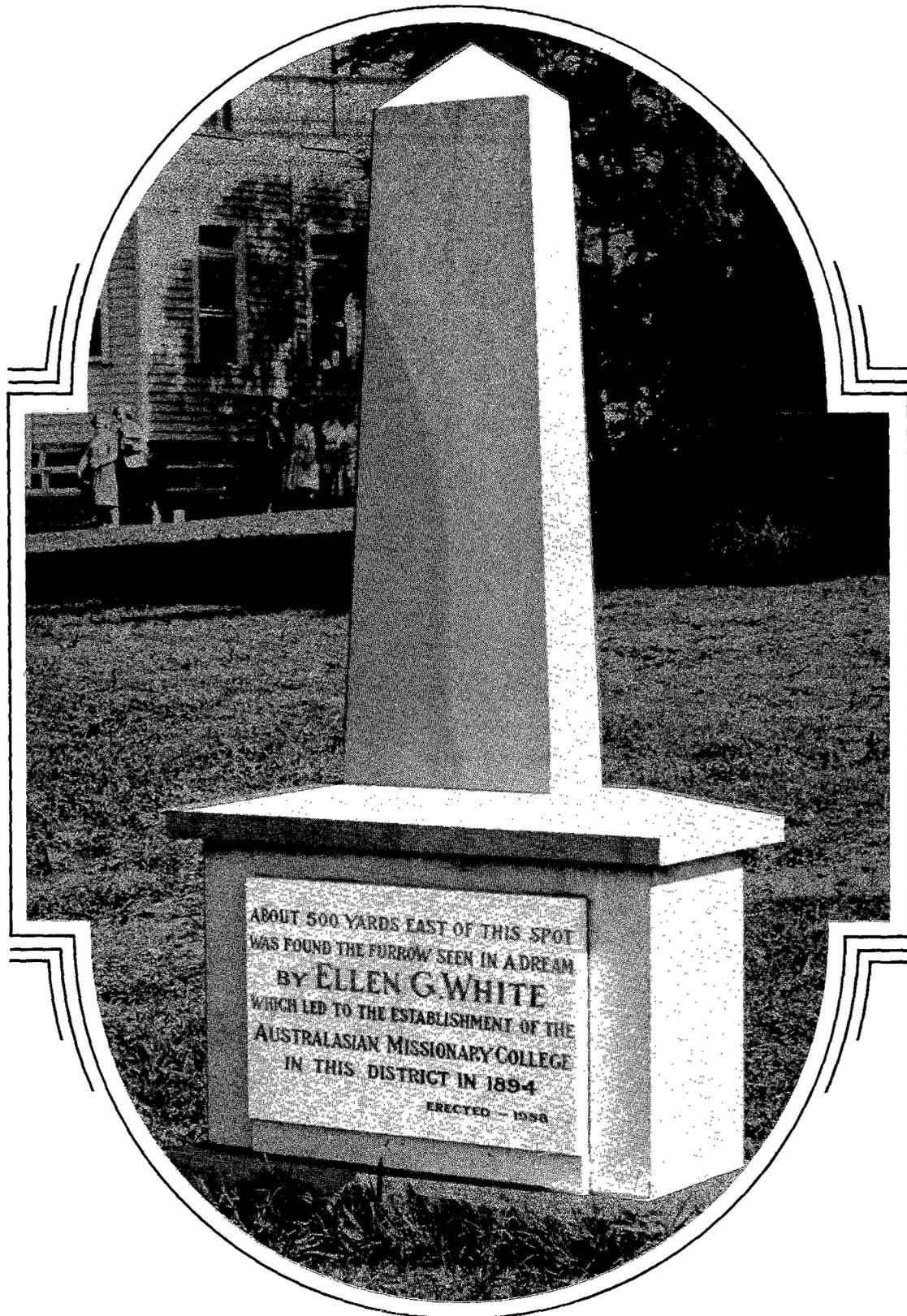


the Ministry

AUGUST 1975



ABOUT 500 YARDS EAST OF THIS SPOT
WAS FOUND THE FURROW SEEN IN A DREAM
BY ELLEN G. WHITE
WHICH LED TO THE ESTABLISHMENT OF THE
AUSTRALASIAN MISSIONARY COLLEGE
IN THIS DISTRICT IN 1894
ERECTED - 1938

**SPECIAL ISSUE: THE INFLUENCE OF ELLEN G. WHITE
ON THE WORK IN AUSTRALASIA**

Prophets and Prosperity

Would our lives be any poorer if Handel's *Messiah*, Michelangelo's *Moses*, and Milton's *Paradise Lost* had never existed?

I can't remember when, where, or what magazine I read it in. The author, whoever he was, impellingly described what losses we would endure if the influence of the Scriptures on our world were suddenly canceled. Some of the world's greatest works of art, literature, music, poetry, and science would disappear. Respect for law and life would be severely diminished if the Bible and its long history of motivational and inspirational power were removed.

The concept I am about to present was stimulated by that article. What would happen if we abruptly removed the Spirit of Prophecy writings and their influence from our movement? A few critics among us would rejoice, or would they? The devastating effect on our movement, if this should happen, would forever seal their lips.

We were but a disorganized handful of Advent believers when Ellen White had her first prophetic vision in December, 1844. The fact that she was a teen-age girl of 17 years with only a few years of formal education and yet claimed to have direct revelations from the Lord didn't help the image of the movement in its infancy. (It would be interesting to know how many of our present membership would have maintained any connection with this group had we all lived then.)

When you add to the above the stigma of belonging to a penniless group, plus such other unpopular ingredients as the seventh-day Sabbath and the influence of a few fanatical individuals, you can understand why our chances of survival were not too encouraging. F. D. Nichol, in his work *Ellen G. White and Her Critics*, eloquently stated the case: "On-lookers in the late 1840's, and for some time beyond, dismissed this little Sabbathkeeping Adventist group as a ragtag end of a raveled-out movement that would soon be nothing more than a curious

paragraph in the history books."—Page 22.

Back to our theme. In our imagination let us try to visualize where we would be if all traces of the Spirit of Prophecy were removed from among us. Shall we begin with unity? Love is the only quality that outranks unity in importance. The two are quite inseparable. Whether it be civil or church government, unity is absolutely indispensable. The extent of success achieved by the individual, family, business, nation, or church is in direct relationship to the degree of unity experienced.

Study Ephesians 4:11. Note the list of gifts: Apostles, prophets, evangelists, pastors, and teachers. Which one of these contributes most to a spirit of unity? Without the authority of the gift of prophecy in our midst, we would have been severely weakened through fragmentation. Doctrinal divisions among us would be rampant. This gift has kept the church from going down many a doctrinal blind alley.

Our concepts of last-day events, based on the Scriptures, have been amplified and strengthened through the supporting role of the Spirit of Prophecy. We will see clearly how God has graciously spared us from ruin and defeat when that segment of history covering A.D. 1844 to the end will be opened for scrutiny in the final judgment.

Consider our world mission. Do you suppose we would have been working in 189 countries with only 32 unentered? Would we have a world membership of 2.5 million plus? Never! Our early poverty-stricken leaders were appalled by the thought of this little church trying to reach every nation, kindred, tongue, and people. Some interpreted the first angel's message to mean the baptism of representatives from all nations who reside within the borders of North America. If it were not for the constant prodding and encouragement of the Spirit of Prophecy we in all probability would be comparable in membership to another

segment of the Advent movement who have a few churches scattered across America with less than 30,000 members.

Imagine, if you can, Adventists with no mission pageant at General Conference time, no Miller, Stahl, or Andrews, no medical launches on the Amazon, no airstrips in Borneo's jungles, no dental clinic on Guam, no crash church-building program in India!

What would be the extent of our educational and medical work? Probably we would have one junior college, a couple of church schools, and perhaps a clinic or two. It is ridiculous to conceive of our establishing a vast network of educational and medical facilities belting the globe without the persuasive influence of the Spirit of Prophecy.

Had the Lord not given this church an inspired messenger our main center of influence might still be in Battle Creek. I doubt that the Lord would have bothered to burn us out had this gift not been restored to modern Israel.

Try to imagine the spiritual vacuum that would be ours had books such as *Steps to Christ*, *Thoughts From The Mount of Blessing*, *The Sanctified Life*, *The Desire of Ages*, *The Ministry of Healing*, and *Christ's Object Lessons* never existed. The convicting power of the *Testimonies to the Church* has brought the thinking and actions of many of us back into line more than once. O blessed experience! If those who are critical of these works would spend time reading them for personal help, what a change they would experience.

We owe an incalculable debt to our Lord for the gift of prophecy. That some should undermine or downgrade it by subtle questionings is beyond this writer's comprehension.

It is heartbreaking to understand that "the very last deception of Satan will be to make of none effect the testimony of the Spirit of God. 'Where there is no vision, the people perish' (Prov. 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.

"There will be a hatred kindled

against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded."—*Selected Messages*, book 1, p. 48.

Since we know this will happen, and is in fact already happening, do not be dismayed. Rather, thank God for this gift and study it along with the Scriptures. Saturate your minds with its instructions and order your lives accordingly. Above all, remember that the Seventh-day Adventist Church would have been terribly crippled without its influence.

A pastor of one of the branches of Adventism once asked F. D. Nichol to explain our remarkable membership growth. "Why, you people have grown from a handful of believers a hundred years ago to a worldwide denomination. You have a tithing system," he continued, "that is the miracle of modern church financing. Your missions are found all over the earth. You must have had outstanding leaders, with great vision."

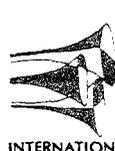
Nichol smiled; "then his face grew serious. 'Yes, we have had good leaders—excellent leaders,' he said. 'But that is not all that we have had.'

"What do you mean by that?" asked the pastor.

"I mean this," Nichol continued. "We have had in our midst from the very beginning of the church a humble handmaiden of the Lord by the name of Ellen G. White, who believed God enlightened her mind with prophetic visions. The church leaders from the first have accepted this heavenly light that God has caused to shine upon their pathway. One reason we have prospered is that we have had this divine guidance, which we have tried to follow faithfully."—D. A. Delafield, *Ellen G. White and the Seventh-day Adventist Church*, pp. 1, 2.

"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20).

J.R.S.



the MINISTRY

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IN THIS ISSUE

The significant part Ellen White played in the development of Adventist work in Australasia is featured this month. These articles pay tribute not only to the Holy Spirit's guidance during the decade Mrs. White spent there but to the wisdom and earnestness demonstrated by successive administrations in that field that have taken this guidance seriously and applied it in every phase of the work. Their experience convinces us of the truth of the admonition "Believe his prophets, so shall ye prosper" (2 Chron. 20:20). In harmony with this emphasis, we assigned Tom Blincoe the topic "Hold Fast What Is Good." Other articles appearing this month are parts of series continued from previous issues.

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Australasian Diary, 1891-1900

ARTHUR L. WHITE



This photograph of Ellen G. White was taken in 1899, while she was in Australia.

LATE IN September, 1900—seventy-five years ago—Ellen White returned to the United States after a fruitful nine-year sojourn in Australia. Hers was a busy, itinerant ministry during that near-decade of her life—full of preaching appointments, council sessions with the brethren, and endless writing assignments.

The *S. S. Moana* pulled into San Francisco harbor after a long summer's voyage from Sydney. Ellen White was glad to be home. But the summertime of the Northern Hemisphere was wintertime in Australia. "Down under" it was different. Two months earlier we would have seen Mrs. White in her Sunnyside home at Cooranbong reflecting like this: "I sit here on my bed, this cold July morning. . . . I have woolen mits on my hands, leaving my fingers free to write."—Letter 105, 1900. Sunnyside was not equipped with central heating, and even if it had been, Ellen White would probably have foregone its pleasures—choosing instead to invest her means in nearby Avondale College, into which she had placed every available dollar of her money.

Pioneering the Work

Looking backwards to the beginnings of her Australia tour, we see that at the General Conference of 1891, S. N. Haskell, a pioneer worker, made repeated appeals for workers to be sent to distant lands. He particularly urged the establishment of a training school in Australia, and he believed that teachers should be appointed to launch such a project. He also asked that Ellen White and her son, William C. White, spend time in the Australian field, giving help and guidance to the workers. The Mission Board accepted Elder Haskell's suggestion and asked Mrs. White and her son to leave for Australia that autumn.

Arthur L. White is secretary of the Ellen G. White Estate.



The mother and son were willing to go, and arrived in that field in December. Nine years were spent pioneering and developing the work, especially the educational and medical phases of it.

During her first year in Australia Ellen White spent most of her time in bed, suffering from inflammatory rheumatism and neuritis.

With the contemporary records before us, we in imagination tip-toe into her bedroom, for she is quite ill. Having learned that, even though suffering greatly, she has been writing much on the life of Christ, we are not surprised to find her propped up in bed, pen in hand. Her arm is resting on a framework that has been constructed at her request to enable her to proceed with her work. She has suffered much during the past eight months and can catch but a few hours' sleep at night. After greeting her we express regret that she must suffer so, and then she tells us how she looks upon this experience.

"When I first found myself in a state of helplessness I deeply regretted having crossed the broad waters. Why was I not in America? Why at such expense was I in this country? Time and again I could have buried my face in the bed quilts and had a good cry. But I did not long indulge in the luxury of tears.

"I said to myself, 'Ellen G. White, what do you mean? Have you not come to Australia because you felt that it was your duty to go where the conference judged it best for you to go? Has not this been your practice?'

"I said, 'yes.'

"Then why do you feel almost forsaken, and discouraged? Is not this the enemy's work?'

"I said, 'I believe it is.'

"I dried my tears as quickly as possible and said, 'It is enough; I will not look on the dark side any more. Live or die, I commit the keeping of my soul to Him who died for me.'

"I then believed that the Lord would do all things well, and during this eight months of helplessness, I have not had any despondency or doubt. I now look at this matter as a part of the Lord's great plan, for the good of His people here in this country, and for those in America, and for my good. I cannot explain why or how, but I believe it. And I am happy in my affliction. I can trust my heavenly Father. I will not doubt His love. I have an ever-watchful guardian day and night, and I will praise the Lord, for His praise is upon my lips because it comes from a heart full of gratitude."—Letter 18a, 1892.

Thus she lifted herself above bereavement and suffering, determining to trust firmly in God.

Three Major Contributions

Mrs. White's years in Australia are probably best remembered for three major contributions: (1) the completion of *The Desire of Ages*; (2) the establishment of the Avondale school, and the extensive writings on all phases of the subject of education; and (3) the giving of instruction for the development of a more efficient conference organization.

The work on *The Desire of Ages* was not completed quickly. When Mrs. White was able to leave her bed she gave much of her time to speaking appointments and to council sessions in Australia and New Zealand. It was not until 1898 that the book finally came from the publishers.

The counsel on the organization of the church that Mrs. White gave during this period became the basis for the reorganization program of the General Conference of 1901 in Battle Creek. In this A. G. Daniells, the newly elected General Conference president, played a large role.

"Although Brother Daniells was comparatively little known to the church in America because of his long absence in Australia, his

brethren intuitively turned to him for leadership. And they were not disappointed. In the Australasian field he had perfected, under the counsel of the Spirit of Prophecy, a form of reorganization which was to prove in large measure the model of the church organization in all countries. God had been preparing and training him for leadership of the world movement."—F. M. Wilcox, in *Review and Herald*, April 18, 1935.

The revelations given Ellen White not only kept pace with the needs of the growing denomination but they stayed ahead and helped prepare the way to meet problems as they arose.

Readers of *The Ministry* are doubtless familiar with the story of the miraculous events connected with the founding of the Avondale school and Mrs. White's vision of the open furrow (see back page) which prompted the purchase of the school property.

What may not be familiar to our people is the story of Mrs. White's normal day-by-day activities during her Australian visit. Following are only a few extracts from her letters and papers that are illustrative.

Mrs. White's travels took her to New Zealand (North Island), New South Wales, Victoria, South Australia, and the unexpected greeted her more than once. On February 3, 1893, for example, she was met at the train in Sydney by a Brother Reekie. Here she had a frightening experience with a spirited horse, but apparently no one was hurt.

Then there was the time, on Sabbath, February 4, after preaching in the morning, when she set sail across the Tasman Sea from Sydney to Auckland, New Zealand. "We were sorry to leave on the Sabbath," she wrote, "but we could not help ourselves." Incidentally, on Friday the baggage had been placed on the ship, as she always did all she could to prevent any encroachments upon the Lord's holy time. 

On the journey she and her party suffered badly from seasickness, and to top it all, they arrived in Auckland on Wednesday, February 8, in a pouring rain. M. C. Israel met them. He had secured a furnished house for the party. "Oh, how thankful we were to get on land and find a convenient place to stay," wrote Ellen White. She worked untiringly twelve days in all, for the Auckland church, assisted by G. B. Starr.

First Camp Meeting

At Napier, New Zealand, a workers' meeting and a camp meeting were held, the first undertaken by Seventh-day Adventists south of the Equator. Camp meeting was entirely new for these fields, but it was a decided success. Ellen White bore her share of the burden of preaching.

Next came the Wellington meetings following the Napier camp. At Wellington a large skating rink was rented that would seat a thousand people. G. B. Starr, M. C. Israel, and W. C. White questioned their own judgment in doing so, but they decided to go forward in the name of the Lord and risk something. On Sunday, April 30, Ellen White spoke in the skating rink to a good audience on temperance (Manuscript 80, 1893, p. 9). Meetings went on for some weeks and with good results.

At Daytone, New Zealand, according to Letter 69, 1893, Ellen White spoke on the subject "As It Was in the Days of Noah." She said, "The power of God came upon me; I felt it thrilling through every nerve of my body; and the people knew that the words came in the demonstration of the Spirit and power of God."

On July 5, we find her in a dental chair with a Dr. Caro extracting her teeth—eight of them—leaving her toothless. In Letter 33, 1893, however, we find her at Napier, being fitted for artificial

lower teeth. Here she spoke six times. She said, "I spoke last Sabbath with my new teeth and spoke quite well."

This constant going from place to place interfered with her writing. "I am certain if I ever get out the Life of Christ I must either get a lodge in some vast wilderness, or a place wherein I can hide away, and not be called upon to labor here and there and everywhere."—Letter 33, 1893. She did succeed, however, in bringing out *The Desire of Ages*, and it was printed in 1898.

During the year 1894 Ellen White was present on the campground at Middle Brighton, Melbourne, laboring faithfully in the workers' meetings, at the camp meeting itself, and at the Australasian Union session. This was the first camp meeting to be held in Australia. At this camp meeting she spoke seventeen times.

The work bore down heavily upon Ellen White, who suffered most of her life with a heart condition. In Letter 137, 1894, we find these very human words, "I long for retirement." Often she pressed herself beyond her own strength to do the work of God, seeming ever to be weary, yet when speaking to the people, animated and vital, filled with the Holy Spirit.

May 23, 1894, we catch a glimpse of her at Dora Creek, inspecting the property for the Avondale College. She was pleased with what she saw, and full of plans. While sitting on a log resting, she was actively planning what could be done at the school. Then the survey party returned and broke up her "future faith-prospecting" (Letter 82, 1894).

In April of 1895 she sailed for Tasmania, accompanied by May Lacey. Her son, W. C. White, preceded them and met appointments in Hobart and Bismarck. W. C. White and May Lacey were married in the Lacey home May 9, and with Ellen G. White, left that night

for Launceston, where Ellen White spoke both Sabbath and Sunday. (The author is one of the five children born as a result of that union.)

Home in Cooranbong

On July 1 we find her at Cooranbong. She bought forty acres from the school and planned to make her home there. She returned to Grandville in mid-July, but was back in Cooranbong during most of August, living in a tent, supervising the planning for her orchard and getting her new home started. Her family consisted of Marion Davis, Sara McEnterfer, Maggie Hare, May Israel, Sarah Beldon, Edith Ward, and a Brother Connell. A temporary structure was being planned at that time for W. C. White and his family.

It can be seen that her years in Australia were itinerant years with many abodes in which to live, here and there, wandering about on the great island continent, and New Zealand, doing her work for God. "I have no strength. My heart is weak. I can scarcely totter about the room." This she wrote on December 3, 1895. Just a few days before her sixty-eighth birthday, November 26, she left Melbourne for Hobart. She labored in the first Tasmanian camp meeting, speaking eleven times at length and five in morning meetings.

We find her at Sunnyside, her home in Cooranbong, the greater portion of the year 1896, engrossed in writing, speaking, and counseling with the workers regarding the development of the school. But she did attend a camp meeting at Adelaide in October, accompanied by W. C. White and Sara McEnterfer.

She returned to Sunnyside in late November, quite ill, and suffered intensely for two weeks and was not able to attend camp meetings for a time.

Life Sketches, pages 360-363, tells the story of the financial crisis in connection with the building



of the Avondale school. The providential workings of God were many. A. G. Daniells relates the following striking incident in connection with his efforts to borrow money from a bank:

"It was then 4 P.M. and the bank was closed. Brother Faulkhead suggested that we should go to the banker's home and see him privately. I confess that that looked very uncertain to me. But we decided to make the effort. The bank was on a corner, and we had to pass the door on the way to the banker's house. As we were hurrying past the door of the bank, we saw that it was open about the width of a man. Brother Faulkhead rushed in and I after him as fast as we could move. We found the banker and his assistant with the contents of the vault spread out on the counters. They were getting affairs in shape for the visit of a London bank inspector. The banker looked up at us in amazement and said, 'Faulkhead, how did you get into this bank?'

" 'We walked in,' was the reply.

" 'Yes, I know, but how did you get the door open?' said the banker, 'for I shut, bolted, locked, and chained that door myself. How did you get it open?'

" 'We did not touch it; it was open,' was all we could say.

"Well, brethren, we knew right then that an angel opened that door. The banker was so shocked that he looked pale. When he could compose himself, he asked what we wanted. Brother Faulkhead said, 'We want to see you in your private office.' As soon as we were seated, we told him that we wanted three hundred pounds to meet an obligation the next morning.

