the new date planned for the 1984 tour will be an Easter date. This is springtime rather than winter in the Bible lands. The tour group will spend Easter in Jerusalem, and in 1984, Passover and the Latin Orthodox Easter coincide. The 1984 Bible Lands Tour promises to be a real bonanza. Watch for further information.

### MILDURA ADVENTIST PRIMARY AND HIGH SCHOOL

is waiting for you!

The school is situated on a 20-acre property, surrounded by its own producing vineyard which is the school endowment block.

Give the rat-race away! Live in the country area of Mildura where the air is fresh.

If you are frustrated with your lifestyle, why not try Mildura—give your children the chance of learning in a modern primary and high school in a beautiful rural setting. The Home and School Committee is able to advise on your future in Mildura—both as to employment and schooling.

Write to Mr Noel Ashcroft, Home and School President, Mildura Adventist School, PO Box 1506, Mildura, Vic 3500. Phone (050) 27 4682.

### SPANISH SINGERS CONCERT

The Spanish Singers from Sydney will sing in the Robert Blackwood Hall, Monash University, on October 2, 1983, at 6.30 p.m.

A whole new repertoire of songs and tapes, plus supporting artists. All money raised is to go to 1984 Mission Appeal. Nearly all artists in the choir are students. All pay their own way; no money is taken from funds raised.

Tickets on sale at the door, or ring the Victorian Conference office. Tickets will possibly also be on sale at most of the churches. Inquire from your pastor.

### VOLUNTEER OPPORTUNITIES

The Australasian Division advises of the following further volunteer opportunities in the island field for 1984.

SAMOA—Secondary teachers—Kosena High School.

1. To teach Manual Arts—Woodwork & Basics of Mech Engineering to Forms 3, 4, 5.  
Also to care for school maintenance.
2. To teach English language and English literature to Forms 3, 4, 5 (NZ School Certificate level) and prepare Fifth forms for NZ School Certificate exams in English and History.

SOLOMON ISLANDS—Primary school teacher at Atoifi Hospital to teach children of expatriate missionaries.

Contact the Division Secretariat for further details.

### ADVENTIST RETIREMENT VILLAGE AUCKLAND

With the completion of the units in our Retirement Village near Manukau City, Auckland, it is still not too late to make application for a one-bedroom or two-bedroom unit. These resident-funded units are priced from \$NZ42,800. Further particulars may be obtained from the Assistant Treasurer, North New Zealand Conference, PO Box 10-018, Balmoral, Auckland 4, New Zealand.

### HOUSE EXCHANGE

Twelve-month house exchange. Prestige 3 B/R Brisbane home for home in Hornsby/Pymble area. (02) 48 5907.



# Flashpoint

**LINCOLN STEED**  
Assistant Editor



**DR HAYNES Posala** is another Adventist of achievement who has been honoured with an OBE (Order of the British Empire). For twelve years or so he worked at our Atoifi Hospital, Malaita, Solomon Islands, holding the responsibility of medical superintendent in later years. He now operates his own clinic at Honiara.

**THIS YEAR'S Soul-Winning Workshop** will be held at Avondale College from December 27, 1983, to January 17, 1984. It is a golden opportunity for laymen and laywomen to gain experience and skills in outreach programs that really work.

**JACKIE JARRETT?** Remember her from last week? She is a young nurse who gets ten copies of the *Signs of the Times* to give to patients in a non-Adventist hospital. She is also a young lady who in faith ordered eighty copies of *Signs* to send to leading citizens in her neighbourhood. In Monday's mail she received a cheque from her employer—it was for back pay, and it more than covered the eighty subscriptions. Do you want to witness? Be a "Jackie Jarrett" and, in faith, support your missionary magazine, the *Signs of the Times*.

**A YOUNG conference!** Activity-wise at least, Tasmania looks to its youth. A teen camp is to be held from August 28 to September 4 and, looking further ahead, a Pathfinder fair will take place at Campbelltown on November 13.