" 'What security can you give?'

" 'Only our word tonight, but we will give something more later.'

"Then and there that banker counted out three hundred shining sovereigns and placed them in our hands.

"These experiences, I can assure you, made a deep impression on my mind."

Ellen White was greatly disturbed when she learned early in April that the second school building was progressing slowly, with financial resources almost exhausted. The building could not be finished in time to open the school on the date set, April 28. So Ellen White went into action. She called a meeting for 6:00 A.M., Sunday, set the matter before the people, and offered to let three of her workers help in construction and she pay their wages, also to give Sara's time to help that the school building might be finished on time. Others rallied and offered their services. More than thirty men, women, and children were put to work. Lady carpenters, Sara and Sister Haskell, nailed down the floors, after Brother James had put the boards in position. Others did the cleaning, painting, carrying brick. The buildings were ready, and school opened at the appointed time. "I think this little crisis has been a great blessing," Ellen White wrote in Letter 152, 1897.

In March or early April she was called to look over the school, and asked where the boys were to be housed. "Above the sawmill and in tents," was the answer. She suggested adding a story to the second building and insisted this be done regardless of the lack of means. "I will be responsible for the change made," she said. "Let it fall on me."—Letter 141, 1897. Thus she revealed her love, vision, and her tangible concern for the young people.

Decision to Return to America

Early in January, 1898, we find her saying, "I now seem to feel that I shall have to go to America and bear my testimony once more to the people there. . . . I can see that I must stand alone. . . . I can trust and rely upon no human

being. . . . I feel cut away from every human support."—Manuscript 180, 1898. But she did not go to America right away. She lingered on for several years in Australia.

In February, 1898, the third large school building was nearly finished. Her own garden was doing nicely, and the school land was producing abundantly.

In Letter 125, 1898, she states that she felt she could not yet leave Australia to attend the General Conference. Her heart was wrapped up with the developing work on that continent, and she felt she must stay by.

Eighteen ninety-nine found her home again at Sunnyside during March and April, but still meeting frequent speaking appointments. She spent most of the time in June, July, August, and early September at Sunnyside. The Australasian Union Conference was held at the Avondale school, July 6-25. Mrs. White was ill during much of the time, but did attend some of the meetings.

In February of 1900 we find her busy writing and rejoicing in better health. "I scarcely feel my infirmities."—Manuscript 90, 1900.

March 8-23 she attended the Geelong camp meeting in Victoria, Australia. On March 21 or 22 Ellen White wrote about her decision to return to America in August. "I wrestled three nights in prayer at different times. I could not consent to go, and finally I decided."—Letter 174, 1900. Her heart was bound to the Australasia field!

Finally we see her on August 3-12 at the Victoria Conference session, the thirteenth session, participating in the meetings. A few days later she boarded the S.S. *Moana*, en route from Sydney to San Francisco.

Back at home in her own country, Mrs. White continued to give counsel and guidance to her brethren in Australasia. Never did she forget those nine busy and productive years! ➤

Ellen White and Public Evangelism in Australia



ROBERT R. FRAME

THE influence of the Spirit of Prophecy upon evangelism in Australia is as difficult to assess as the love of God. Who can measure it? On January 3, 1875, before a distinguished congregation of Adventists in the United States, Ellen White was given a vision that proved in later years to be of tremendous interest to our people in Australia. It was the vision of the lights. In this she beheld an ever-enlarging work of evangelism depicted by jets of light shining like stars in the darkness, ever increasing until the whole world was illumined with their glory.

Why was this vision of such importance to us? In it only one country was mentioned, namely, Australia. It must have been with fascinated interest that Ellen White studied the reports of the pioneer evangelists to this country, following their arrival in 1885. It would appear that she had a real urge

Robert R. Frame is president of the Australasian Division.

to come and see God at work among those early ministers, for within six years of their arrival she was here. We can imagine with what delight and anticipation she stepped onto the shores of this land that represented one of the outstanding lights of the vision of 1875.

Evangelize the Cities

As Mrs. White traveled in Australia and New Zealand she repeatedly gave counsel to the ministry and of the work that needed to be done. On evangelizing the cities she had this to say: "Repeatedly during the last five years it has been presented to me that a great work is to be done in the cities of Australasia, that the present is a favorable time to work, and that no time should be lost; and recently light has come to me, encouraging us to put forth greater efforts in Sydney, Melbourne, and Brisbane, and indicating that the time has come for us to enter Newcastle and its surrounding towns." —*Review and Herald*, April 11, 1899.

What do you find in these four cities today? Approximately 100 churches and many thousands of church members. The work of evangelism continues there. The acceptance of early counsel led to the establishment of the public preaching platform and to evangelistic outreach to those who needed to be led to Christ. The challenge remains, and in these days the voice of the preacher continues to ring loud and clear.

Hear from one of the evangelists who heralds the gospel in these cities. Pastor Raymond Stanley, what have the Spirit of Prophecy writings done for you in your public work?

"As a minister of the remnant church I am personally grateful for such Spirit-filled instruction. During the thirty years of my ministry, in which I have conducted more than 80 public crusades of short or long duration, I have

sought to follow Sister White's Heaven-sent counsel for evangelists and ministers. The book *Evangelism*, a compilation of Spirit of Prophecy instruction, is to me the most important book outside the Bible.

"How appealing is the statement 'Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world' (*Evangelism*, p. 188). Also of great encouragement is the statement 'More people than we think are longing to find the way to Christ' (*ibid.*, p. 185).

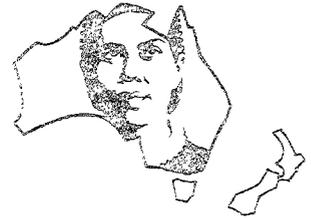
"In recent years I have read the section 'Christ the Center of the Message,' pages 184-199 of *Evangelism*, on those days when I have begun new public outreach programs. It always strengthens me for the encounter and thrills my own heart with the great centrality of truth, which must be the heart of every discourse. I commend this habit to every evangelist."

Basic Principles Outlined

While living in Australia Ellen White recorded many basic principles that are guidelines to the present-day Adventist preacher. Among them, note the following: "The messenger of God must present eternal truths plainly, and keep in distinct view before the people their peril in neglecting eternal interests. While self is kept out of sight, Jesus Christ must be ever lifted up and exalted." —*Review and Herald*, June 13, 1893.

Again, "A minister's discourse should be short. If a discourse is long, it loses half its force." —*Ibid.*, April 20, 1897.

Athol Tolhurst is a leading evangelist at present serving in Newcastle. He writes: "After preparing my evangelistic sermons there is nothing I like to read more as background reading than the relevant portions of the writings of Mrs. E. G. White. For the prophecies of the Revelation I read *The*



Great Controversy. For the New Testament church and the Holy Spirit I read *The Acts of the Apostles*. For faith, baptism, and Jesus Christ I read *The Desire of Ages*. Certainly there is nothing else, outside of the Bible, that inspires me so with the subject of my sermon.

"I think it is partly due to my reading of her books that I am so totally dedicated to evangelism. She says that 'the conversion of souls to God is the greatest, the noblest work in which human beings can have a part' (*Testimonies*, vol. 7, p. 52). No doubt this is true. But then I read further, and discovered that her writings vibrate with an urgency to evangelize mankind while we still have freedom to do so. She warns that soon such opportunities will be passed. And this impresses me. But as she brings love for our fellow man into the picture, and speaks of our responsibilities in these terms, the need to evangelize the world becomes a compelling commission."

In these days public evangelists search for diversity by way of presentation of the gospel. What better source than the Spirit of Prophecy for guidelines and inspiration? David Lawson preaches for God in Christchurch, New Zealand, and after reading in *Gospel Workers*, pp. 158, 159, "Ministers would reach more hearts if they would dwell upon practical godliness," he decided to change his approach. Let him speak for himself:

"With the assistance of an Adventist doctor I set to work on a health-oriented approach. The doctor and I both shared with our audience practical pointers to good health. The fact that we both showed interest in the well-being of all who attended helped also to maintain a more consistent audience throughout the series of meetings. And at the same time I was able to present very easily a strong practical spiritual message

each night. This time I did not start with prophecy, but with things of a more personal, practical nature. And people responded well to the messages concerning: 'Who Am I?' 'Real Happiness Is?' 'Bridging the Greatest Generation Gap,' 'Power Mightier Than the Atom,' 'The Greatest Thing in the World.'

"By this method we endeavored to help people understand themselves; to give God His rightful place; to read the Bible and discover how to pray, to exercise faith, and to understand that love must be the basic motive of all our actions. Through this practical-godliness approach we have been able to reach hearts with the good news of the gospel who would not have been reached by other approaches we have been using in public evangelism."

Wonderful World of Nature

Lyndon Schick, of New South Wales, took to heart the statement on pages 9 and 10 of *Steps to Christ* by Ellen White. Here she writes: "Nature and revelation alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of joy. Look at the wonderful and beautiful things of nature. Think of their marvelous adaptation to the needs and happiness, not only of man, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator's love. . . . In nature itself are messages of hope and comfort. . . . 'God is love' is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green—all testify to the tender, fatherly care of our God and to His desire to make His children happy."

This gave him an idea for a new

approach. "Having made a lifetime study of the world of nature," he writes, "I was impressed several years ago to develop this theme for public presentation. Being a nature photographer, I have an extensive collection of color transparencies of many of the marvels and beauties of the world around us. These are put together with musical background in such a way as to present the story of God's love and the plan of salvation in a program entitled 'Wonderful World of Nature.'

"This program demonstrates not only that God is a God of order and beauty and harmony but that He is also a God who cares for even the tiniest creature of the wilds. Many have been turned to Christ as they have seen on the screen the handiwork of a loving Creator who cares for the children of men.

"The over-all effect of the writings of Ellen G. White upon my work as a public evangelist has been to give me a tremendous confidence in the message that I love and preach. Above all else, Mrs. White points to Christ, the Saviour of mankind, the Redeemer of the world."

Ellen White by her preaching and her inspired writing has influenced the Adventist preacher since the day she set foot on Australian soil. The pioneers and the present worker force accepted the injunction found in 2 Chronicles 20:20, "Believe his prophets, so shall ye prosper." There is nothing more thrilling than the realization that one is engaged in a mission that is destined to triumph.

The fulfillment of all that was promised to us in Australia has spurred us on to attempt greater things for God and to expect greater things of Him. We repeat again, we cannot fully measure the influence of the Spirit of Prophecy on evangelism in Australia. God gave us a mission, we believed it, and, praise His name, we have prospered. 

Wonderful Beginnings

R. ALLAN ANDERSON

HOW much the Australasian Division owes to the personal counsels and inspired guidance of Ellen G. White, eternity alone will reveal. When the Lord's messenger arrived in Australia in 1891, a small but sturdy beginning had already been made by such forthright leaders as S. N. Haskell, J. O. Corliss, M. C. Israel, A. G. Daniells, and others. But the coming of Sister White and her small group of associates meant much to that growing field.

Shortly after her arrival the first Bible school in the Southern Hemisphere was organized in the city of Melbourne. That was the beginning of today's strong educational work throughout the division. Her appeal for such a school appeared in a Supplement to the *Bible Echo*, the earliest denominational journal published there. My father later became its editor. Note this brief statement from her appeal:

"The Lord would have schools established in this country to educate workers, to give character to the work of present truth in these new fields."—*Fundamentals of Christian Education*, p. 203.

Andersons Converted *

Among the early converts to the Advent message were two young men, professionally trained musicians, who were conducting one of the largest music businesses in Melbourne. But the pressure of business, plus constant professional engagements, so impaired the health of the older brother that despite all available help and expense of physicians he failed to get better and was threatened with an early death. It was a bleak outlook for a 23-year-old wife with a 1-year-old baby. "He cannot live to the age of thirty," was the sad

R. Allan Anderson, now retired, was formerly secretary of the General Conference Ministerial Association and editor of The Ministry.

verdict of the doctors in 1892 who, by contrast with today's knowledge, understood little about real nutrition. "Drink at least ten cups of tea and almost as much coffee, and be sure to eat lots of meat to keep up your strength. And to sooth your nerves, smoke about six cigars a day!" He continued to get worse, of course.

Then an announcement appeared telling about an American lady who was to lecture on health and temperance. That worried wife and mother attended the lecture and was greatly impressed. Seeking an interview with the lecturer she asked whether she thought anything could be done for her young husband. "Bring your husband and let me see him," said the lady.

Next evening they both were there. After the lecture they chatted with the speaker, listening attentively. "Your husband does not need to die; he needs to learn to live," said Ellen White—the "American lady." And she backed up her statement with some strong counsel and wise instruction. That night completely changed the eating habits in that home. All stimulating foods and beverages were eliminated from the diet. Before long the professional musician and business executive was on the road to full recovery. More important still, he became a stalwart leader in the work as a minister and an administrator in the Australasian Division. I know that story is true because that young couple were my father and mother. This all happened before I was born and very shortly after the arrival of the Lord's messenger in the land of koalas and kangaroos.

Being soundly converted Christians and active members in the Congregational and Presbyterian churches, my parents did not change their worship patterns very quickly. And the same could be said of my father's younger brother and his wife. However, "the Anderson Brothers," as they

soon became known, readily accepted the message in its fullness. But a whole year was to pass before their wives, good Presbyterians, made the change. How earnestly those young husbands prayed that light and conviction would come to their spouses. And so much more wonderful if conviction came under the actual ministry of Sister White. Their prayers were answered at an unexpected time.

Having been called to a special meeting elsewhere, those young musician husbands were away that Sabbath morning when the Lord's messenger preached the sermon. Their Presbyterian wives found it difficult to accept a woman preaching. When they attended the worship service that day, they were somewhat disappointed when they discovered that Sister White was going to address the congregation. But they listened attentively, and near the close of the sermon, according to Sister White's own account, she felt distinctly impressed to make an altar call. Both my mother and my aunt responded, coming forward to "sign the covenant," as they used to do in those early days.

What a joy awaited those young praying husbands when they arrived home! When some years later I came on the scene, it was natural that I was reared in an Adventist home where not only the principles of healthful living were practiced but where there was also profound respect for Ellen G. White and the Lord's counsels that came through her.

First Gathering at Avondale

The story of the first gathering at Avondale is well known, when the decision was made to establish the college there, but there are a few unpublished details concerning that meeting that will add a touch of interest to what happened that day. Elder A. G. Daniells and Sister E. G. White arrived by train at the little railway sta-



tion, Dora Creek, the evening before the counselors were to meet, intending to survey the area ahead of time. Alighting from the train, they looked around and saw only two or three little houses. Making their way to one, they inquired about hotel accommodations only to be told that there were no hotels anywhere near there. "Well, where can we stay?" they inquired. "We want to go to the site called Avondale and then return."

The fisherman to whom they spoke just smiled and said it would be impossible for them to go, for the only way to travel the four miles would be in a little boat. The creek, though wide, was full of snags and at that late time of day it would be too dangerous.

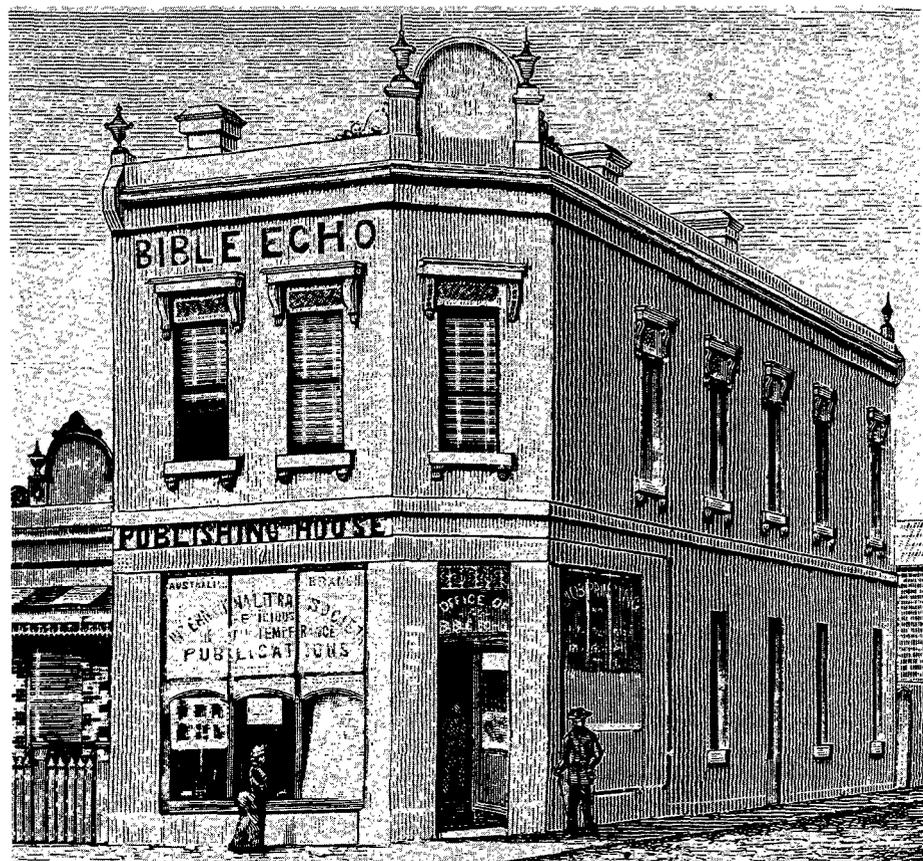
After some discussion, their kindly fisherman host invited them to share his humble four-room home. They did. Early the next morning, their host rowed his little boat up the four miles of water, carrying his overnight visitors to the future college site. Later in the day he brought other members, among whom were some laymen, including my father and my uncle. They came from Melbourne, 700 miles away.

All were impressed as Sister White outlined the need for a strong college, especially when the events of that day pointed unmistakably to that place as the site where the college should be established. Then to express her confidence in God's plan and to get the institution started, she assured them that the 1,000 pounds (\$5,000) would be forthcoming.

My uncle, in his inimitable humorous way, said quietly to my father, "Where is that good lady going to get 1,000 pounds? She does not have two ha'pennies (cents) to jingle on a tombstone." But when the money was needed it was there, the Lord having provided it through Sister A. E. Wessels and her daughter of South Africa. Those were days when the leaders of our work had no budg-



Above: Students and faculty work together on the farm of Australasian Missionary College. Below: The Bible Echo Publishing House in Melbourne, Australia, established in 1886.



ets, but they had abounding faith. Ellen White envisioned Avondale supplying workers for other fields. And in less than two decades, "the number of workers in mission fields outside of Australasia, who received training at Avondale, reached nearly one hundred." (See note p. 378, *Life Sketches*.)

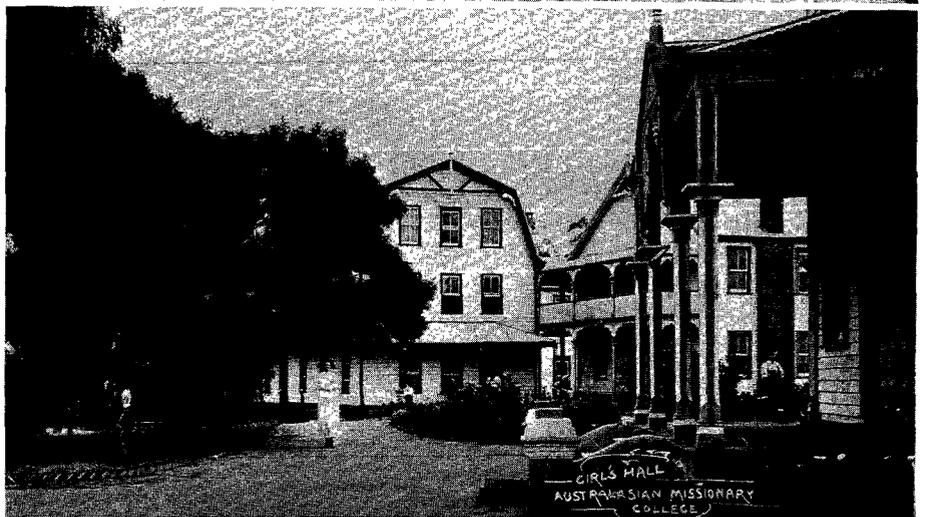
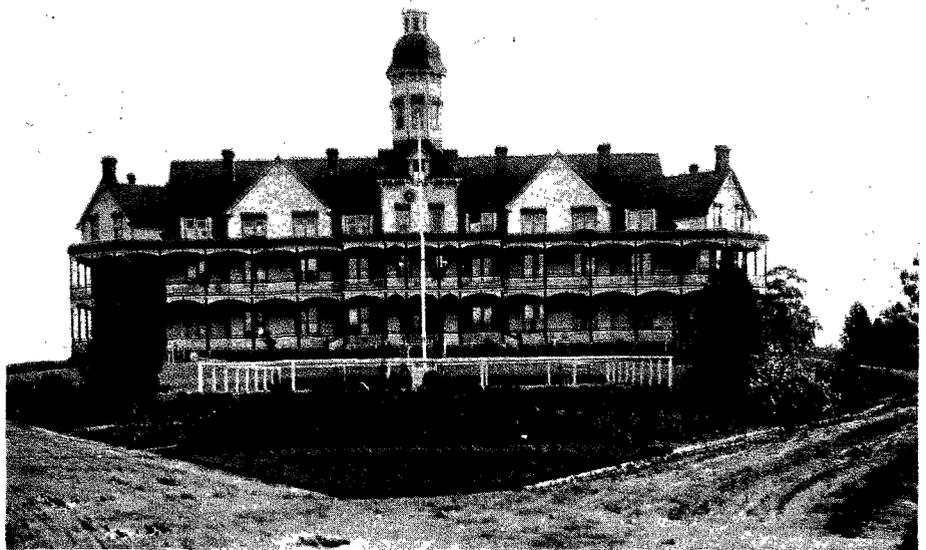
Neither Bricks nor Money

When the time came to start building the college they had neither bricks nor money. But the Australian bush yielded the lumber; and when one visits Avondale today, he can still see the remains of the old sawmill where the timber was cut for the college. Sister White lived in the community, and the people there spoke of her endearingly as "that dear old lady."