**YOU'LL HAVE NOTICED** the Avondale College Offering envelope in the centre of this week's RECORD. We encourage you to use it—fill it up with paper—for this worthy project.

**PASTOR GEORGE DRINKALL**, our WA Conference Health and Temperance director, was guest speaker at the WA Temperance Alliance meeting on August 23. His topic was "What can be done for Temperance (?)" Why the parentheses? Well, according to George, it was a positive speech—he was telling, not asking.

**TEMPORARY CHAPLAINS.** Eight ministers from the MA in Theology program at Avondale recently spent two weeks at the Sydney Adventist Hospital assisting in the chaplaincy department, as part of their course requirements.

"A UNIQUE lecture series for a healthier lifestyle" commenced at 7.30 p.m., on August 19, at the Mount Colah church, Greater Sydney Conference. Speaker—Pastor Ray Stanley, TTUC Ministerial and Stewardship director. Around 6,000 advertising leaflets (printed at the Signs) prepared the way for the good pastor's series which runs till August 27.

**DIVISION** treasurer Pastor Tom Andrews has received word from the General Conference that the March 26 Thirteenth Sabbath ("overflow") Special Projects allocation totalled \$A337,094. This, you remember, was allocated to building a high school in Tahiti. A special thanks to members, Division-wide, for making this possible.

**THE EXCITED** voice on the phone belonged to North NZ Conference Publishing director Lance O'Neill. Reason for call and excitement? An Auckland businessman had donated \$4,200 worth of free, prime-time radio advertising time on Radio 1—to the Publishing department to promote their books during September, October and November.

**LYN BARTLETT**, principal of our Lilydale Academy, Victoria, phoned in to report that the recently completed Week of Spiritual Emphasis, led by Pastor and Mrs Clem Christian, was a heart-warming success—fifty students took a serious stand for the Lord.

**WESTERN AUSTRALIAN** Conference president Pastor Gordon Lee recently sent copies of *How to Survive the '80s* to each member of parliament there. The secretary to the Minister of Health read the book, ordered one for himself and then visited an ABC to find out what other books we sold.

**BUSINESSMAN** Alan Bond, who is backing *Australia II* in the America's Cup yachting challenge, also read the book. So impressed was he that he sent a copy to each member of the crew. Perhaps the book has contributed to the protested "advantage" *Australia II* has had in elimination trials!

**GOOD PLACE**, Lilydale Academy! On July 23 boarding students and faculty helped campus gardener Mr Engler and his wife celebrate their twentieth anniversary of service to the academy.

**NATURE'S WAY** is now in its fourth printing at the Signs—with a fifth on the horizon. Kingfisher Book Distributors of Melbourne have ordered 1,250 of the 5,000 run. It even looks like Myers may promote this fine cookbook through their stores.

**AAA** of WA left on August 7 for a "milk run" to deliver *Signs* to outlying areas. Pilot Phillip Smith took the planeload of young people to such outlying areas as Ballidu, near Ongerup Hills.

**ICPA** Executive Director E. H. J. Steed departed Australia from WA, after an airport news conference on August 4 and a civic luncheon, August 5. Then it was off to Africa.

**SOUTH** Queensland news—really from there this time! Halliday Park and president Pastor King both belong to North Queensland, in spite of the blooper of July 23. Burleigh Gardens church (Sth Qld) opens on August 27, and the opening date for the Adventist Retirement Village church at Redlands Bay (also Sth Qld) is September 3.

**KURANDA** (Nth Qld!) is a centre for our Aboriginal believers in that area. Pastor George Quinlin is currently continuing with his mission there every Wednesday evening. Pastor J. Trim, TTUC Health and Temperance director, held a four-part health seminar there from August 6 to 9.

"FINALLY, BRETHREN . . .": Some people miss heaven by only eighteen inches—the distance between their heads and their hearts.