She visited all the homes in that sparsely settled community, treating the sick and healing hurt hearts. Consequently, everyone loved her. In fact, many of the builders, the carpenters, and plumbers worked for half pay and some for no pay for a year and even more; the assurance from this "mother in Israel" that they would be paid when the money arrived was sufficient for them to continue. Even those non-Adventist builders worked on faith. Those were real days of "faith and works."

In the almost ten years she spent in Australia and New Zealand, she gave a guidance to the work that was far more than money and books full of policies. This led Elder A. G. Daniells to say in his report for the 1899 General Conference session:

"We in Australasia have been slow to grasp the meaning of God's providence in keeping His servant, Sister White, in this country. When she came we all thought she was making us only a short visit. She thought so. But the Lord knew better. . . . Ever since she came, God has been instructing her regarding the work here. He has pointed out the mistakes in our



Above: The old Sydney Sanitarium in Wahroonga. Below: The old girls' dorm on the campus of what was then called Australasian Missionary College.

methods of labor. He has caused another mould to be placed on the work throughout the entire field. . . . He has planted the Avondale School, and we have the plainest evidences that He will be glorified by it. He has given minute instructions regarding its location, object, and management. Now *He is telling us that if we walk in the light He has given, Avondale will become the training ground for many missionary fields.* The hand of God is in all these things. . . .

"We have an army of intelligent young men and women, anxious to fit themselves for the work of God. . . . The Lord is revealing this to us through the Spirit of prophecy, and He will bring it to pass. . . .

"We have moved out by faith

and have made large advancement," Mrs. White wrote at the close of 1899, "because we saw what needed to be done, and we dared not hesitate."—*Ibid.*, pp. 372-375.

Inspired Guidance

Since those early beginnings the work throughout the Australasian Division has moved forward with precision. Although I was only young when Ellen White returned to her homeland, yet I can well remember her resonant voice as she proclaimed God's message at camp meeting. Her greatest work while in Australia and New Zealand was the writing of her matchless book, *The Desire of Ages*, and the book *Thoughts From the Mount of Blessing*. *Christ's Object Lessons* also took shape while she



lived there. No publications in all the religious world have ever surpassed these tremendous portrayals of our Lord's marvelous ministry, His atoning death, resurrection, and His ascension to His Father to begin His work at the throne of grace.

The remark of my old English professor from Melbourne University, who years earlier had also taught my father, is apropos. When he was presented with the book *The Desire of Ages*, which he read with real interest, this brilliant scholar's remark was, "If what you say is true, that this woman had very little formal education, then I will have to conclude that she writes the ideas and then you men pick it up and make it read like this." On being assured that her books appear in print just as she penned them by hand, the professor was even more baffled. Then in a subdued voice, he said, "I can't understand it, for this book is a marvel of pure English. The only explanation one can give is that *she must have been inspired.*" Adventists around the world, of course, know that she was indeed inspired.

The work in Australia was soon organized into conferences and the first union conference in the world came into being there. In those early years we had no world divisions like we now have; local conferences, union conferences, and the General Conference comprised the whole organization. At the turn of the century the challenge came from the Lord's messenger that upon the Australasian Union Conference rests the burden of carrying the third angel's message to the islands of the Pacific. As children and youth we heard this repeated over and over again.

That one large union conference has now grown into several union conferences throughout Australasia and the island fields. We are now a strong world division. But with the growth and the

many changes, the field has never lost its vision of missions.

On her way to Australia, Ellen White called at Samoa. Doubtless this gave her a vision of the needs and opportunities of those tropical isles. Addressing the leaders of our work, she constantly laid upon their hearts the burden of those primitive untouched island groups. It was not only the tropical isles of which she was thinking but also the home field.

When she attended the Ashfield camp meeting in Sydney in 1898, a year or two before she left, she urged the brethren to think of the untouched areas in Australia and New Zealand. West Australia, for example; acting upon her counsel, plans were made to open up the work over there in the west some 3,000 miles from Sydney. The result is we have a strong work in that part of the world.

Vibrant Counsels

Not only was Ellen White writing books and giving counsel to the Australasian leaders, she was at the same time sending forth some of her most sage and vibrant counsels to ministers and leaders of our rapidly developing Advent Movement in the United States and other areas. When reading her messages concerning preaching, teaching, and administration, note the dates of the writing and see how often they are between the years 1891 and 1900, the years of her sojourn in Australia.

One closing thought will be of interest. Among those who accompanied Sister White to Australia was George B. Starr. It was largely through his clear studies on the everlasting gospel every Tuesday night in my home over a period of two years that my parents became members of the Adventist Church. In his late years he lived in California. He opened up to me some interesting things concerning his contact with God's chosen messenger that led to his decision to join her in the Australian work.

When at last it was decided that she should pay an extended visit to that land and add her strength to the work there, she came to Brother Starr at the camp meeting and expressed her desire for him to assist her. When he passed the suggestion on to his good wife, she was not at all happy over the thought of leaving her older sister, the only living relative she had. But Sister White expressed again her eagerness to have George as an associate worker with the group. "But why are you so insistent on my going?" he asked.

Her reply was to the effect that he understood the great truth of righteousness by faith.

So he knew and had experienced the saving truth of the gospel. When Sister White left for Australia, it was only three years after the 1888 Conference where this and kindred truths had been so clearly presented. She evidently felt it wise to have some leaders around who knew the central message of the everlasting gospel. So Brother and Sister Starr went, for which this writer will always have cause to thank God, for as I said, Brother Starr's Bible instruction meant much in my home. As a boy I knew him well and later fellowshiped with him in his closing years.

Yes, those were wonderful beginnings. And in these tumultuous days of change we who live so close to the end of all things must be sure we are proclaiming the unadulterated message that made us a people. How comforting and challenging are those familiar words: "In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." —*Ibid.*, p. 196.

A Memorial of Divine Guidance

ALFRED S. JORGENSEN

THE ESTABLISHMENT of Avondale College was a significant development in the rapidly expanding work of the Seventh-day Adventist Church in Australia in the final decade of the past century. It was raised up under the direct guidance of Ellen G. White, and from the first reflected very largely the ideals of Christian education that are today acknowledged as the norm of the church's educational philosophy.

One has but to consider the prevailing concept in the later nineties of what education involved to appreciate the profound break with tradition that the founding fathers of Adventism were called to make. In Australia at the time, as also in the United States and Great Britain, the essence of education (apart from the three R's for the "lower orders") was a humanist-oriented classicism. It is true that the rapidly rising scientific thrust of the later nineteenth century had begun to make its impact and that such "progressive" educational philosophers as Herbert Spencer had sought, by invoking the "insights" of the Darwinian doctrine of man, to create a more contemporary outlook. But by and large the high schools and grammar schools of the day existed to prepare those who had the brains for university—if their families could afford to send them to these privileged institutions of learning! (The primary schools, be it noted, were simply to train "artisans," "operatives," and "clerks"—the "hands" who would eventually be employed in industry and manual labor generally.)

Naturally enough, the subjects studied were such as would be needed in the higher professional brackets: classical languages, philosophy, literature, history (with the strongest "constitutional" overtones), physics, chemistry,

Alfred S. Jorgensen is a field secretary for the Australasian Division.

geography, and biology. Oh, yes, in church-related schools religion was studied—"divinity," it was called—just another subject in the curriculum! The whole scheme, for sure, was very traditional, very smug, and very stultifying!

Fresh Breeze Inspired by Spirit

But now—in the Seventh-day Adventist Church—a new fresh breeze, inspired by the Spirit of God, began to stir, as Ellen G. White brought message after message to the leaders of the church, enshrining a new philosophy of education, and outlining for them a program that would involve the establishment of schools and colleges which would need to be conducted quite differently from the established seats of learning of the day, and which would foster curricula that would prepare students—not merely the privileged few, but all children and youth in all walks of life—for LIFE—life now and in the ages to come!

It was all so very challenging—indeed, many considered it so utterly radical—that for long enough very little real progress was made in implementing the "blueprint" of Christian education with which the church was being entrusted.

One of the great opportunities came when Ellen G. White spent a period of missionary service in Australia.

In the opinion of this writer, no one has ever told the story of the beginnings of Avondale College more effectively than Arthur Grosvenor Daniells, the man on whose shoulders fell the task of leading the earliest Adventist community in Australia and of implementing the counsel that he received from Ellen G. White respecting the establishment of educational facilities in this country.

"Our work began in Australia in 1885," he wrote, "when Pastors Haskell, Corliss, and Israel, also Brethren Henry Scott and William Arnold, came to this field. Mrs.

Daniells and I arrived in New Zealand in November, 1886. Sister White, her son W. C. White, and a number of other workers came here in the latter part of 1891.

"By that time we must have had nearly a thousand Sabbathkeepers in Australia and New Zealand. Among them was a large number of fine young people. They had a great desire to take part in the proclamation of our message. But they were without the education and training which they felt they needed, and we had no educational facilities here with which to help them. So great was their burden to obtain the needed preparation for service, that several had crossed the Pacific to attend our schools in America.

"By the time Sister White came, others were preparing to leave for the schools in the States. Thus we faced not only the loss of their influence in our young churches but also the financial burden of their travel and their schooling. It was estimated that by the time these twenty or more young people had all returned to Australia, their expenses would have mounted to six or eight thousand pounds sterling. Nevertheless, we felt that we must continue that expensive program, for we saw no possibility of establishing a school in this country in the very near future.

"On the first day of January, 1892, I was elected president of the Australian Conference, and before the year was half gone a message came from Sister White stating that the Lord would have us establish a school for the education of our Australasian youth. This message was most welcome, but at that time it gave us most serious perplexity, for it demanded great things from a constituency small in numbers and poor in this world's goods.

"After a great deal of study and counsel we decided to start an 'Australasian Bible School' in the city of Melbourne. We rented two



houses in St. George's Terrace, in St. Kilda Road. We then notified all our people regarding our plans for the school, and suggested that all who desired to avail themselves of its advantages should begin immediately to prepare for entrance.

"The first term of this school was held in the year 1892. As I recall, there were between twenty-five and thirty students present. Their ages ranged from fifteen to fifty years.

"At the opening service, Sister White was present and gave us an inspiring address. After speaking to us in a very direct way regarding the occasion, she seemed to lose sight of her immediate surroundings and directed our attention to the great mission fields to the north and east and west of us—the unentered portions of Australasia, the Polynesian Islands, India, South America, and Africa. Some of these great fields our message had not yet entered, while in some of them we were just making a beginning.

"We were told most clearly and forcibly that a great work would yet be carried on in all these fields. To our amazement she assured us that what had been developed in North America would be repeated in all those lands. She astonished us more than ever by saying that young people who received their training in the Australasian school would be sent

as missionaries to the lands mentioned.

"Personally, I was overwhelmed by the great scope of activity and development revealed to us. To enter those countries, learn the difficult languages, make disciples, organize churches, establish schools, printing houses, and medical institutions—in short, to duplicate what had then been developed in North America and to send missionaries from our little Australasian school to help do it, seemed like the wildest kind of speculation. My poor mind was too narrow and my vision too short to follow such a great sweep of advance.

"But I have lived to see those staggering predictions fulfilled. Our work is now firmly established in India, Burma, Malaysia, China, Japan, Korea, the Philippines—to the north and east of Australia, and in many of the Polynesian Islands. A great work is being done in South America and Africa. What we had developed in North America in 1892 is practically duplicated in all these fields. And young men and women have gone from the Australian College to every one of these mission fields save, possibly, to South America."—*Avondale College Document File 170, 1894.*

A fine beginning had been made. Indeed, the next year the enlarged enrollment in the school made it necessary for an additional house

to be rented in St. George's Terrace, but—the school was not that of the blueprint! For while these earliest operations were in hand, counsel continued to be received that the school in St. Kilda Road was not the kind of school that was to be permanently established in Australia. The permanent school, Ellen G. White pointed out, was to be located in a rural district away from the cities. She wrote:

"Where shall our Australian Bible School be located? . . . Never can the proper education be given to the youth in this country, or any other country, unless they are separated a wide distance from the cities."—*Fundamentals of Christian Education*, p. 310.

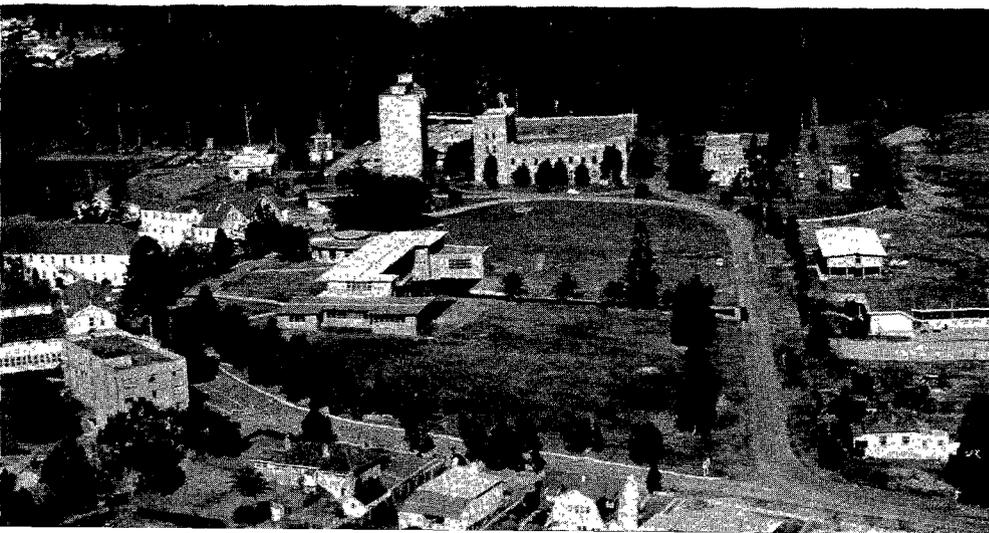
"We need schools in this country to educate children and youth that they may be *masters of labor*, and not *slaves of labor*."—*Ibid.*, p. 314.

"Manual occupation for the youth is essential. The mind is not to be constantly taxed to the neglect of the physical powers. The ignorance of physiology, and a neglect to observe the laws of health, have brought many to the grave who might have lived to labor and study intelligently."—*Ibid.*, p. 321.

"Habits of industry will be found an important aid to the youth in resisting temptation. Here is opened a field to give vent to their pent-up energies, that, if not expended in useful employment, will be a continual source of trial to themselves and to their teachers. Many kinds of labor adapted to different persons may be devised. But the working of the land will be a special blessing to the worker."—*Ibid.*, pp. 322, 323.

In an amazingly short period of time, such a school was established at Cooranbong, about 75 miles north of Sydney, and some 30 miles south of Newcastle. (Note the story of its location on the back cover of this issue.) It was

The Avondale College campus today.



certainly a story of faith and courage, of massive odds, of seemingly insuperable difficulties—and of thrilling victories. It revealed—and even today the excitement of it strengthens the conviction—that the God of Israel was in the project!

Think of it. At the time there was in the whole of Australasia only a token constituency—a thousand members, or thereabouts, few of whom possessed any considerable means. The country was in the grip of a financial depression. Where could they hope to obtain the necessary means to establish and support a college? Or, for that matter, even to purchase a suitable location on which to build one? When at last the members of a small committee did find a property they felt they might manage to buy, the reports concerning it and the assessment of its potential were negative.

But this very property, they were told, was the one to which the Lord was leading them! One can appreciate their dilemma as A. G. Daniells and the men associated with him weighed the situation. However, the same God who urged them to move forward, through the ministry of Ellen G. White, supplied all their basic needs, and on April 28, 1897, the first term of the Avondale School (as it was then known) began, with four teachers and ten students in attendance. Before the term closed, the school family had increased to fifty or sixty.

Verdict?

Another decade or two, and the best part of a century will have elapsed since these transactions took place. What verdict has the passage of time passed on the positive predictions made by Ellen G. White?

We can only reiterate, as A. G. Daniells testified in 1928, that the impact of Avondale College has been felt throughout the worldwide work of the Seventh-day Adventist Church.

The Australasian Division of the Seventh-day Adventist Church operates three union missions in the South Pacific area—an area that embraces all the developing island communities between Australia and Pitcairn Island and the

equator in the north. With but few exceptions, the entire worker force of the church in this area has been trained at Avondale College. In a word, then, the Seventh-day Adventist missionary task force in the South Pacific is the product of Avondale College.

The Australasian Division embraces two union conferences in Australia and New Zealand. Here again, the large contingent of ministers and institutional workers who serve in the various departments of the church have received their preparation at Avondale College.

Ubiquitous

There is a sense, therefore, that Avondale is everywhere in the Australasian field. Visit one of the large cities almost any Sunday night in the year, enter a theater or hall in which an evangelistic campaign is being conducted, and the evangelist will be an Avondale man. Walk into an office of the Sanitarium Health Food Company, and the whole administrative staff, from the manager to the pleasantly spoken receptionist, will be Avondale graduates. Find yourself at some lonely mission station in the highlands of New Guinea or in an even lonelier Pacific atoll, and you will discover that the young missionary and his wife have recently come from Avondale.

What is more, Avondale graduates are now to be found contributing their service to the church in all parts of the world. Unfortunately, no appropriate records have been kept of their dispersal in fields afar, nor at this present time are there any statistics available in regard to their current distribution. However, during the period 1897 to 1973 inclusive, almost 3,200 students have graduated from Avondale College.

It is estimated that in excess of 80 per cent of these graduates have entered denominational employment. Some outstanding pioneer missionaries among this group were A. H. Piper, who entered the Cook Islands in 1901; Ella Boyd, an early teaching graduate who began our first church school in Tonga in 1904; S. W. Carr, who went to Fiji about 1905 and later pioneered work in New

Guinea in 1908; A. G. Stewart, who located in Fiji in 1907; and Norman Wiles, who went to the New Hebrides to work among the Big Nambus in 1914, and died there in 1920.

It does not require any great imagination to recognize what a powerful impact Avondale College has continued to make upon the shape and image of Adventism in Australasia. "The faith once for all time committed to the saints," as it is shared with students in the classroom, is eventually preached in the churches, proclaimed from the public platform, and passed on in simple Bible studies around the fireside.

The high standards of personal life, moral integrity, and devotion to service, evident in the administrators of the college and the teaching faculty, are duly emulated and become "an aroma of Christ" in every community where Avondale students eventually locate. The challenge of the gospel to all the world in this present age, of which all at Avondale are continually reminded, inspires scores of our splendid young men and women to forgo opportunities of self-advancement in the world to serve instead the cause of Christ.

Avondale! Yes; and behind Avondale the figure of Ellen G. White. Of course, she would have been the last to covet any tribute we might wish to pay her. For she would have disdained any honor attached to her person. Indeed, she would have explained that she was but an instrument—an agent used by the Holy Spirit—the Lord's messenger to the remnant church.

Her words, she would have told us, were not her own. Listen. "Where shall our Australasian Bible School be located? I was awakened this morning at one o'clock with a heavy burden upon my soul. The subject of education has been presented before me in different lines, in varied aspects, by many illustrations, and with direct specifications, now upon one point, and again upon another."—*Ibid.*, p. 310.

Avondale College, multiplied a thousandfold in its graduates, is therefore an eloquent memorial of divine leadership in the field of Christian education. 

"Hold Fast What Is Good"

T. H. BLINCOE

JUST HOW extensive and sound is the Biblical foundation for the Seventh-day Adventist belief that the writings of Ellen G. White are the product of a genuine manifestation of the gift of prophecy in contemporary times?

Let's begin our investigation with a well-known prophecy in the book of Joel, chapter 2, verses 28-31.*

"And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the manservants and maidservants in those days, I will pour out my spirit. And I will give portents in the heavens and on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the Lord comes."

Of course, we recognize that this prophecy was fulfilled, according to Peter, on the day of Pentecost (see Acts 2:15-20). But the question arises, "Was it fulfilled completely or is there evidence that another, fuller fulfillment might well be expected?" While there were manifestations of unusual activity of the Holy Spirit at Pentecost, there is no evidence that the

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physical phenomena in the heavens mentioned in Joel 2:30, 31 and Acts 2:19, 20 either preceded or followed that activity. In fact, they did not appear until hundreds of years later.

On that memorable day, Peter could well have taken the phrase "the day of the Lord" to mean the second coming of Jesus Christ. Since the Holy Spirit was being poured out in such a mighty way, he might have thought that the wonders in the heaven above and signs in the earth beneath he speaks of in Acts 2:19, 20 were soon to appear as harbingers of that glorious day. Had he not heard Jesus Himself speak in this vein on the Mount of Olives (see Matt. 24, cf. Mark 13 and Luke 21) just a little more than 50 days before?

A reading of 1 Peter 1 and 2 Peter 3 will show that Peter believed that the coming of the Lord was near at hand. Was the inspired apostle wrong? No. God had not seen fit to give him total knowledge. Even Jesus when He was on earth did not know the day nor the hour of His second coming (see Matt. 24:36).

Revelation 6:12-17 records a chain of events that occur under the sixth seal. While nothing is said about the outpouring of the Holy Spirit upon all flesh and the resultant prophecies, dreams, and visions, the second and third events in the chain, the darkening of the sun and the moon turning to blood, are the very ones mentioned in Joel 2:31.

1. Continuous-Historical Method

Seventh-day Adventists have traditionally used the continuous-historical method in the interpretation of the Apocalypse. (Among others, Wycliffe, Luther, Joseph Mede, Sir Isaac Newton, William Whiston, Elliott, Vitranga, Bengal, and Barnes were advocates of this method.) Thus, it is not strange that we believe that the "great earthquake" which marks the opening of the sixth seal is the Lisbon earthquake of November 1, 1755, that "the sun became black as sackcloth" on "the Dark Day" of May 19, 1780, that "the full moon became like blood" when it first became visible that night,

that "the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale" on November 13, 1833, and that the next and last event under the sixth seal is the second coming of Christ as described in verses 14-17.

On this basis we hold that the prophecy of Joel 2:28-31 began to meet its final and complete fulfillment in 1780. The outpouring of the Holy Spirit upon all flesh and the manifestation of the gift of prophecy ("your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions")

would take place between that time and the second coming of Jesus Christ ("before the great and terrible day of the Lord comes").

Another line of prophecy comes in for consideration here. It is found in the 12th chapter of Revelation. In verses one and two the prophet sees the church, symbolized by a pure woman (cf. Jer. 6:2 and 2 Cor. 11:2), travailing in birth. Verses 3-5 reveal Satan's preparation to destroy the child as soon as He is born; the birth of the man child; His identity (cf. Rev. 19:11-16; John 1:1-3, 14; Acts 1:9-11; and Heb. 8:1, 2); and

Satan's attempt to destroy Christ, which was thwarted by the intervention of God.

Verses 7-10 record the Son of God's victory over Satan and his hosts in two decisive engagements. The first one was in heaven, when Lucifer's disaffection erupted into open rebellion and he became "the great dragon . . . that ancient serpent, who is called the Devil and Satan" (cf. Isa. 14: 12-14 and Eze. 28:11-19, K.J.V.). In this battle the Son of God met him and defeated him as Michael the archangel (cf. Jude 9 and 1 Thess. 4:16, 17). The second one was on the earth. In this struggle the Son of God met Satan as the son of man, and not only defeated him as far as His own person was concerned but, through His death on the cross of Calvary, He opened the prison house of Satan and made it possible for every one of his captives to be set free (see Rom. 5:18).

Satan trembled when Jesus cried out as He hung dying upon the cross, "It is finished" (John 19:30). The devil knew that his kingdom was doomed and that he and his angels would go down to eternal destruction. Yet he would not give up the great controversy. The stinging defeat that the Son of God had inflicted upon him increased his hatred of Christ. He could no longer reach Him in person, but he would intensify his warfare against the one supreme object of Christ's affection, the woman, or the church (see Eph. 5:21-32).

Two Periods of Persecution

Verse 6 and verses 13-17 unveil the history of the church between the two advents of Christ in the setting of Satan's intensified warfare against her. It is not strange then that the two periods of the most severe persecution are singled out. The first is introduced in verse six. Then there is a break in thought that carries on for six verses, the content of which we have discussed above, before there is a return to the same subject in verses 13-16. The time element spoken of in verse 6 appears again in verse 14. It is expressed differently, but the context argues that it is the same. This is the 1260 days or years (see Num. 14:34;

Eze. 4:6) of papal supremacy, A.D. 538-1798, during which there were periods of intense persecution of those who remained loyal to the Lord.

Verse 17 introduces us to the second and last period when Satan directs his wrath against the "remnant" church. In other words Satan declares war on the members of the church that remain after 1798. And notice that two specific characteristics of the remnant are mentioned. They "keep the commandments of God, and have the testimony of Jesus Christ" (K.J.V.).

"Testimony of Jesus"

The phrase "the testimony of Jesus" appears six times in the book of Revelation, twice in the first chapter, once in the twelfth chapter, twice in the nineteenth chapter, and once in the twentieth chapter. Were it not for the way it is interpreted in Revelation 19:10, and for the fact that in Revelation 12:17 it says that the remnant have (*echontōn*, genitive masculine present participle of *echō*, "to hold, to have, to possess") the testimony of Jesus, it could be taken to be an objective genitive and translated "the testimony to Jesus" or "the testimony about Jesus" in every case.

In Revelation 19:10 (K.J.V.) the angel rejects the worship of John on the basis that he is a fellow servant of John and John's brethren who have (*echontōn*) the testimony of Jesus which is the spirit of prophecy. Revelation 22:9 adds further light. The content of Revelation 19:10 and 22:9 is similar. There is, however, a significant difference. In Revelation 22:9 the angel says, "I am a fellow-servant with you and your brethren the prophets." For this reason then, we can say that it is the prophets who have the testimony of Jesus or the Spirit of prophecy.

Furthermore, we can agree with Don Neufeld's suggested amplified translations of the phrase "spirit of prophecy." "When prophecy operates it is Jesus who is bearing witness," or "The characteristic of prophecy is that Jesus is bearing witness" (Don F. Neufeld, *Review and Herald*, August 17, 1967, p. 13). These not only fall

within the category of legitimate translations according to the original Greek construction, they also fit the immediate context and agree with Peter's testimony in 1 Peter 1:10, 11: "The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation; they inquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory."

One of the designated characteristics of the remnant church after 1798, according to Revelation 12:17, is that they have the "testimony of Jesus." In other words, in the light of what we have discovered in our study of Revelation 19:10 and 22:9, they will have the Spirit of prophecy and, therefore, a prophet or prophets among them through whom Jesus will bear testimony.

We have seen that both Joel and John the revelator point to the nineteenth century and on to the second coming of Christ as being a period when the prophetic gift will be active in the church founded by Christ and His apostles.

Scriptural Evidence

Do we have any corroborative scriptural evidence to support this conclusion? We answer, "Yes." In four different passages the apostle Paul speaks of gifts in the church (Rom. 12:4-8; 1 Cor. 1: 4-7, 12, 14; Eph. 4:8-15). We shall consider only two of these.

Paul devotes the whole of 1 Corinthians 12 to a discussion of spiritual gifts in the church. The entire chapter is important, but let us single out verse 28. "And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, . . . speakers in various kinds of tongues." Paul places no time limit on these gifts. He gives no hint that any of them is to terminate at the close of the first century of the Christian Era. He does tell us, however, in verse 8 that the Spirit is the source of all of these gifts.

In verse 11 he states that the Spirit gives them to "each one individually as he [the Spirit] wills."

It shouldn't surprise us then if the Spirit decides to activate the gift of prophecy and thus raise up prophets or prophetesses in the church at any time. (That God has called women to this office in both Old and New Testament times is clear from Exodus 15:20; Judges 4:2; 2 Kings 22:14; Isaiah 8:3; Luke 2:36; and Acts 21:9.)

Again, Paul speaks on the theme of gifts in the church in Ephesians 4:8-15. We quote verses 11-15: "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipping of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ."

Paul once more specifically includes prophets among the gifts

Christ gave to His church and indicates that they, along with apostles, evangelists, pastors, and teachers, were to labor for the equipping of the saints and the upbuilding of the body of Christ till all should come into full spiritual maturity in Christ. He says nothing about the termination of these gifts after a certain period of time. Why then should we be surprised if we should find prophets in the church, even in our day?

Gifts Not Limited

As we have seen, Paul places no time or geographical-area limitations on the gifts of the Spirit in the church. We have also noted that it is the Holy Spirit Himself who initiates and distributes these gifts (1 Cor. 12:11). This means that they are His gifts. He is in full control of them, all of them. They are intended for the service of the church, the body of Christ (Eph. 4:11, 12). It is up to the Spirit to determine how many of them are to be activated. Man has no control here.

This implies that if someone arises in the church and claims that the Holy Spirit has given him one of these gifts, we should not denounce him immediately as be-

ing false on the basis of some *a priori* that lacks solid Biblical support and thus run the risk of fighting against the Spirit. Neither should we accept every claim immediately as being genuine, lest we permit Satan to spoil the church.

We have been warned against such spurious gifts as those of false apostles (2 Cor. 11:13-15) and false prophets (Matt. 7:15-20). What we should do is to test the genuineness of the supposed gift according to the criteria set down in the Bible for that particular gift. The weight of evidence growing out of this investigation should form the basis of our acceptance or rejection of it.

Paul wrote to the members of the church in Thessalonica: "Do not quench the Spirit, do not despise prophesying, but test everything; hold fast what is good" (1 Thess. 5:19-21). The apostle is trying to save us from wrong attitudes toward the work of the Holy Spirit in relation to spiritual gifts in general and prophesying in particular. At the same time he exhorts us to test all gifts that profess to be of the Spirit and to hold fast whatever passes the test with "good marks."

2. Testing the Gift of Prophecy

Our special interest is the gift of prophecy. Does the Bible furnish us with sufficient specific data to enable us to formulate an adequate instrument for the testing of this gift? The Old Testament contains two such criteria and the New Testament contains two.

Although Isaiah 8:19, 20 contains obscure elements and problems in translation, the content and context argue that a criterion whereby one might determine the origin and value or authority of supernatural communication is being enunciated. Verse 20 reads, "To the teaching and to the testimony!" The "teaching" (Hebrew—*tôrah*; K.J.V. and N.A.S.B.—law) might very well be a reference to the Pentateuch, for it is here that warnings against mediums and wizards, mentioned in verse 19, are

found. (See Lev. 19:31; 20:6; and Deut. 18:11.) It is also possible that "testimony" (Hebrew—*te'udah*) is a synonym for "teaching" and that the two refer to the Old Testament Scriptures written up to and including Isaiah.

The underlying principle is that the messages given by any true prophet must be in harmony with those given by the true prophets who preceded him. This means that the messages, whether oral or written, of any genuine contemporary prophet would have to be in perfect agreement with the teachings or testimonies of the entire Bible, both Old and New Testaments.

The second Old Testament criterion is found in Deuteronomy 18:21, 22. Verses 18-20 set the background. God promises to

raise up a prophet like Moses and to put His words into his mouth. That prophet is to speak God's words to His people. If anyone does not listen to these words, God will hold him responsible or accountable. Then follows a general warning addressed to the prophet who presumes to speak in God's name what God has not commanded him or who speaks in the name of other gods—"that same prophet shall die" (verse 20).

God continues His instruction in verses 21 and 22. "If you ask yourselves, 'How shall we recognize a word that the Lord has not uttered?', this is the answer: When the word spoken by the prophet in the name of the Lord is not fulfilled and does not come true, it is not a word spoken by the Lord. The prophet has spoken

presumptuously; do not hold him in awe" (N.E.B.).†

In general, the common division of the work of the prophet into *forth-telling* and *fore-telling* is accurate. Obviously, it is the latter function with which this test is concerned. Where there is prediction, fulfillment must follow and will follow if the fore-teller is truly a prophet of God. When applying this test one must consider the fact that there is such a phenomenon as conditional prophecy that has its source in God. (Read Jer. 18:7-11 and the entire book of Jonah.)

Our third criterion is found in 1 John 4:1-3. "Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus ["which does not thus acknowledge Jesus" N.E.B.] is not of God."

Here the significance of the acknowledgment of the reality of

the humanity of Jesus Christ is brought into sharp focus. No true prophet will be an advocate of Gnosticism or Docetism. He will proclaim the integrity of the human nature of Jesus Christ.

The second New Testament criterion and the fourth one in our series was given by Jesus Himself in the latter part of His Sermon on the Mount. It comes in the setting of a warning against false prophets and is recorded in Matthew 7:15-20. Jesus not only warns His hearers to be on guard against false prophets but proceeds to tell them how to see through their pious pretensions and recognize them for what they really are.

According to Jesus, a prophet is to be judged by his fruits. We understand this to mean his character, his life-style. Is his life characterized by the works of the flesh—"immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like" or by "the fruit of the Spirit . . . love, joy, peace, patience, kindness, goodness,

faithfulness, gentleness, self-control" (Gal. 5:19-23)?

Moreover, we understand that this principle extends to the ministry of the prophet. Has it served "to equip God's people for work in his service, to the building up of the body of Christ" (Eph. 4:12, N.E.B.)?

These are the tests, all four of them, that we should apply to anyone in the church who claims to have the gift of prophecy. If he measures up on all four we are safe in concluding that the Holy Spirit has indeed called that person to the sacred work of a prophet or prophetess. Corollary considerations such as the vividness or definiteness of the dreams and visions experienced by the prophet, not just impressions, and the manner in which they were given; the timeliness, and the high spiritual plane of the messages borne by the prophet; the relation of the prophet to outside influences; and recognition of the prophet by contemporaries both inside and outside the church should be taken into account seriously, also.

3. Tests Applied

Ellen Gould Harmon, a young Millerite woman of 17 who signed her name Ellen G. White after her marriage to James White on August 30, 1846, had her first vision sometime during the month of December in 1844. Neither she nor anyone else among her fellow believers in Portland, Maine, had the least idea that God was going to give her a vision that would bring comfort and hope to those who had just passed through the bitter disappointment of October 22. Little did she or anyone else know that on that day in December (the exact date is unknown) the Holy Spirit was bestowing the gift of prophecy upon her and calling her to the prophetic office. Some 1,999 visions and dreams were to follow during the 70 years of her ministry.

When, in response to her divine commission—"relate to others what I [Jesus] have revealed

to you" (*Early Writings*, p. 20)—she obeyed, what happened? Naturally, there were different reactions. But in the main we can say that the pioneers of what was to become the Seventh-day Adventist Church turned to their Bibles.

As a result of earnest Bible study they discovered evidence parallel to what we have presented above, which led them to conclude that Ellen White might indeed be the recipient of the genuine gift of prophecy in contemporary times. Then they tested her life and ministry by the Biblical norms we have spoken of. The result? A deep, growing conviction that she was a messenger of the Lord, a prophetess tried and true.

Today, Seventh-day Adventists still insist that the person, writings, and total ministry of Ellen G. White be tested by the Bible, the Word of the living God, a perfect and complete revelation, the only

rule of faith and practice for the Christian. We encourage every new generation of Adventists and every one who is interested in becoming a member of the Adventist Church to take the relevant Biblical logia and by them test the validity of the Seventh-day Adventist belief that the writings of Ellen G. White are the product of a genuine manifestation of the gift of prophecy in contemporary times. The only word we would add is that the investigation be intensive and extensive, rather than superficial and sampling, and that it be carried on in the spirit of 1 Thessalonians 5:19-21 with continual prayer for divine guidance. ➤

* All Bible quotations are from the Revised Standard Version unless otherwise specified.

† From *The New English Bible*. The Delegates of the Oxford University Press and the Syndics of The Cambridge University Press, 1970. Reprinted by permission.

ENTROPY

Natural Events Follow the Laws of Probability

Part 2/William M. Overn

AS DISCUSSED in last month's article, entropy is qualitatively equated to probability. This concept better explains the localized phenomenon referred to in the last article in the area of the refinery engine that produces gasoline, where the conditions have been contrived to make gasoline most probable, and the second law holds, allowing gasoline to form. Information concerning necessary conditions for producing gasoline was the primary ingredient of the refinery engine. Information is the prime ingredient of all engines.

The relationship between entropy and information theory is very intimate. The application of information to a substance can lower its entropy. Conversely, a measure of the entropy of a message can determine the degree to which it conveys information. By applying these principles to radio reception from distant stars, utilizing the enormous computing power of modern high-speed computers, it has been determined that there is no information content outside of possibly the rate of rotation of the star, something of the chemical nature of its makeup, and other physical data pertaining to the radio source.

This computer analysis of the entropy has become a powerful tool in analyzing the information contained in the DNA genetic codes, and is the basic tool in deciphering encoded messages.

Some engines have the specific function of transmitting information. When the second law is applied to information, it demands that any chance event will decrease the information content of a message (garbling because of noise, dirt on the paper, a cosmic ray particle knocking a few atoms off a DNA molecule). Unless somewhere in the system there is a source of information, the information in the system must decrease according to the second law.

Intelligence Decreases Entropy

A source of information is called intelligence. Intelligence may decrease the entropy at any point in a system by adding information. But the particular intelligence must have the capability of adding information to the particular system. The orthodontist can add information in the form of constraints to cause a child's teeth to straighten. But he has not learned how

to alter the genetic code to cause the teeth to be straight in the first place. In other words, the intelligence (orthodontist) does not have access to this particular system (genetic code).

No animal or human intelligence has yet been able to input data to a genetic code. (Human experimenters have *removed data and caused mutations.*) So the second law demands that since the beginning, no increase in genetic information can have occurred naturally (no evolution).

It is not specifically the purpose of this article to show the complete scientific impossibility of either generation of life or evolution on the basis of the second law. This subject has been covered much more ably by others.^{1,2,3} The above statement, however, is the basis for these arguments.

Mutations Evolve Downward

The probable outcome of chance happenings is random. Complexities are less probable, and under the laws of chance and the second law, will disappear in favor of random simplicity. Entropy is also a measure of randomness. The second law therefore demands chance mutations to evolve downward if indeed a major mutation is in itself possible.

Randomness, disorder, predictability, and probability are all measures of entropy. Information content, order, specialization, and unexpected and improbable states are all associated with low entropy, and the entropy in any action must rise according to the second law. If intelligence has generated information in the form of an engine to constrain an otherwise random result into a particular result, the second law will demand that it occur. In this case the probability relationship is the easiest to comprehend.

If entropy is considered for a larger system of which the engine is a part, the entropy of the entire system is found to rise, even though a small part now has a state of lower natural probability because of the information supplied by the engine.

Open and Closed Systems

The presence of intelligence, which by addition of information may interfere with the second law, may cause confusion unless the idea of open and closed

Engine—A device for transforming one type of energy to another.

Entropy—A measure of the uselessness of energy or its inability to perform useful work.

Second Law of Thermodynamics—Natural processes progress from one state to another of greater probability. Thus the probable is likely to happen and the more probable is more likely to happen, whereas the improbable is not likely to happen.

systems is mentioned. The second law does demand the increase of entropy within any system. We are free to define this system by drawing a boundary around it. We thus isolate it and make it a "closed" system. Now if we permit intelligence *outside* the system to add information to the portion inside the boundary, we are operating outside the scope of the second law. This would be defined as an open system.

However, if we have the intelligence reside inside the boundary, then the second law will apply, since the support of that intelligence will add entropy to the system faster than the intelligence can lower it if we believe the second law. Moreover, even with an open system, the second law will hold if we account for, and compensate in our entropy tally for, the flow of entropy across the border.

A very small change in conditions can produce a very large change in the result as far as entropy is concerned. We will give the simplest and most complex examples available. The simplest is a billiard table onto which a set of billiard balls is dropped, one at a time, at the same spot. The final result has the balls randomly distributed around the table. Now we place the wooden triangle on the table over the drop point and repeat the experiment. The triangle is a constraint with information of a triangular shape and of the dimensions of the balls so that they all fit within it precisely. This could be considered an engine, a coding device, a reservoir of information, or any other term used to describe an environment that adds a high probability of a particular result. The balls end up in a triangular configuration.

The first time the triangular configuration is hit with a cue ball in the absence of a triangle (energy added), the balls immediately take on a more probable, high-entropy, random state. Please note the very small change in conditions necessary to make completely opposite results occur under the operation of the second law.

The most complex case is the human fertilized egg cell, which grows into a human infant under the constraining effect of a blueprint encoded onto the DNA molecules in its genes. If one atom of the millions contained in the DNA is removed by any chance, in most instances the coding becomes so unintelligible to the interpreting mechanisms that the cells do not develop, but die and decay. Particular results occur

with a working engine based on information, but random results occur without it, or even if it is slightly defective, all in conformance with the second law.

Perpetual motion, in which energy could pass through an engine, remain 100 per cent available, and then pass through again, is legislated against by the second law. This is not a defect in nature, as perpetual motion would have no useful purpose in a perfect natural environment.

Perpetual life, on the other hand, would not necessarily break the second law. Life would have to be more probable than death, however, to be tolerated by the second law. One necessary dietary requirement, withheld by the curse, would be sufficient to bring about universal death by making death more probable than life.

The curse was not the invoking of the second law of thermodynamics for the first time, but was more probably implemented by subtle changes in environment which changed the probabilities from perfection to imperfection. So weeds now have the advantage, and useful crops must be carefully cultivated. Diseases are probable enough to occur. Chance permanent degradation of the body functions occur from many sources, so that human life is very improbable beyond 100 years. This has decreased by a factor of ten since the curse was proclaimed. Methuselah, for example, lived close to 1,000 years.

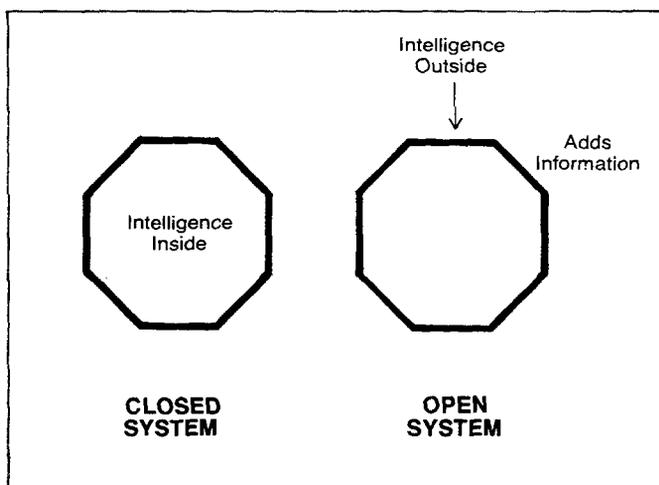
Decrease in Life Span Predictable

This decrease is probably a result of genetic changes. Once genetic degeneration became possible under the curse, it is a completely predictable occurrence under the second law. People whose physical blueprints have gradually become garbled because of loss of information and whose food supply has suffered the same fate, must be less hardy and therefore less able to repair damaged tissue. A shortened life-span is not surprising.

Finally, some speculation will be made on the possibility of Adam and Eve living in a paradise without the operation of the second law. Perpetual-motion machines would possibly be fascinating, but the cost would be enormous. Rather than the comfort of knowing that the probable can generally be expected, the improbable would occur with alarming frequency. This might cause the doorstep to disappear under your foot. A drink of water would possibly not reliably stay in the glass, or bath water might suddenly start boiling on one side of the tub and freezing on the other. (Water, at normal temperatures, consists of both hot and cold molecules. The second law uniquely demands that these maintain an even mixture everywhere in the vessel, but the above event would be occasionally possible without the second law.)

It is obvious that living in the absence of the second law would likely be termed something different from "Paradise."

Concluded



¹ Morris, H. M., and J. C. Whitcomb, Jr., *The Genesis Flood* (Grand Rapids, Mich.: Baker Book House, 1966), pp. 222-227.

² Smith, A. E. Wilder, *Man's Origin, Man's Destiny* (Wheaton, Ill.: Harold Shaw, 1968), pp. 52-100.

³ _____, *The Creation of Life* (Wheaton, Ill.: Harold Shaw, 1970).

The Melody Lingers On . . . Seventy-five Years Later

ROBERT H. PARR

IT IS Sunday afternoon. Outside, the summer sun is gently toasting the landscape a golden brown. It is not an oppressive day, but rather cooler than you could reasonably expect for this time of the year. I am in my office at the publishing house, pounding the typewriter in a hopeless effort to beat the December 31 deadline for this article (it is now January 12; I told you it was hopeless). Suddenly I am conscious of what we in this part of the world refer to as "a good Seventh-day Adventist smell." I sniff the atmosphere as genteelly as possible, and smile a satisfied smile. That smell is life, health, employment, and wings-to-the-gospel. It is the aroma, the warm, always-to-me-mouth-watering aroma of breakfast biscuits cooking.

Sometimes I hear an occasional person question the spiritual gift that most of us colloquially refer to as "the Spirit of Prophecy." Put frankly, the great majority of Adventists ascribe to the writings of Ellen White an extraordinary authority that is more than human. Just now and again, I say, I hear of someone who questions the prophetic gift. Then I remember the odor of those breakfast biscuits baking, and any doubts

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that I might have entertained dissolve forthwith. For, you see, it was none other than Ellen White who had a major hand in establishing the healthy giant that now bestrides the breakfast-food market in the South Pacific like a colossus.

How would a woman, relatively unversed in the toils and mills of the business world, pull out of the air an idea that we here, in these faraway antipodes, ought to begin a health-food manufacturing business? What is more, how could she have the temerity to promise that it would be a success? Only because the idea was not hers, and because it came to her from a Source that was more than earthly.

Soon after she returned to America from her nine years in Australia, the Lord's messenger coined a phrase that we cherish over here. She referred to the health food work as "God's gift to His people" (*Testimonies*, vol. 7, p. 128). We remember this, and how true it is! How the division treasurer must mull pleasantly over this phrase every time he takes his annual budget to the division committee. Every year there is that more-than-a-million good, healthy Australian dollars given for him to build into his mission budget. (I'm sorry to mention this, but an Australian dollar is, at the

time of writing, worth about \$1.30 U.S., hence my adjectives above.)

Of course, dollars and cents are not everything. Think of the 1,400 employees of this fine company, more than 95 per cent of whom are church members. Think of the tithe these men and women pay; consider the help they give to the churches where they worship; contemplate the leadership, the business acumen, the expertise they can contribute to conference committees, to church boards, to building committees, to school boards, and dozens of other areas. Then ask yourself, How come Australia has this excellent organization? The answer is simple: Ellen White was here.

Avondale College

It's funny how your train of thought can be sidetracked by an appetizing smell. Here was I, intending to tell you about the influence of Ellen White in Australia today and intending, too, to begin with her founding of Avondale College at Cooranbong, New South Wales, when that luscious aroma came floating through the window, and half my manuscript was written before I came back to earth. So now to the college.

I wish you could all visit Avondale College (formerly called Australasian Missionary College—before the days when the middle

Sunnyside, the Australian home of Ellen White.



ERIC W. WERE



word of its name became offensive to some ears—and before that the Avondale School for Christian Workers). I would like to take you to the road that runs past the auditorium-gymnasium and show you a monument. This is a monument to a furrow, believe it or not!

You see, in the early days of our work here, Ellen White set about finding a site for a school where workers could be trained. She and her counseling brethren looked at several locations, but somehow none of them seemed satisfactory. Eventually, they came to a tiny hamlet with the unlikely name of Cooranbong and inspected a property of some 1,500 acres. Ellen White recognized it immediately. She had seen it in a vision. Moreover, she had seen a furrow plowed in a part of it. They inspected the property and, behold, there was the furrow in a place where no one in his right mind would have put a horse and a plow. That was the furrow; this was the place the Lord had designated as the location for the training school for His workers in this field.

But visions were one thing; plain common sense was another, and when you allied it to scientific analysis, you had better take care. Again men of authority spoke from the depths of their wisdom. "This place," said one profoundly, "would not support a bandicoot." (A bandicoot is an Australian marsupial varying, according to species, from mouse-size to cat-size and a member of the kangaroo family; they are generally regarded as pests; their dietary needs are small, and they are mostly vegetarian.) It was not, therefore, a happy prognosis.

Ellen White, however, was in touch with a higher authority. Bandicoots are not! Then some wise head suggested that they send a sample of the soil to the government analyst (or some such unimpeachable and impartial

ARTIST UNKNOWN



soul) to find out what the future of the Cooranbong property would be as far as farming was concerned. Again the answer was discouraging. But Ellen White had seen the furrow. She KNEW. Soil analysis and bandicoots notwithstanding, she insisted, and the property was acquired, she herself settling in the district and taking a hand in the establishment of the school itself.

What prompted Ellen White to fly in the face of such good counsel? Listen: "When we were talking about this land, it was said, 'Nothing can be raised here.' 'Nevertheless,' I said, 'the Lord can spread a table in the wilderness.' Under His direction food will go a long way. When we place ourselves in right relation to Him, He will help us, and the food we eat in obedience to Him will satisfy us. . . . And if it is for His glory, He can multiply it."—*Counsels on Health*, p. 495.

Sunnyside and Missionary Spirit

The fact that Ellen White settled at Sunnyside, just outside the college estate, and hence was on hand to guide in its early development, has set the seal, I believe, on the missionary spirit with which the Avondale students are still imbued.

In Papua New Guinea, it took twenty-two years to win the first twenty-one converts. In 1973 in that difficult field they baptized 3,013 precious souls. The Adventist Church is strong in the South Pacific. It is because at Avondale College, right from the outset, the students' sights were set upon these far-from-romantic areas. Actually, the people there, steeped in heathenism, degraded, hopeless, and, in many places, dying out because of their primitive and unhygienic ways, were unpromising subjects for the missionary's zeal. But God's Spirit is not inhibited by Satan's strangle hold on either an individual or a nation.

Today, whole islands, in some

parts, are Seventh-day Adventist, to the last inhabitant! Today their happy faces shine with the hope that the everlasting gospel has brought them. And though they never saw her, these people have Ellen White to thank that the message of salvation came to them, and that discouragement was never allowed to dull the edge of the missionary's vision.

But back to the college for a moment. It ought to be said that this college was not just a stereotype of American schools. On the contrary, Ellen White explicitly stated that here was a college that was to be different. After her return to America, Ellen White wrote, "When we were laboring to establish the educational work in Australia, the Lord revealed to us that this school must not pattern after any schools that had been established in the past. This was to be a sample school. It was organized on the plan that God had given us, and He has prospered His work."—*Counsels to Teachers*, p. 533.

Of course, the student who leaves the halls of Avondale College today is a different person from the ones Ellen White knew. But the fundamental missionary spirit is still there. Take, for instance, a couple of young people I know very well. Bill Townend was our assistant pastor here in Warburton in 1972, 1973. He was tall, young, vigorous, and the young people loved him. His tiny wife taught school here for a year or so. They were popular; they had, in the last months while they were here, a baby girl. Bill was doing an excellent work among the young people. Seventeen were baptized as a result of his work in the second year he was here.

Then, out of the blue, a call came to Bill. Fly the mission plane, stationed at Menyamy, in the highlands of New Guinea. Be one with the other mission pilots, Bruce Roberts, Colin Winch, Ray Newman; follow in the footsteps

of the pioneer pilot of New Guinea, Pastor Len Barnard.

"WHAA-AAT! ME?" cried Bill when he first heard. "Not me, please, not me!" And when he told Robina, his little wife, who looks so frail and young, I have the vague feeling that she shed a tear or two, and I know that she wouldn't have chosen to take her little 3-month-old baby into the wilds of the New Guinea mountains, and spend days—and nights—alone while Bill was on patrol. But they went. And they went with a smile, and Robina (who never drove their car over the black, sealed roads at home) now drives the Land Rover over roads the like of which you never saw even in your worst nightmare, and Bill flies that tiny insect of a plane over the toughest, roughest terrain in the whole world.

Why did they go? Because they are students of the college that Ellen White founded, where they caught a vision, where the college motto still is "For a Greater Vision of World Needs." I like to think that Ellen White would have nodded approvingly had she been here to hear of their call and their acceptance. I believe that she would have smiled indulgently on two people who, young and inexperienced and unworthy to be missionaries as they thought themselves to be, took up the challenge and answered the call.

Ellen White has left these shores these seventy-five years. But the melody of her influence lingers on. This field today has the highest concentration of Adventists per thousand of population of any division in the world. The constituency, both the white people in Australia and New Zealand and their darker-skinned brethren in the South Pacific, are solidly for the writings of the Lord's messenger. The reason is not hard to find: She came here; she lived among us; her memorials—such as the college and the health food work—are all about us. 

Medical Missionary in Australia

D. A. DELAFIELD

WHEN Ellen White began her work as the Lord's special messenger to the remnant she understood that her divine commission included "much more than the word 'prophet' signifies" (*Selected Messages*, book 1, p. 32).

She wrote of "the various ways in which He [the Lord] would use me to carry forward a special work" (*ibid.*, p. 33).

First in importance, of course, were the visions and the delivery of the messages to the people.

"Visions have been given me, with the promise, 'If you deliver the messages faithfully and endure to the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life.'" —*Ibid.*

Next in importance was her role as "a medical missionary worker."

"The Lord gave me great light on health reform," she wrote. "In connection with my husband, I was to be a medical missionary worker. I was to set an example to the church by taking the sick to my home and caring for them.

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

This I have done, giving the women and children vigorous treatment. I was also to speak on the subject of Christian temperance, as the Lord's appointed messenger. I engaged heartily in this work, and spoke to large assemblies on temperance in its broadest and truest sense."—*Ibid.*

In the United States and in Europe she showed "a special interest in motherless and fatherless children, taking some under my own charge for a time, and then finding homes for them. Thus I would be giving others an example of what they could do." —*Ibid.*, p. 34.

Mrs. White would take into her home from time to time boys 3 to 5 years of age or from 10 to 16 years of age. She would give them the care of a godly mother, and she would help to train them for the Lord's service. This she felt to be her duty. Her example was to challenge church members to feel a similar responsibility.

Asylums for the Sick

She wrote, "While in Australia I carried on this same line of work, taking into my home orphan children, who were in danger of being exposed to temptations that might cause the loss of their souls.

"In Australia we [reference here

is to her associate workers] also worked as Christian medical missionaries. At times I made my home in Cooranbong an asylum for the sick and afflicted. My secretary, who had received a training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering. After a time the Health Retreat at Cooranbong was built, and then we were relieved of this burden."—*Ibid.*

We find in the Ellen G. White records of 1868 that she and her husband, while residing at Greenville, Michigan, took into their home a certain sister, who while making a business trip suddenly became ill in a Greenville hotel. This unfortunate woman remained with the Whites for many weeks. Her children also joined their afflicted mother in the White home. Later she became a patient at the Health Institute at Battle Creek. Finally she was able to go back to work and care for her family once more.

In this same year a man by the name of Seneca King suffered a skull fracture. There was no medical attention available, but the

health evangelism





White home at Greenville became a hospital. Day and night while his life hung in the balance the Whites faithfully ministered to this severely injured man. He made a full recovery.

The patient was given Mrs. White's writing room while she took her work to an unfinished room and there carried on her important ministry of writing her books. The Whites were always ready to make adjustments in order to meet the unusual needs of the sick and the injured.

Ministry to the Destitute

During the nine years of Ellen White's stay in Australia there was a period of financial depression. Near and about Avondale—the school she helped to found—there were many poor and destitute families. Their resources were practically nil. She could not pass them by, however, without sharing with them.

Food baskets were carried long distances to needy families. Clothing was supplied. Even ready-made garments were provided. Mrs. White always believed that even the poor should be given good-quality cloth, not cheap-looking materials.

If poor housewives who needed garments for their children knew

nothing about sewing, Ellen White would send one of the ladies on her staff to teach the mother how to sew.

There was a great deal of sickness in the region about Sister White's home. Some of these sick people were cared for as patients in the home at Sunnyside, but more often she would send her private secretary and traveling companion, Sara McEnterfer, to help out.

Ellen White's grandson Arthur L. White wrote, "Miss McEnterfer's time was nearly all consumed in work similar to that of a community nurse. Every possible way was devised to assist those in need. We get a glimpse of this in a few words written in 1894:

"We purchase wood of our brethren who are farmers, and we try to give their sons and daughters employment, but we need a large charitable fund upon which to draw to keep families from starvation. . . . I divided my household stores of provisions with families of this sort, sometimes going eleven miles to relieve their necessities."—Letter 89a, 1894.

"We discern her tact in this work in an account of how one family was helped:

"I interested myself in his case. . . . I endeavored to antici-

pate his needs, and never to place him where he would have to beg for work. While in Cooranbong, I tried to set an example of how the needy should be helped. I tried to work in the way set before me by the Lord."—Letter 105, 1902.

"There were times in the White home when all literary work was laid aside, and every member of the family joined in providing help for the unfortunate. Mrs. White wrote in 1897:

"Last evening we had a Dorcas society in our home, and my workers who help in the preparation of my articles for the papers, and do the cooking and the sewing, five of them, sat up until midnight, cutting out clothing. They made three pairs of pants for the children of one family. Two sewing machines were running until midnight. I think there was never a happier set of workers than were these girls last evening."—Letter 113, 1897.

"That there were plenty of opportunities to help is made clear by the following:

"We do not have to hunt up cases; they hunt us up. These things are forced upon our notice; we cannot be Christians and pass them by and say, "Be ye warmed and clothed," and do not those things that will warm and clothe



them. The Lord Jesus says, "The poor ye have always with you." They are God's legacy to us.—MS. 4, 1895."—Ellen G. White, *Messenger to the Remnant*, pp. 107, 108.

"Once Sara McEnterfer planned to give some of Mrs. White's carefully patched dresses and coats to a woman—once wealthy—who had lost most of her money. Learning of Sara's plan, Mrs. White told her to send the new ones she had bought for the coming season. 'She has been used to much better things,' Mrs. White explained, 'and I would not hurt her feelings by giving her my old clothes.'

"Besides gifts of clothing, food, and money, she tried to provide medical help for the needy sick. Sara McEnterfer, a nurse, spent much time treating the people while Mrs. White lived in Australia. People responded to the efforts of the two women. To show their gratitude, a group of fishermen that the Seventh-day Adventist women had aided sent a large crate of fish to Avondale College. The head cook, learning of its delivery, became upset. She went to see what Mrs. White wanted done with the fish. 'Shall I throw them out?' she asked.

"Surprise showed on Mrs. White's face. 'Throw them out?' she exclaimed. 'Of course not. Aren't there plenty of people who would be thankful to have fish? Find some of them. And then send the fish to them with our compliments.'

"Then Mrs. White had her secretary write the fishermen a letter of thanks for their kindness, telling them she greatly appreciated the thought behind their gift. She always respected the beliefs and rights of others, and she had great tact and courtesy."—D. A. Delafield, *Angel Over Her Tent*, pp. 133, 134.

Divine Protection

Once Ellen White needed some careful medical attention herself.

"Writing to her son Edson on August 10, 1896, Mrs. White mentioned a household accident that had injured her face. She had gone outside to where she kept a crate of oranges. Beside the crate stood a pile of tree stumps workmen had pulled from the fields while clear-

ing land for what is now Avondale College, and Mrs. White used them in her cookstove. Stooping over the crate to fill a milk pan with oranges, she suddenly felt dizzy and slumped forward. The stumps seemed to rush upward, the jagged roots ready to claw at her face. Instantly she realized that if she fell against the stumps, the gnarled wood would slash and cut and bruise her face, probably disfiguring her for the rest of her life. Just as instantly she prayed for God to protect her.

"Quickly she shielded her face with the milk pan she had intended to fill with oranges. The fall knocked her unconscious. When she revived and struggled up off the ground, she glanced at the pan. The blow had bent it almost double. Striking the pile of stumps first, it had protected her face. A spot throbbed with pain below one eye, and her cheek had swollen, but she felt thankful that the fall had not injured her worse.

"Ella White, Mrs. White's granddaughter, stood a short distance away and saw the accident. There were no doctors nearby, and Ella raced into the house and pounded up some wood charcoal. Using the pulverized black powder and some hot water, she applied poultices to her grandmother's face until the soreness left and the swelling went down.

"The accident could have destroyed Mrs. White's eyesight and prevented her from writing books, letters, and magazine articles. It could have crippled her service to God, perhaps ending it. But God had protected her, and she was able to continue her work. In the years that followed she wrote and supervised the compilation of such books as *The Desire of Ages*, *The Ministry of Healing*, *Christ's Object Lessons*, and volumes six through nine of *Testimonies for the Church*.

"Pain from the injury lasted for about a year, but she considered it better than blindness and a mutilated face. During the painful months she continued to pray for healing. Eventually the cheekbone mended, and the pain left her face."—*Ibid.*, pp. 125, 126.

Ellen White's love for souls and her Christian spirit were rekindled at the place of prayer. Mrs. White knew how to pray. She had great

power in prayer. The Lord came close to her and filled her with His own spirit of love and compassion.

H. M. S. Richards, Sr., Voice of Prophecy speaker emeritus, states that as a boy in Colorado he heard Mrs. White preach, but not until he heard her pray did he consider her the special messenger of the Lord. "She talked to God as though He was right there," he once said to me.

Power in Prayer

Once Mrs. Alma McKibbin, a church-school teacher, overheard Mrs. White pray to God in private. At that time Mrs. McKibbin was quite ill. She was spending a night in the home of Sarah Peck, one of Mrs. White's secretaries. Miss Peck had invited Mrs. McKibbin there with the intention of taking the sick woman to St. Helena Sanitarium for a medical examination. The Peck house stood just east of Mrs. White's home, facing her upstairs bedroom.

Mrs. McKibbin was too ill to sleep, so she lay on the sitting room couch and stared out into the darkness. The still night air carried sounds remarkably well, and Mrs. McKibbin heard the distant rustlings of night creatures in the orchards and fields. A pale yellow light suddenly glowed in Mrs. White's bedroom window. She has gotten up to write, Mrs. McKibbin thought. But then a voice crossed the quiet darkness between the two houses. Mrs. White was praying.

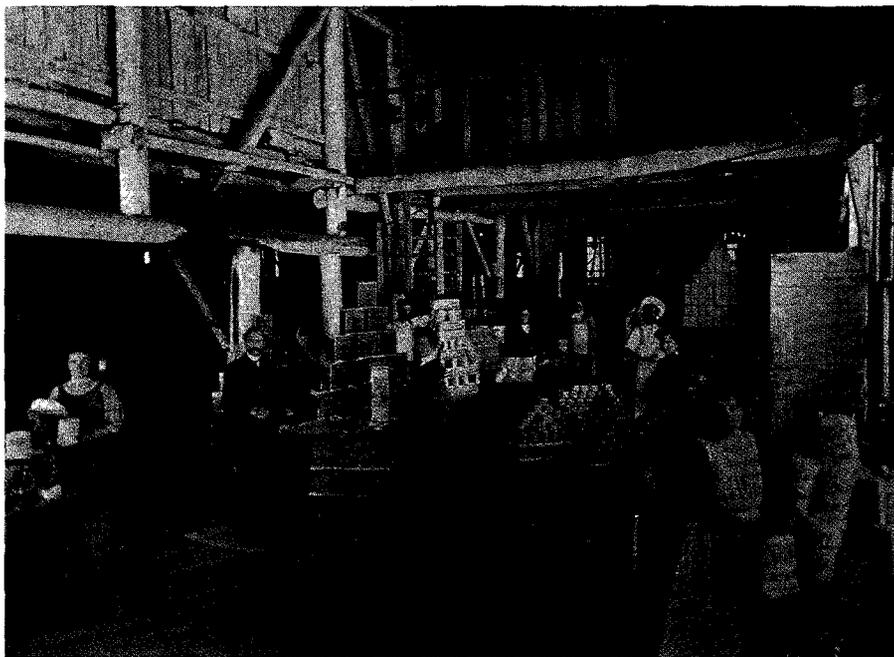
"Such a prayer I never heard,' Mrs. McKibbin wrote years afterward. 'She was praying first of all for the people of God; she was praying for everyone that knows this truth, that we might be true and that we might realize our responsibility to give it to others. Then she prayed for herself.'

"Prayer, Mrs. McKibbin realized, was the source of Mrs. White's spiritual strength. It was her means of constant contact with God. Only through prayer could she have remained God's messenger and done the special service He expected of her."—*Ibid.*, pp. 135, 136.

D. A. Delafield's book *Angel Over Her Tent*, pp. 111-136, gives further illustrations of Ellen White's personal witness as a neighbor, a Christian, a medical missionary worker.—EDITORS

How the "Mustard Seed" Grew

F. C. CRAIG



An early view of the food factory operated in connection with the college at Avondale.

EIGHTY YEARS have passed since the messenger of the Lord laid the foundation of our health food work in the year 1895. It was at a public address, in a powerful message, on the first Sunday afternoon of the Victorian camp meeting that Ellen White called the attention of God's people to the necessity for reform and to the great need of warning the world of the intemperance that would prevail to an alarming extent. The address took in all phases of our work, evangelistic, publishing, and medical missionary aspects, this latter phase including our sanitarium, health food, and restaurant work.

Urging the leaders present to move forward along medical lines, including the manufacture of health foods, Mrs. White stressed educating the people on vegetarian living. Our leaders were motivated to consider seriously beginning this work. Many years earlier God had given clear outlines to Ellen White as to the kind of nutritional program the church should follow,

F. C. Craig is general manager of the Sanitarium Health Food Company.

but over the years the response had been disappointing and discouraging.

In *Testimonies*, volume 7, page 128, we are clearly told that the health food work "is God's gift to His people," and nowhere else has this gift so prospered, or been so helpful to the work of the church generally, as in the Australasian Division. Back in the early days of the work in Australia our educational and publishing work were absorbing a great deal of interest, but it was evident that there was an awakening along health lines. Continual agitation finally brought about the desired result and the establishment of the health program in this part of the world field.

The godly men who were associated with the Lord's messenger here in the Australasian Division took the following action on October 31, 1895, "Resolved that the Executive Committee be urged to take steps to commence such work in the various large cities of these Colonies by the establishment of both houses and depots for the supply of Health Foods, . . . etc., as the way may open." In those days believers were few, cash was hard to obtain, and the program outlined by Ellen White seemed to be a hopeless task. But with great faith, and a firm belief that it was God's will that the practice of healthful living should be part of the wide spectrum of true Christianity, plans were made for health foods to be made available to church members and others who might be interested.

Small Beginnings

In the year 1897 the food company at Battle Creek, Michigan, presented Australia with its first consignment of health foods, about twenty cases in all, consisting mainly of biscuits, granola, gluten, and caramel cereal. These were consigned to the Echo Publishing Company at North Fitzroy, Victoria, as a distribution center, but there was little or no demand for



The old printing plant and food factory at Warburton, Australia.

the food except by a few of the employees of the publishing house and some other workers.

It was in the same year the brethren agreed that efforts should be made to manufacture a range of health products in Australia. An early name chosen for the infant enterprise was Sanitarium Health Food Agency. Only a slight change has since been made, for the name we proudly bear today is Sanitarium Health Food Company. A small bakehouse was found in North Fitzroy, Melbourne, where the first real attempt was made to manufacture products, and the registration certificate of this first unit was dated April 27, 1898.

In the first years of operation there was very little to encourage our leaders. At one stage there were even some who felt that because of continuing financial losses it would be best if the work were closed down. Fortunately there were others who were sure that God had given the health food work as a special gift to His people and that He would guide it through all the problems and difficulties that were facing the brethren.

It was in these formative years that the messenger of the Lord, Ellen White, counseled the leaders that this particular aspect of the work should be connected with our educational institutions in order that young people might earn a portion of their educational expenses by labor in the health food work. As a result, the brethren lis-

tening to this counsel removed the factory to Avondale, N.S.W., where our Australasian Division college had been established.

Across the Tasman Sea, in the year 1900, the New Zealand phase of the health-food business was begun at Papanui, Christchurch, in the South Island of the Dominion. While the early history of the health-food department in both countries is one of struggle and sacrifice, it came into existence under the direct counsel of God through His messenger who was in residence in Australia.

Surely the growth of the health-food work in the Australasian Division can be likened to the scriptural mustard seed, "which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree" (Matt. 13:32).

Best to Follow the Lord

Ellen White told the believers that the work would prosper if taken hold of in earnest, and while the plans that were outlined seemed beyond the powers of our early leaders to attain, because of lack of funds and with no prospect of financial returns, the early committee began its work in faith. Time has proved that a "Thus saith the Lord" is always the best counsel to follow.

On occasions when finances were at a low ebb, and monthly accounts were due for payment, the workers themselves at the daily

prayer meeting decided voluntarily to have their wages reduced for a time. With this spirit of sacrifice evident in the hearts of all the workers, the early work was able to survive a very critical period. The Lord greatly honored this sacrificial spirit by increasing the patronage and turnover.

Glimpses of the early struggles can be found in some of the early literature. A typical comment, reminding us of those small beginnings, is found in one account, "We purchased a two-wheeled hand cart, and it was quite a common thing to see A. W. Cormack, E. B. Rudge, L. J. Imrie, and G. S. Fisher pushing this truck along Pitt Street, Sydney, in the early hours of the morning."

The Tide Turns

Slowly the tide turned, and the struggling business began to show small returns and repay its loans, wiping out the accumulated losses that had been incurred. Observing the growth of the business, we believe the sacrifices and faith of our early brethren were not without generous reward, for with the passing of the years this work has grown until it now covers the entire Australasian Division field. Inspired counsel directed that health-food profits should be a financial help to other parts of the work. A special message from Ellen White written to the brethren in 1901 states, "The profits [from these foods] are to be used for the good of suffering humanity everywhere."

The first donation from this source given in support of the work in this field was received in 1906 when an amount of \$50 was given for the South Pacific Island Mission program. Since that time a constant and ever broadening flow of money from the health-food department has gone into the Australasian Division treasury. Only Heaven can measure what this has done to strengthen the work in this part of the world field. An indication of what has been done in financially

The food factory at Cooranbong, Australia, as it appears today.

supporting the outreach of the gospel is seen in the fact that during the past five years the company has, from its own earnings, channeled more than seven million dollars into the program of the Australasian Division.

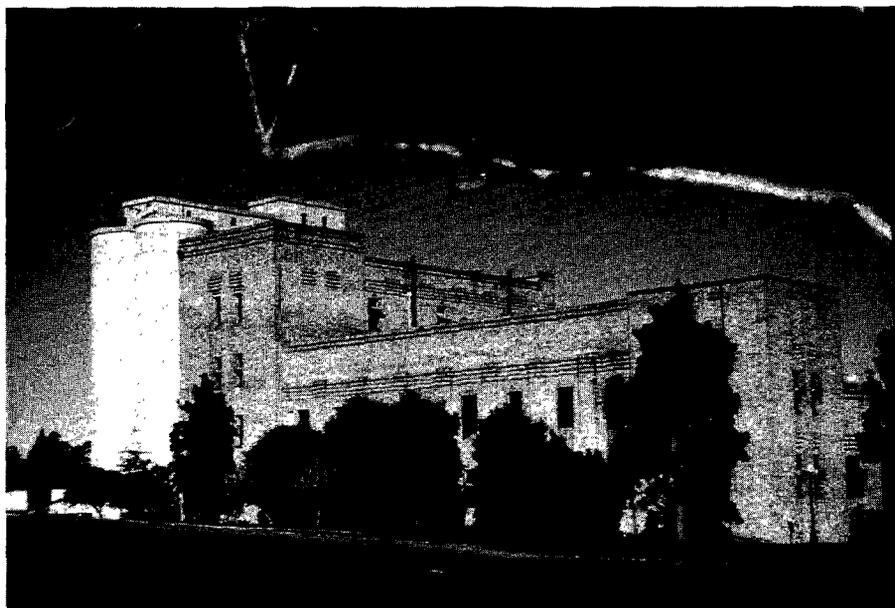
God's Blessing Evident

Our greatest asset is, of course, the 1,700 loyal and dedicated workers who are employed in this enterprise. Their consecrated service under the direction of God is really the secret of our success. At the present time the company operates thirteen factories producing annually in excess of 30,000 tons of health foods. Throughout Australia and New Zealand we have a score of wholesale distribution centers for our foods for retail in all the food stores throughout Australia and New Zealand, and indeed the whole area covering the South Pacific where the Australasian Division operates.

Currently we conduct 71 retail shops, and these are spread over the main cities of both Australia and New Zealand, operating as specialty health-food retail outlets. This operation alone touches the lives of 9 million customers a year and is a powerful witness for the message that makes us the people of the great Second Advent Movement, with a special health message for these last days.

Through press, radio, and television, we are constantly extolling the virtues of healthful living. Demonstrations, health lectures, and printed material distributed throughout the grocery outlets, are used to put our health message across to the people. From the hearts of all workers who have been touched with the message of the great Second Advent Movement there is a daily witness, as opportunity presents itself to tell the world that the return of Jesus Christ is imminent.

The assets of the Sanitarium Health Food Company in the year 1900 stood at £2,307.16.1, but to-



day the present worth of the company under the blessing of God stands at 24 million dollars. Surely what God has commended no man can put down.

Objectives

Summarizing the reasons for the establishment of health-food work as they are outlined in special messages given us in the early days, we can point out the following:

- In volume 7 of the *Testimonies*, page 132, we are clearly admonished that we must not only teach the people health principles in theory but also, in a practical way, provide natural health-giving foods as cheaply as possible.
- It is our duty as opportunity offers itself to us in the course of our work to give the message of the everlasting gospel, particularly the third angel's message, to the people we meet.
- The profits that are earned are to be used for the good of suffering humanity everywhere and will be for the advancement of all departments of the work.
- To provide employment for our own people, some of whom often have difficulty in getting Sabbath-free employment.

More Than Money Involved

Obviously there is a great deal more to the health-food work in the Australasian Division than the making of money, for we keep constantly before the community a

witness to our health message. Many have adopted readily our way of healthful living, for our name and our products have become household words and are found in practically every home. Our church members have access to a wide range of foods that are consistent with denominational health principles, and over the years thousands of Adventists have found employment in the many activities of what is today a large and complex enterprise. Our youth in the church have also had opportunity to earn a college education by finding part-time employment in our health-food factories located near our colleges.

Behind the daily routine of business in dealing with the problems associated with manufacturing, selling, and advertising, we know the Providence of heaven is leading us, and that our heavenly Father guides and directs us every day as we walk in harmony with the clear instruction He has given.

We remind ourselves that the Lord has blessed His people with a wonderful gift. He has thrown the responsibility upon the church to guard the interests of His work, whether it be in prosperity or adversity. In *Testimonies*, volume 9, page 273, this is made plain, "The work is to be carried forward as the Lord prepares the way. When He brings His people into strait places, it is their privilege to assemble for prayer, remembering that all things come of God." ➤

The Sydney Adventist Hospital

H. E. CLIFFORD

THAT SO GREAT a work is conducted by so "small" a people is a cause for wonder, frequently expressed, by visitors to the Sydney Adventist Hospital.

It does no injustice to the leaders and workers who devoted themselves to this institution's growth and development for seventy years to confess that "This was the Lord's doing, and it is marvellous in our eyes" (Mark 12:11).

Indeed, one of the first to be associated with our hospital in Sydney was a woman inspired and directed by God—herein lies the true explanation of the institution's illustrious history.

Adventist medical work in Australia's largest city was being conducted in improvised residential quarters when Ellen White called for facilities that would properly represent the grand and ennobling work we have to do for the Master.

At a union conference session held at the Avondale church, Cooranbong, New South Wales, presided over by Pastor A. G. Daniells, a special meeting was called on July 21, 1899, to consider the establishment of a medical and surgical sanitarium in the vicinity of Sydney. While the resolution was being discussed, Ellen White entered and addressed the meeting on the need for such an institution, where it should be located, and how funds should be raised. Giving an over-all picture of the enterprise, she concluded with an earnest admonition for all to stand by the proposal and to prosecute it with vigor.

Later, traveling by horse and buggy, she undertook the inspection of a property at Wahroonga, in the upper North Shore of Sydney, and confirmed it as the location of choice. Her words in support of the appeal for the project were moving and eloquent. Her own contribution to the building fund was an

H. E. Clifford is medical director of the Sydney Adventist Hospital.

indication of her personal interest and faith in the venture.

At that time the Fox Valley (Wahroonga) estate was on elevated bushland, quite a distance outside the city perimeter, and it suited the needs of the time admirably. Early brochures feature invitations to people to come out into the garden-country environment most conducive to the recovery from disability and ill-health. What is remarkable is that this same location, now incorporated with urban Greater Sydney, places the hospital in the best possible position to meet the needs of our own time and society. With a strong movement of the population and of institutions away from city to peripheral centers, the Sydney Adventist Hospital is as ideally located in 1975 as it was in 1905.

While Ellen White's association with the founding of the enterprise has been generally known, some insight into the dimensions of her involvement has recently come through a review of her unpublished references to the institution.

Undoubtedly Ellen White's most important counsels were those outlining the great ideals of the ministry to be conducted at the Sydney Sanitarium and Hospital. Education as a function of the institution's activities was emphasized repeatedly. Reform, economy, harmony, and spiritual atmosphere were other elements impressed upon the workers.

Specific Instructions

Particularly revealing of the closeness of Ellen White's association with the developing project are not, perhaps, her general counsels, but her specific instructions on various matters: the grounds were to be kept in the best order, there were to be seats under the trees, furniture was to be restful and comfortable, diet was to be healthful, liberal, and appetizing. None of the property

(then evidently deemed large) was to be sold.

Nearly seventy-five years after the building of the original Sydney Sanitarium and Hospital in 1901, the new Sydney Adventist Hospital, the Fox Valley Medical and Dental Centre, and the 250-student School of Nursing stand as fitting tributes to providence, prophetic guidance, and consecrated human endeavor.

Opened on June 10, 1973, by His Excellency the Governor of New South Wales, Sir Roden Cutler, the new hospital incorporates all the diagnostic and therapeutic facilities of a modern general hospital with 304-patient beds. It can fairly claim to set new standards of patient accommodation and care in New South Wales and Australia. We believe this to have been equally true of the original sanitarium in its own time.

A Distinctive Character

Throughout its history it has been possible to maintain an almost completely Adventist staff complement (now numbering 600) at our sanitarium and hospital in Sydney. This, more than any other factor, has contributed to the dimension and depth of its witness in Australia.

Against trends toward the socialization of health-care delivery, the hospital has, by efficient operation and continuing public support, successfully guarded its independence to remain the most comprehensive fully private medical institution in Australia.

Policies of the hospital are determined by an all-Adventist board and administration. Other professionals are consulted and do participate in various activities of the hospital, but in a supporting and advisory role only. Medical practitioners are subject to bylaws and standards determined by the hospital board.

Ellen White was very specific in her instruction that sanitariums should be educational in their

method and approach. (See *Testimonies*, vol. 8, pp. 227, 228.) While always known for its health emphasis, the hospital has, in response to a contemporary revival of national interest in health, enlarged its outreach by developing a number of continuing health-education programs that have achieved widespread popularity and publicity. These are concerned with smoking, weight control, nutrition, infant care and parenthood, and general health and fitness. In each case the course is comprehensive, touching the broad aspects of life and health so that these programs are a fitting introduction to the reception of truth.

The training of personnel shares importance with community educational programs as a cardinal function of our medical institutions. The teaching of nursing began from the outset, state accreditation being granted in 1927. Classes of fifty students (about 20 per cent are men) are now accepted twice each year for a three-year training program.

More than 1,200 Adventist nursing professionals have graduated to date, and the school has maintained an outstanding record of scholarship. More than 100 graduates are presently engaged in the work of the church in Australia, the Far East, the islands of the Pacific, Africa, and some even in North America.

A survey conducted in Sydney showed that Adventists were better known by the Sydney Adventist Hospital than by any other agency or activity. How fortunate that, to many, Adventists first appear as a people not only of law but of love; people with not only a creed but with compassion.

Providences

Many are able to recall incidents where the hand of God has appeared quite clearly in the affairs of the institution. Only two can be related.



The new Sydney Adventist Hospital just after completion.

During World War II the American military authorities proposed to take over the Sydney Sanitarium and Hospital, which they considered ideal for a base hospital. The Australian Government was favorable, and in fact had agreed to the takeover in terms of war provisions. While understanding the need, it was apparent to the church that the hospital's special work and outreach would be suspended under this arrangement and that these could be difficult to recover.

Considering the King's business to be supreme, special prayer services were held three times daily during the crisis. God's promises of providence and protection were claimed. After three weeks of representation and intercession a letter was received from the authorities indicating a change of plan for their project. A praise service followed in the Wahroonga church, and a special offering was taken up as a fitting memorial to God's providence.

In 1971 one of Australia's largest construction firms, with a singularly successful record and the highest rating in equity, was appointed to the Sydney Adventist Hospital redevelopment project. When the contract was taken up, the speed with which building proceeded

and the quality of the work provided occasion for remark by many interested observers.

In the inflationary spiral and credit squeeze of 1972 and 1973, however, the company found itself short of money and suddenly unable to continue operations. A giant of Australian industry was falling. Government aid was proposed, but then withheld. While the Australian financial world held its breath, the construction of the Sydney Adventist Hospital project drew to a close, and the company collapsed! One of the supervisors and a small crew of men remained in our employment to complete a few small operations, but the Sydney Adventist Hospital project was safe.

The leaders and staff of the Sydney Adventist Hospital are confident of God's leading in the future—as confident as we are of His providence in the past. The direction given to the hospital by the special servant of the Lord, Ellen White, is especially acknowledged and valued. The record of the institution leads us once again to take up the admonition and promise: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20). 

SPOTLIGHT ON HEALTH

What About Baking Soda?

Ellen G. White has consistently admonished us against the use of baking soda in the preparation of food because "soda causes inflammation of the stomach, and often poisons the entire system."—*Counsels on Diet and Foods*, p. 342. She has also said that in bread-making "saleratus (soda) is added, which only makes it totally unfit for the human stomach. Saleratus in any form should not be introduced into the stomach; for the effect is fearful."—*Ibid.*, pp. 343, 344. Going a step further, she adds: "Hot biscuit raised with soda or baking powder should never appear upon our tables."—*Ibid.*, p. 343.

A recent report in the *Journal of the American Medical Association* adds to our understanding of the harmfulness of baking soda. It states: "When baking soda is used to intensify the color of cooked vegetables it also destroys ascorbic acid and thiamine (vitamins C and B₁). Nor is potassium bicarbonate a good substitute for sodium bicarbonate. Both have an antacid effect that interferes with digestion. And a better place to get potassium—than in potassium bicarbonate—is in foods high in potassium content: nuts, molasses, whole-grain cereals, certain fruits, and vegetables." (Margarita Nagy, "Dietary Means of Avoiding Potassium Deficiency." *Journal of the American Medical Association*, 226:87, October 1, 1973.)

7-Year-Old Heroin Addict

Virtually anyone who can afford drugs such as opium and heroin and who has the desire to use them can do so in Thailand where about 400,000 persons or 1 per cent of its 40 million people are drug addicts. One 32-year-old addict of 13 years, who is now being treated at one of only two drug treatment centers, remarked that his morphine habit cost him only 75 cents a day. Officials recently reported what may be the youngest heroin addict on record—a 7-year-old Bangkok street urchin. (*American Medical News*, January 13, 1975, p. 2.)

Scientist Details Dangers of Hot Weather Exercise

A Texas scientist reiterating a dire warning about prolonged physical training in hot weather, described the details of the biochemical mechanism by which healthy young athletes get into serious, sometimes lethal, trouble.

Addressing a special symposium at the 47th annual scientific session of the American Heart Association, Dr. James P. Knochel, of the University of Texas Southwestern Medical School and Veterans Administration Hospital in Dallas, said the same mechanism probably accounts for the "heat stroke" symptoms stemming from convulsions associated with alcohol withdrawal.

Serious problems may also develop in patients on special medicines to eliminate fluids, or medicines for hormone effects (diuretics and steroids respectively); and, in addition, people consuming excessive amounts of licorice, which affects the salt-balancing processes of the kidney.

The common denominator is a large loss of potassium, an element essential to muscle function, Dr. Knochel explained. Depletion beyond a certain threshold level, Dr. Knochel said, can cause irreversible death of muscle. (American Heart Association, November 21, 1974, *ICPA Quarterly Bulletin*, vol. 17, no. 1, January-February, 1975.)

E G W An interesting suggestion that can be put alongside this is "the less sugar introduced into the food in its preparation, the less difficulty will be experienced because of the heat of the climate" (*Counsels on Diet and Foods*, p. 95).

Cancer Mortality Highest in Cities

The increasing prominence of cancer as a cause of death in the United States is leading to intensified efforts to determine its cause or causes. Intersecting with this major public health problem is a strong and continuing trend toward urbanization. A report by Amasa B. Ford, M.D., of the Department of Community Health, Case Western Reserve University School of Medicine, Cleveland, Ohio, presents new data which strengthen the hypothesis that there is a direct relationship between exposure to some urban influence, probably air pollution, and death from malignant neoplasms. . . .

National figures for cancer mortality for 1969-1971 show that 83 per cent of all deaths from cancer fall into diagnostic categories for which mortality rates are highest in central-city counties, intermediate in adjacent counties, and lowest in nonmetropolitan counties, confirming data from 1949 to 1951 and 1959 to 1961. Within an industrial urban county, correlation between average levels of air pollution (suspended particulates) and mortality from all malignancies and from specific tumors as well is demonstrated in data from the same three-year period (1969-1971). (By Amasa B. Ford, M.D., Case Western Reserve University School of Medicine, Cleveland, Ohio, Dept. of Community Health. *Urban Factors in Relation to Cancer*, Epidemiology Section, American Public Health Assn., New Orleans, La., October 22, 1974.)

E "The physical surroundings in the cities are often a peril to health.
G The constant liability to contact with disease, the prevalence of foul
W air, impure water, impure food, the crowded, dark, unhealthful dwellings, are some of the many evils to be met."—*The Ministry of Healing*, p. 365.

Cancer Causes Ranked

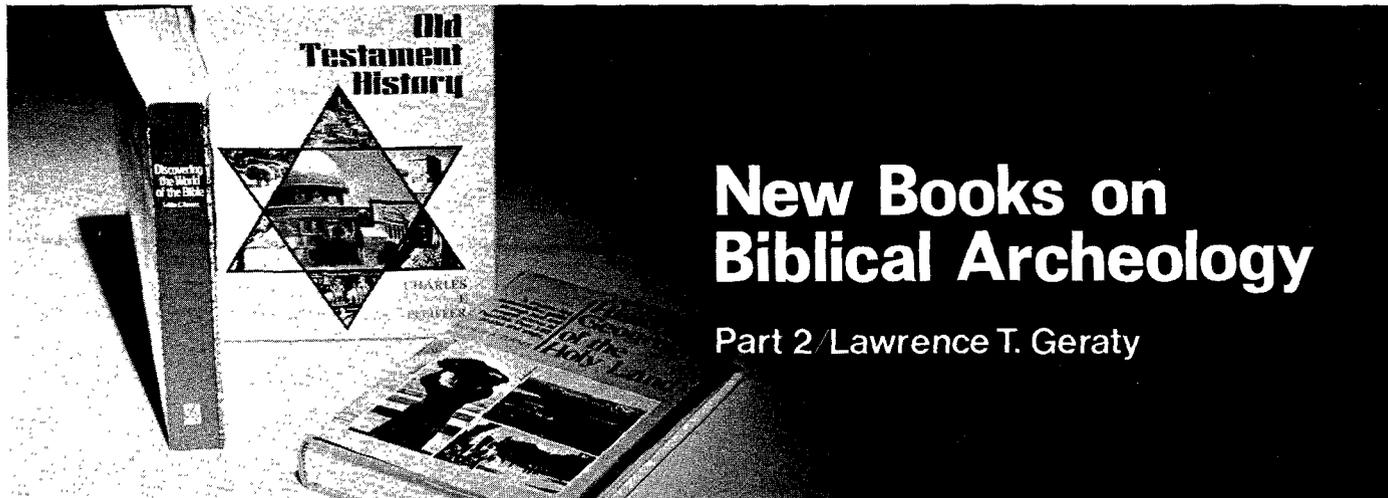
Lung cancer now is the third highest cause of cancer deaths among women in the United States, the American Cancer Society warns. It is the leading cause of cancer deaths among men. Breast cancer is the leading cause of cancer deaths among women, while cancer of the colon and rectum is the second leading cause among both sexes, the ACS said. Uterine cancer previously had been the third leading cause of death among women, but public education and prevention programs have helped reduce deaths in that category, the society said. (*American Medical News*, November 11, 1974, p. 2.)

Eat Less— Live Longer!

Dr. Roy L. Walford of the University of California School of Medicine, in experiments on rats, mice, and fish, found that sharply cutting their normal food intake not only resulted in longer lives but also made them less susceptible to cancer.

Asked if the same might apply to humans, Dr. Walford says, "Yes, it does, but you should start when you are very young. The effect is less pronounced when you start in maturity. We overfeed children," he continues, "especially with so-called 'energy-foods' including ice cream, chocolate and sugary breakfast cereals." A nutrition-wise person could live on one-third and maybe even one-half less than the average American diet, Dr. Walford concludes, provided he did not skimp on vitamins, minerals, and protein. (*Today's Health*, December, 1971, p. 8, published by the American Medical Association.)

E "[Even health reformers] . . . can eat immoderately of a healthful
G quality of food. . . . They are injuring their systems in this way."
W *Counsels on Diet and Foods*, p. 244.



New Books on Biblical Archeology

Part 2 / Lawrence T. Geraty

EACH YEAR *The Ministry* provides its readers with a brief review of the most recent books in the field of Biblical archeology, history, and geography. Last month we began a review of significant works published during 1973 and 1974. We continue with books dealing with specific geographical areas.

Jordan and Petra

The Archaeological Heritage of Jordan, Part 1: The Archaeological Periods and Sites, East Bank (Amman: Department of Antiquities, 1973; 113 pages, 11 fold-out maps, 20 figures, 17 plates) is a valuable introduction to the archeological periods and 420 sites of Trans-Jordan prepared by six scholars from the Department of Antiquities in celebration of its fiftieth anniversary. It would be the starting point for anyone interested in the archeology of Jordan's East Bank.

The East Bank's most famous site, Petra, has inspired three new books. The most beautiful is Lain Browning, *Petra* (Park Ridge, New Jersey: Noyes Press, 1973; 256 pages, 200 photographs—many in color, maps, and drawings). Depending on the best sources, this book tells the story of Petra and its peoples well, giving a clear account of its monuments, excavations, and scenic splendors.

A similar book, in German, is Manfred Lindner (editor), *Petra und das Königreich der Nabatäer* (Munich: Delp, 1974; 224 pages, numerous photographs—including many in color). It has the advantages of a cooperative endeavor: eight specialists discuss various aspects of the "rose red city" and its inhabitants.

A book that concentrates on the history of the people whose capital was Petra is John I. Lawlor, *The Nabataeans in Historical Perspective* (Grand Rapids: Baker Book House, 1974; 159 pages, 46 photographs and maps). The latest in the Baker Studies in Biblical Archaeology, it is a careful treatment of the Nabataeans from the sixth century B.C. through the first century A.D.

Egypt

A number of books on Egypt spanning most of its history are of interest to students of the Bible: Kurt

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Mendelssohn, *The Riddle of the Pyramids* (New York: Praeger, 1974; 224 pages, 85 photographs—a fifth in color, 38 figures, maps, plans) deals with man's oldest monuments. Cyril Aldred, *Akhenaten and Nefertiti* (New York: The Viking Press, 1973; 231 pages, 230 photographs—9 in color, 2 plans) deals with the period and personalities of Egypt's great reform movement. I. E. S. Edwards, *The Treasures of Tutankhamun* (New York: Viking Press, 1973; 50 pages, 163 photographs—23 in color, 6 drawings and plans) deals with Egyptology's richest find.

James E. Harris and Kent R. Weeks, *X-Raying the Pharaohs* (New York: Charles Scribner's Sons, 1973; 195 pages, 55 photographs—11 in color) is jointly written by a medical scientist and an Egyptologist who are engaged in extensive study of the unique collection of royal mummies in the Egyptian Museum in Cairo. The mummies X-rayed come from the period 1500-1000 B.C. and therefore include the candidates for the Pharaoh of the Exodus. In a fascinating text, the authors discuss the Pharaohs' diseases, their biologic relationship, and the process of mummification, with some startling implications for Egyptology.

Also of great interest to Bible students is Kenneth A. Kitchen, *The Third Intermediate Period in Egypt (1100-650 B.C.)* (Warminster, England: Aris and Phillips, 1973; 525 pages, 10 maps and plans). In addition to reconstructing the basic chronology and historical outline of the twenty-first to twenty-fifth dynasties, the author, a recognized Egyptologist and English evangelical, relates it to the entire length of the Israelite monarchy. Of particular interest is his rejection of the two-campaign theory during the reign of Hezekiah and his identification of "So king of Egypt" (2 Kings 17:4) with Osorkon IV, the Bubastite Pharaoh who ruled northeastern Egypt in the time of Hoshea.

Surrounding Civilizations and Religions

Of the many books dealing with peripheral regions from the Bible's point of view, those of greatest interest include: Wilson E. Strand, *Voices of Stone: The History of Ancient Cyprus* (Nicosia: Zavallis Press, 1974; 166 pages, 85 photographs, 2 maps). Jacquetta Hawkes, *The First Great Civilizations: Life in Mesopotamia, The Indus Valley, and Egypt* (New York: Alfred A. Knopf, 1973; 465 pages, 50 photo-

graphs, 50 drawings, 12 maps, plans, and charts). C. Wade Meade, *Road to Babylon: Development of U.S. Assyriology* (Leiden: E. J. Brill, 1974; 186 pages, 1 fold-out map).

To put Israel's faith in the context of her heathen neighbors the following books are of value: Helmer Ringgren, *Religions of the Ancient Near East* (Philadelphia: Westminster Press, 1973; 198 pages) discusses Sumerian, Babylonian and Assyrian, and West Semitic religions in particular, emphasizing the elements that are of special interest to the Old Testament. Its primary lack is made up by Siegfried Morenz, *Egyptian Religion* (Ithaca, New York: Cornell University Press, 1973; 379 pages), which also has a good bibliography.

Important Revised Works

Denis Baly, *The Geography of the Bible* (New York: Harper and Row, 1974, 288 pages, numerous photographs) is a revised edition of the best English book on the subject. The volume first appeared in 1957.

Herbert G. May (editor), *Oxford Bible Atlas* (London: Oxford University Press, 1974; 144 pages, 26 maps in color, numerous photographs) is an extensive revision and bringing up to date of a popular Biblical atlas with a useful gazetteer that includes notes on Biblical, historical, and archeological data.

J. A. Thompson, *The Bible and Archaeology* (Exeter: Pasternoster Press, 1973; 474 pages, 14 maps and charts, numerous illustrations) is a revised edition of the original very useful introduction to the subject, treated period by period, originally published in 1962. Unfortunately, the bibliography was not updated.

William F. Albright, *The Archaeology of Palestine and the Bible* (Cambridge, Massachusetts: American Schools of Oriental Research, 1974; 250 pages) is reprinted from the long out-of-print third edition (1935) of the author's Richards Lectures delivered at the University of Virginia in 1931. As the first nontechnical book published by the greatest American Biblical archeologist, it is far from outdated, even though unrevised. It contains a fine history of Palestinian archeology (concentrating on method rather than results), the first and only popular account of his excavation at Tell Beit Mirsim (the archeological type site for the country), and his first written attack from an archeological point of view on the prevailing critical views of Old Testament scholarship (he abhorred inner literary and historical reconstructions without the controls of external data).

Scholarly Reference Works

As has been mentioned in a previous review, the prestigious *Cambridge Ancient History* is in the process of a thorough revision (the third edition). Volume II, Part I is the latest to appear. I. E. S. Edwards, C. J. Gadd, N. G. L. Hammond, and E. Sollberger (editors), *History of the Middle East and the Aegean Region c. 1800-1380 B.C.* (Cambridge: Cambridge University Press, 1973; 868 pages, 23 figures, 11 maps, and tables) will remain the standard treatment of the historical period from Joseph to Moses for some time to come. Its full bibliography and indices add to its usefulness.

Another scholarly tool is Giorgio Buccallati (editor), *Approaches to the Study of the Ancient Near East: A Volume of Studies Offered to Ignace Jay Gelb on the Occasion of His 65th Birthday, October 14, 1972* (Rome: Biblical Institute, 1973; 227 pages, 2 plates). This collection of 27 essays is grouped under the following headings: writing and paleography; linguistics and literature; archeology, history, and religion; philology. It concludes with Gelb's bibliography.

Two students of William Foxwell Albright have produced significant collections of scholarly essays: George E. Mendenhall, *The Tenth Generation: the Origins of the Biblical Tradition* (Baltimore: Johns Hopkins University Press, 1973; 248 pages, 21 photographs) is a creative attempt to synthesize our Biblical, archeological, and historical knowledge of Israelite origins, though it has to be used with caution. His essay on the "vengeance of Yahweh" is an illuminating study of an often-misunderstood word.

The other collection is an attempt at a new synthesis of the religion of Israel by Albright's most brilliant student, now the president of the American Schools of Oriental Research: Frank Moore Cross, Jr., *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel* (Cambridge, Massachusetts: Harvard University Press, 1973; 376 pages). These 12 essays—some of them revisions of previously published articles—concentrate on origins, though the monarchical and post-exilic periods are also dealt with. They are innovative and original and have important implications for the extremes of literary and form criticism, even though obviously from the "liberal" point of view.

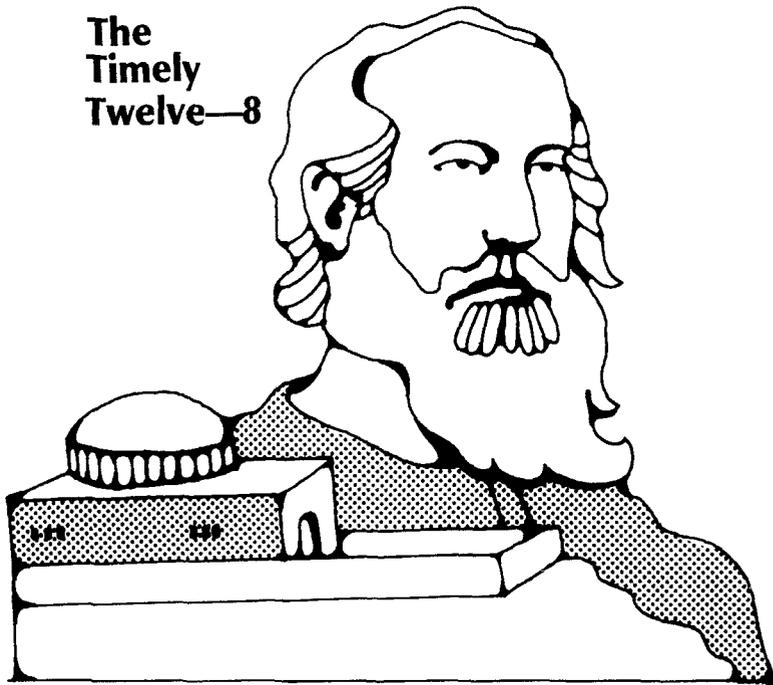
Paperbacks

This review would not be complete without referring to three popular books that have now appeared in paperback for the first time. Wilbur M. Smith, *Egypt in Biblical Prophecy* (Grand Rapids: Baker Book House, 1973; 259 pages) was first published in 1957 by an evangelical authority on Biblical prophecy who treats the subject thoroughly and in a balanced way, though obviously Seventh-day Adventists will differ with certain literalistic applications.

C. W. Ceram, *The Secret of the Hittites: The Discovery of an Ancient Empire* (New York: Schocken Books, 1973; 291 pages, 64 line drawings, 18 photographs) was first published in 1955. It deals with a people of whom just over a century ago nothing but a name was known. Combining authoritative content and good writing, the author unfolds the history of this "resurrected" people, beginning in the second millennium B.C. It has an excellent bibliography.

C. W. Ceram (editor), *Hands on the Past: Pioneer Archaeologists Tell Their Own Stories* (New York: Schocken Books, 1973; 434 pages, 31 illustrations) was first published in 1966 and contains more than 75 passages—each recounting one of the world's major archeological discoveries in the words of the discoverer him/herself.

So one can see that even in the area of Biblical archeology, "of making many books there is no end," but here's hoping that enough has been said about the 1973/1974 offerings to save you some "weariness of the flesh" in your study of them! 



Habakkuk— Questionings of Faith

LEO R. VAN DOLSON

ALTHOUGH the term appears only once, the book of Habakkuk essentially revolves around the theme of faith. Actually there can be two kinds of questioning in relationship to religious issues. There is the kind we ordinarily think of, those questions associated with skepticism and doubt. But there also has to be room for the questions that must be asked if faith is to grow. It seems to me that Habakkuk's questions fall in this latter category.

Many consider Habakkuk to be quite rash and impertinent in his approach to God, but if we are to enter into a meaningful dialog with the Creator we need to be able to express our concerns and problems. The Lord apparently encourages Habakkuk to do just that.

Not much is known about this prophet who dared to dialog with God. Tradition suggests that he is a Levite. One of the most sublime and moving bits of Hebrew poetry is the psalm found in the third chapter, which is apparently designed to be sung in the Temple service. This also might indicate that Habakkuk was connected with the priesthood.

First Question

In a period of deep apostasy, Habakkuk became tremendously concerned about the apparent prosperity of the wicked in his land who seemed to prosper in spite of their rebelliousness and were persecuting those remaining true to God (see *Prophets and Kings*, p. 385). In his desperation he raised a cry that seems entirely appropriate to our situation today:

"O Lord, how long shall I cry for help,
and thou wilt not hear?

Or cry to thee 'Violence!'
and thou wilt not save?

Why dost thou make me see wrongs
and look upon trouble?

Destruction and violence are before me;
strife and contention arise.

So the law is slacked
and justice never goes forth.

For the wicked surround the righteous,
so justice goes forth perverted."

—Hab. 1:2-4 (R.S.V.)

This was not the first time Bible writers addressed this kind of question to God. Both Job and David, among others, had done so (Job 21; Ps. 73:3). But in this case the question is directly followed with God's answer (Hab. 1:5-11).

"Through His chosen mouthpiece He [God] revealed His determination to bring chastisement upon the nation that had turned from Him to serve the gods of the heathen. Within the lifetime of some who were even then making inquiry regarding the future, He would miraculously shape the affairs of the ruling nations of earth and bring the Babylonians into the ascendancy. These Chaldeans, 'terrible and dreadful,' were to fall suddenly upon the land of Judah as a divinely appointed scourge. . . . Nothing was to be spared."—*Prophets and Kings*, pp. 385, 386.

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Exclaiming "Art thou not from everlasting, O Lord my God, mine Holy One?" (Hab. 1:12) Habakkuk bowed in submission before the Omniscient will, recognizing that even in this most severe punishment God's purpose would be fulfilled. His faith reached beyond the Babylonian captivity as he prophesied, "We shall not die."

Second Question

As the prophet pondered God's answer to his first question, he began to be troubled by another thought that, in turn, became the basis of his next question. He was perplexed as to why God used a completely pagan and idolatrous nation to punish His people who, at their worst, could not begin to compare with the grossness and immorality of the Babylonians.

The metaphor of the net is used in verses 14-17 of the first chapter to represent the heathen practice of the Babylonians. After hauling in their captives, they metaphorically worship their nets as the means of providing their success. They don't seem to realize that it is the Creator who has used them as His instrument in punishing the people of Judah. Instead they worship their own skill.

The Habakkuk Commentary discovered with the Dead Sea scrolls gives this meaning to the last part of the seventeenth verse in Hebrew: "He shall therefore draw his sword continually to slay nations without showing mercy" (*The SDA Bible Commentary*, on Hab. 1:17).

Basically, the prophet wants to know how long God is going to allow the Babylonians to go on emptying their nets and filling them again. In actuality, history tells us, Babylon took captives of the Jews three times.

The Watchtower

Habakkuk seems to be learning something from his experience with the initial part of the dialog. At least,

God seems to be willing to reply to his questions and, of course, comes up with an answer that opens new insights into the divine purpose.

So the prophet is eager to continue the dialog and gain further insight. In most interesting fashion he describes his eagerness:

"I will stand at my post,
I will take up my position on the watch-tower,
I will watch to learn what he will say through me,
and what I shall reply when I am challenged."

—Hab. 2:1 (N.E.B.)*

In figure he is going to take his place on the watchtower and eagerly await God's response. He seems to feel that God will show up the fallacy in his thinking and is intensely interested in finding out how, so that he can share this new insight with his fellows who are asking the same question.

God's Answer

The Lord seems about as eager to answer as Habakkuk is to ask. Not only is God's message directed to the questioning prophet but it is for all like him through the ages who are troubled by the same kind of questions. The reply is to be made so plain that "he may run that readeth it" (chap. 2:2).

The certainty of this vision is described in the third verse. "It will surely come." Ellen White makes an interesting last-day application of this prophecy in *The Great Controversy*, page 392. After discussing Charles Fitch's prophetic chart and stating that it "was regarded as a fulfillment of the command given by Habakkuk" to "write the vision, and make it plain," she adds, "No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: [Quotes Hab. 2:3]."

Verse 4 is the central or theme verse for the book. Paul quotes it as a key thought in three of his dissertations (Rom. 1:17; Gal. 3:11; Heb. 10:36-39), and Martin Luther made it the battle cry of the Reformation. The thrust of this inspiring text is clearly evident in the R.S.V. translation:

"Behold, he whose soul is not upright
in him shall fail,
but the righteous shall live by his
faith."

The conjunction *BUT* is probably the most important word in Habakkuk's book. Here is God's answer. He contrasts the eternal destinies of the righteous and the wicked. In Habakkuk 1:4 the prophet viewed the position of the unjust as being the ascendant or ruling position with the righteous being surrounded and even persecuted by them. Habakkuk 2:4 outlines God's viewpoint, which reveals that ultimately the unjust shall fail and the righteous shall live by faith. Habakkuk judges by transitory appearance, but God sees the end from the beginning.

Verse 5 illustrates and enlarges upon this theme. The Dead Sea scrolls indicate that the word translated "wine" here might instead refer to "wealth" or "power." The concept introduced in this verse and

AAM Study Guide—Habakkuk

Members of the Academy of Adventist Ministers or readers who may wish to join this organization and receive academy credit should mail their response to the following questions to the AAM, General Conference Ministerial Association. Responses to all twelve study guides on the minor prophets fulfill one year's study requirements for AAM membership (fifty clock hours).

1. The book of Habakkuk seems to indicate that the motives behind our questions make a difference between faith and presumption. Where would you draw the line?
2. List the words and phrases that describe the "Chaldeans" in chapter 1:5-11. What do you learn from these?
3. Indicate how chapter 2:20 can be related to each of the five woes that precede this verse.
4. Summarize in one complete sentence the basic philosophy of the book of Habakkuk and show how the principles involved apply to the Christian today.

running through the rest of the chapter is that inherent in evil itself is its own destruction.

The persecuted and enslaved take up a taunt against their conquerors, which is expressed in five anathemas or woes that make up the balance of this chapter.

First Woe (verses 6-8)—He who enriches himself with that which is not his own should remember that the plunderer himself shall be plundered, the robber shall in turn be robbed.

Second Woe (verses 9-11)—The one who lives on that which he has defrauded from others will not find happiness. The very stones and beams in the house constructed at the expense of others are a memorial and reminder of his shame.

Third Woe (verses 12-14)—Even those who attempt to accomplish worthy objectives through foul means are condemned by their own deeds. All will prove vain and in the end the earth will be filled with the knowledge of the glory of the Lord. Only that which fits this objective will last.

Fourth Woe (verses 15-17)—Those who cause and glory in others' shame will in turn find shame, not glory.

Fifth Woe (verses 18-20)—Man's self-worship and idol worship degrade him. He cannot rise above that which he worships.

God's Answer Summarized

Verse 20 is often applied to reverence in divine worship. Actually it is the key to and the summarization of all that God has said in reply to Habakkuk. Habakkuk, and all of us, for that matter, need to realize that God is on His throne. He's in charge of what is happening. His purposes are righteous and just and will ultimately prevail. If we can truly sense this, our worries and anxieties will be seen in their proper perspective, all in vain.

Chapter three concludes with a paean of praise and expression of trust in God. There has been an interesting progression in the prophet's attitude toward and understanding of God. In chapter one he seems to be saying, "I cry, but You don't even seem to be paying attention to me." Then, when God answers the first time, he seems to question, "You can't really mean what You're saying."

As chapter two begins he seems intrigued with God's ability to explain that which seemed unexplainable, and he desires to hear more. Chapter three reveals a humbled and yet more confident prophet. He still fears the day of trouble ahead, but states, "No matter what happens, no matter how terrible things get, I will rejoice in the Lord. I can trust in Him no matter what happens. He's in charge, so everything will turn out all right." (See Hab. 3:17-19.)

The questions have been resolved. The prophet, through this most interesting dialog with God, has developed a stronger, more confident relationship with his Creator than ever and has learned God's answer to a question that still puzzles those who have yet to discover what he discovered.

* From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

A New Day for Evangelism—Part 3

What Evangelistic

MELVIN K. ECKENROTH

THE HEARTTHROB, the very life, the center, the core of real evangelistic preaching, is found in Dobbins' statement that "Christ is the center and circumference of disciple winning. This is the supreme lesson which John learned and which he would share with us. All the plans and purposes of Christianity gather about a Person. Unless Christ is at the center, all theology and ecclesiology eventually become false and futile. Men are not to be made champions of a Cause, or protagonists of a Doctrine, or Saviours of Society, or builders of a Church, or prophets of a Millennium, or snatchers of brands from the burning, or teachers of a philosophy of life, or proclaimers of ethical standards, or any such thing, *primarily*. Those who are in ignorance and unbelief concerning Christ, whatever their status, can and must be made *disciples* (*learners*) of him who is the Way, the Truth, the Life, else the individual and society are without hope."¹

Herein lies our fundamental challenge in proclaiming a saving, winsome, dynamic, redemptive message to the world.

Carl Henry adds, "Rededication to positive and triumphant preaching is the evangelical pulpit's great need. The note of Christ's Lordship over this dark century, of the victory of Christianity, has been obscured. Great preaching is more than moving oratory and personal counseling. If it be evangelical, preaching must enforce the living communication of the changeless realities of divine redemption. The basic doctrines too often have been set in a context of negative preaching. To assert the truth of revelation in the face of denials means little without applying its awesome lessons to life. Positive achievements and values of the Christian faith have been too little evident, crowded out at times by a spirit of theological and apologetic vengeance, or of unbecoming polemics. The minister whose pulpit does not become the life-giving center of his community fails in his major mission."²

The preaching of a clear, cruciform- or cross-dominated message imparts an irresistible power to the truth of Christ. That which imparts a power to the message of Christianity is the recounting of the drama of the cross. In the past some have been tempted to believe that arguments, facts, proof, evidence, authority, debate, will so startle the world that it will capitulate before such incontrovertible truths! The passage of the years has shown the complete fal-

Melvin K. Eckenroth, D.S.M., is chairman, department of religion, Columbia Union College.

Preaching Is Expected to Do

lacy of such an idea. There is only one method, only one power, that can subdue the will of man and enlighten the prejudiced mind. That power and that method is in the presentation of the moving power of the centrality of the Christian gospel, which centers in its Founder in the dynamic of its salvation message.

What Did Jesus Do?

In answering the question, "What is evangelistic preaching expected to do?" we might well ask another, namely, "What did Jesus Christ attempt to do?" As soon as we direct our attention to answering that question we see how tenderly He bade His followers to come unto Him. He took advantage of the innate longings of every heart. He gathered the child unto Himself and He said that the kingdom of heaven was like unto that child. His spirit met theirs.

By touching upon the things that they recognized and sensed in their daily routine, Jesus succeeded in awakening within His hearers a compatible spirit that produced a lasting rapport. For instance, He assured them that He was in close communion with them because he was: (1) the Vine, (2) the Door, (3) the Good Shepherd, (4) the Light of the World, (5) the Root and the offspring of David, (6) the Resurrection and the Life, (7) the Bread of Life, (8) the Water of Life, (9) the Bright and Morning Star, (10) the Way, the Truth and the Life. To all of these we could add many other things that identify Him with their daily walks of life.

Jesus began where the people began; He identified Himself with them. As His ambassadors we are to possess His spirit and proclaim Him anew in all of these fundamental aspects and needs. Those who recognize Him in these relationships immediately find in Him the source of life, light, food, shelter, eternal hope and destiny. A man can accomplish almost anything as long as he has hope. Stripped of that, he is stripped of all that is worthwhile. Take from man his hope, and you have taken from him his life.

The Secret of Persuasive Power

Here, then, is the secret of persuasive preaching power. The preacher must clearly demonstrate how Christ identifies Himself with everyone who comes to Him for aid and fellowship. It must be clearly understood that while Christ is God, yet He completely identified Himself with man. Christ, indeed, had not ceased to be God when He became man. It is therefore through His servants that Jesus again walks through the cities and villages of our modern world incarnate within His own people. His influence will be reflected in their service.

Seven Elements to Be Included in the Christ-centered Sermon

(Based on the book *Evangelism*)

- | | |
|------------------------|--|
| 1. The love of Christ | Pages 185, 189, 190, 248, 285, 299, 300, 485 |
| 2. The cross | Pages 110, 150, 170, 186, 187, 190, 192, 223, 285, 298, 483, 485 |
| 3. Conversion | Pages 163, 184-186, 188, 200, 247, 280, 286-292, 299 |
| 4. The Second Coming | Pages 217-221, 248, 612 |
| 5. Practical godliness | Pages 124, 142, 163, 171, 178, 182, 186, 350 |
| 6. Corner for children | Pages 56, 175, 349, 579, 581, 583, 584 |
| 7. Appeal | Pages 174, 188, 279-281, 283, 285, 290, 291, 293, 295, 296, 298 |

To many this is a great inscrutable mystery. Be that as it may, mysterious as it might be to some, yet to a world in need it must be a living reality if Christianity is ever to succeed in fulfilling its mission. God never intended ordinariness to characterize His ministry or His people.

Preaching in the abstract accomplishes little; preaching with personality, in concreteness and practicalities, brings power, vitality, and conviction along with the message. The way that Christ worked among men is the perfect pattern for His ministry today. And the words are still true, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

There are seven basic truths pointed out in the Spirit of Prophecy that we have been told are fundamental and basic and upon which every sermon must be constructed. Only as these points come to full maturity in our thinking can we understand what is encompassed in evangelistic preaching.

1. The Love of Christ

We have already observed that love is the undergirding principle in dealing with the broader questions of prejudice, especially those of religious bearings. It would be basic therefore to consider that the overriding thought presented by the evangelist is to let all men behold the love of God. Texts I have used in doing this are: Luke 11:42; Rom. 5:5; 2 Cor. 13:14; 2 Cor. 2:4; 2 Cor. 5:14; John 13:35; 1 John 3:1;

1 John 2:18; 2 Thess. 3:5; 1 John 2:5; John 3:16; 1 John 3:16; Eph. 3:19; Phil. 1:17.

2. The Cross

The second basic in evangelistic preaching is closely aligned to the first point, namely, the centrality of the cross. Texts that may be used to support this point are: Matt. 27:32; Phil. 2:8; Heb. 12:2; 1 Cor. 1:18; Matt. 10:38; Matt. 16:24; Gal. 5:11; Gal. 6:12; Heb. 9:28; Heb. 9:14; Heb. 12:20-21.

3. Conversion

The third fundamental point is the natural result, the end point, the focal emphasis of evangelistic preaching—conversion, or the production of the changed life. Supporting texts that can be used here are: Ps. 19:7; John 6:44; John 3:1-5; Acts 3:26; Acts 3:11, 21; 2 Cor. 5:17; 1 Thess. 1:9; Matt. 18:3; Luke 22:32; John 12:40; Acts 3:19; Gal. 6:15; Ps. 51:10; Eph. 2:5; James 5:20; Hosea 4:14; 1 Peter 1:23; Rom. 8:1.

4. Second Coming

In our fourth emphasis we are thinking of the kingdom of God; the coming of Christ to His own inheritance and mankind to its own destiny at last. The evangelist will sound again the gospel of the kingdom, using such texts as: Acts 3:21; Titus 2:11-13; 1 Thess. 4:16-17; John 1:1-3; Matt. 24:14; Heb. 9:28; 1 Thess. 1:9, 10; Phil. 3:20; Rev. 1:7; 1 Cor. 1:7, 15; 22:22-23; 2 Tim. 4:8; 2 Peter 3:3-4; 2 Thess. 2:8-9; James 5:7-8; Heb. 10:36-37; Gal. 3:19; Acts 1:9-11; Matt. 16:22; 24:27, 30, 37; Mark 8:38; Rev. 14:6-14; Dan. 2:44; Dan. 7:13, 14, 20; 12:1; 1 Cor. 15:22-24; Matt. 25:31-34; 2 Thess. 1:7-8.

5. Practical Godliness

The evangelical voice today must be sounded in practical terms of everyday religion. Unless religion works every day it does not work any day! The evangelical preacher will deal with human brotherhood, justice, equity and equality of every human being in God's sight, and will cry out against any and all forms of intolerance that would bind or shackle a child of God's creation. His balanced message will include this theme. Texts he can use in this way are: 2 Peter 1:4-7; 1 Cor. 3:4-7; 1 Peter 4:8; 2 Peter 1:8-10; Eph. 6:11-

12; 1 John 1:17; Ps. 119:105; Heb. 11:1; James 2:18; James 2:15-16; 1 Peter 4:12-13; Rom. 5:3-5; Heb. 11:35-38; Rom. 12:21; Eccl. 7:2-3; Heb. 12:6; 1 Thess. 4:13; 2 Cor. 4:17; Rom. 12:15; John 11:33-35; Rom. 1:16; 1 John 5:4; Eccl. 7:8; 1 Thess. 5:14; James 1:4; Rev. 14:12; 1 Tim. 6:6-10; 1 Peter 5:7; John 16:33; Rom. 8:28; 1 Peter 3:8; Lev. 19:32; 1 Cor. 13:4-5; 1 John 1:9.

6. Corner for Children

Christ Himself emphasized His profound interest in the youth. Fearful maledictions are predicted upon those who would harm a child. The sin and evil of child abuse is an incomprehensible mystery for one whose heart is made tender by the Lord of the youth. How can the evangelical preacher be silent on this when it is the burden of God Himself? Useful texts are: Eph. 5:22-23; Eph. 6:1; Eph. 6:4; Col. 3:21; Prov. 32:26-28; Deut. 6:7; Prov. 15:17; Prov. 22:6; 2 Tim. 3:15; Gen. 18:19; Prov. 20:11; Ex. 20:12; Prov. 15:5; Col. 3:20; Luke 2:51; Eph. 6:2; 1 Tim. 4:12; 2 Tim. 3:2; Prov. 13:24; Jer. 13:20; Isa. 54:13; Ps. 71:17; Prov. 4:4; Ps. 34:11; Ps. 111:10; Matt. 19:14; Mark 10:16; Mal. 4:5-6; Isa. 65:23; 11:8-9.

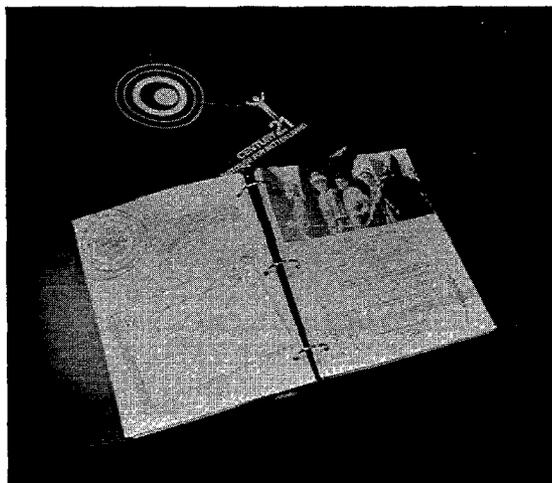
7. Appeal

Finally, evangelistic preaching will make a direct appeal after the direct confrontation. Texts that I have found useful in this respect are: John 14:6; Rev. 22:17; 1 John 5:11-12; John 3:36; Gal. 2:20; 1 Peter 1:23; Matt. 1:21; Acts 4:12; 2 Cor. 5:21; John 15:5; Heb. 7:25; Matt. 11:28; Heb. 12:2; Luke 5:32; Acts 2:37; Acts 16:30; Acts 2:38; Acts 16:31; Ps. 38:18; 2 Cor. 7:10; Rom. 2:4; 1 John 1:9; Prov. 28:13; Ps. 51:1; Ps. 86:5; Isa. 55:7; 2 Peter 3:9; Luke 15:20; Isa. 38:17.

This is a wearying, fatiguing portion of the ministerial function, and thus, sadly, under the guise of new sophistications, the call, "Who is on the Lord's side?" is often not made. However, with the aid of the Holy Spirit and by following the clear instruction of the Lord in the items listed above, the evangelist cannot fail. 

¹ Gaines S. Dobbins, *Evangelism According to Christ* (New York: Harper & Brothers, Publishers, 1949), p. 34.

² Carl F. Henry, *Evangelical Responsibility in Contemporary Theology* (Grand Rapids: Wm. Eerdmans Publishing Co., 1957), p. 68.



Pastor's Century 21 Rating Chart

- A *Already held Better Living Institute.*
- B *Planning a Better Living Institute right away.*
- C *Have ordered Century 21 sample kit and supplies from GC Ministerial Association.*
- D *Have been thinking about it.*
- F *Left order blank in shirt pocket; wife washed shirt.*
- AWOL *Have never heard about the Century 21 health-evangelism approach.*

Vienna Evangelistic Campaign

ENGELBERT HATZINGER

PLANNING has been under way for several years for a great evangelistic campaign to be held in Vienna for the spring of the same year as the first General Conference session to be held in Europe. This campaign would feature special methods and advertising techniques and be under the leadership of an American evangelist.

Actual preparations were begun in the spring of 1974. Eight pastors and almost 1,000 church members from the ten Adventist churches in Vienna gathered to ask God's blessings on this work. In the late autumn of 1974, church members began an intensive door-to-door visitation program around the Kongresshaus in the fifth city borough, where the meetings were to be conducted.

Although Elder C. D. Brooks, who was first scheduled to conduct the meetings, could not come to Vienna because of a TV evangelistic program, the General Conference sent Pastor J. M. Phipps, another black evangelist. On the occasion of his first visit in December, 1974, a workers' meeting was arranged. Here the titles, themes, and advertising approach for the campaign were discussed and agreed upon. We soon recognized that we were dealing with a very sincere and devout man in the person of Pastor Phipps and looked forward with pleasure to working with him.

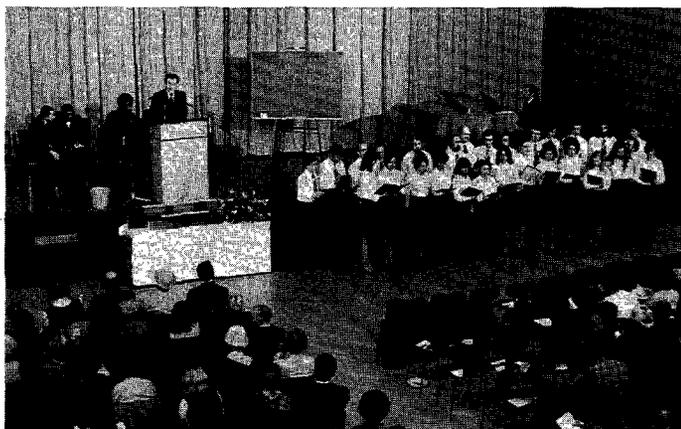
We were impressed with the titles he had chosen, such as: "The Day That Money Will Be Thrown in the Streets of Vienna—and No One Will Pick It Up." "The Man Who Returned From Hell—With a Story to Tell." "The Devil's Vacation—Will He Come to Vienna?" and "When Seven Women Take Hold of One Man." The series was advertised under the title J. M. Phipps Seminar for Dynamic Living.

To advertise the campaign, many thousands of leaflets and handbills were distributed, 745 large posters were placed on small billboards, 1,200 posters were used to advertise in the trams, trains, and buses, and 2,500 were placed in apartment houses. The Seminar was also advertised on the radio. About twenty literature evangelists participated each time in two literature-evangelist campaigns, each two weeks in length.

The assembly hall in the Kongresshaus, which seats ap-

Engelbert Hatzinger is secretary-treasurer of the Austrian Union.

LEFT: The Adventist church choir provided music for the campaign. RIGHT: Capacity audiences included many non-Adventists.



proximately 900, was completely filled opening night, March 1, 1975. Approximately 250 non-Adventists were in attendance, many of them hearing the Bible preached for the first time ever.

Pastor H. Knott, president of the Swiss Union, who is an experienced evangelist, translated excellently for Pastor Phipps. After the first four weeks Brother Gerhard Pfandl, a young pastor in Vienna who had studied in England and Australia, replaced Pastor Knott in this responsibility.

Each week five meetings were held, each lasting about two hours. The program was as follows:

Welcome

Community singing

Theme song (every evening the same song)

Prayer

Musical item (Choir or soloist. No instrumental items.)

Bible quiz (Conducted with quiz cards by the translator. Five books were awarded as prizes to those with correct answers.)

Announcements (Given by Pastor Phipps himself. They were mainly invitations to attend the following meeting, the theme title of which was announced.)

Solo item (song)

Seminar

Closing remarks

Pastor Phipps brought with him a young black student, Wintley Phipps, who reached many hearts with his spirituals. Each evening at the close of the meeting a decision call was made. While slides with scenes from the life of Christ were shown, the soloist sang an appeal song, and the audience was invited to respond.

Adolf Dallapozza, a tenor from the Vienna State Opera and a faithful member of the Adventist Church, frequently sang to the praise and glory of God, as did the Adventist Choir of Vienna. Three weeks before the close of the meetings, Mrs. Phipps, wife of the evangelist, arrived in Vienna. She too assisted in the musical program.

After fifteen meetings the first Sabbath Seminar was conducted in the Kongresshaus, attended by 630 church members and approximately 120 nonmembers. The Sabbath Seminar was conducted much like the normal church service. Instead of a Sabbath school lesson, however, a certain topic such as "The Gift of Prophecy in the Last Church" or "God's Reasons for an Organized Church" was discussed.

During the seven weeks of the campaign thirty meetings and four Sabbath Seminars were conducted. The high lights were without doubt the two baptisms on the twelfth and nineteenth of April, at which thirty-nine souls were added to the church. Others, who through the evangelistic campaign came to know the Adventist Church for the first time, are now receiving Bible studies, and we hope and pray that they too will soon be baptized.



Victorious-living Study Groups

Small Bible study and prayer groups meeting in private homes are a most effective way of assuring Christian growth. In an informal setting, with consecrated laymen leading out, questions can be discussed and encouragement offered to one another. Ordinarily these study groups are most successful if some particular study guide or plan is followed.

(How to Be a Victorious Christian, by Thomas Davis, is a book designed for this purpose. Study guides to accompany the book have also been prepared by the author in consultation with the Ministerial Association.

It is hoped that all pastors will acquaint themselves with this material and that many such study groups will be formed in churches everywhere. When one group gets too large, form another.

These might meet during prayer-meeting time, on Sabbath afternoons, or anytime during the week.

With the great need for perfecting characters for the coming of the Lord, what an important place these prayer and study groups can fill. They may also form the focal center for prayer for unsaved loved ones, and lead to greater outreach for lost souls. Also, non-Adventist friends may be invited to join the group. We will appreciate hearing from you as to how the program is followed in your church, and with what results.

Index to *The Ministry*

At times we are asked whether bound indexes to *The Ministry* are still available. The answer is Yes. The large bound index through the year 1961 sells for \$3. Supplements for 1962 through 1965 and 1966 through 1969 sell for \$1 each. Ministers find these a valuable aid in researching theological subjects and various aspects of our work.

Audio-Visual Service

By recent General Conference Committee action the audio-visual aids that have been available for a number of years through the Review and Herald Publishing Association are being transferred to International Audio-Visual Service, the General Conference official audio-visual organization, which is a component of the Adventist Radio, Television, and Film Center. The transfer was effective April 1, 1975. All inquiries and orders for visual aids should now be addressed to International Audio-Visual Service, 1100 Rancho Conejo

Bldv., Newbury Park, California 91320, phone (805) 498-4561.

New materials are being developed in addition to those currently offered to assist the evangelist, pastor, teacher, and layman in doing his work. Information concerning these will be published here as these new audio-visual supplies become available.

Reflections on the Doctrine of the Trinity

The Biblical Research Office of the General Conference has on hand a limited number of copies of a reprint of the above 22-page study from the pen of Dr. Raoul Dederen, which appeared in the Andrews University Seminary Studies, Vol. VIII, 1970, No. 1. Dr. Dederen is chairman of the Department of Theology and Christian Philosophy and he presents a careful and usefully documented approach to this often-misunderstood doctrine. Single copies, 35 cents; ten or more to one address, 25 cents. (Will be sent by surface mail unless air postage is provided with order.) Wt. 2 1/2 oz. per copy; 10 copies, 1 1/8 lb.

Cassettes on the Holy Spirit

The twelve-lesson study course on the "Baptism of the Holy Spirit" presented by J. L. Shuler at the Central California Conference camp meeting last summer is available in a set of six cassettes at \$9.00 plus tax, handling charges, and mailing. All orders are to be placed with the Central California Adventist Book Center, Box 580, San Jose, California 95106. Listeners acclaim these messages as outstanding and feel that they will be a great spiritual blessing to laymen and ministers alike.

Adventist Heritage

Adventist Heritage is an illustrated history journal published twice yearly. Highly acclaimed by church administrators, Adventist historians, academy Bible teachers, and others who have seen the magazine, it brings to light many previously little-known aspects of Adventist history. The magazine is edited in an easy reading style with many illustrations.

The current issue features early Adventist hymn-writer Annie Smith, sister of Uriah Smith. The color cover, presumably a self-portrait, is the first time that her painting has been printed. Early Loma Linda is the subject of a pictorial essay. Another feature is a full-size facsimile fold-out of the 1842 New

York *Tribune* extra on William Miller. This issue also includes articles on the pre-Union College days of Lincoln, Nebraska, on early Adventist temperance songs, and on E. R. Palmer, who gave a lifetime of service to the publishing work.

Adventist Heritage is now produced by the Loma Linda University Libraries' department of archives and research in cooperation with Adventist historians and theologians. The department of archives and research also operates Heritage Rooms in the libraries on both campuses of the university.

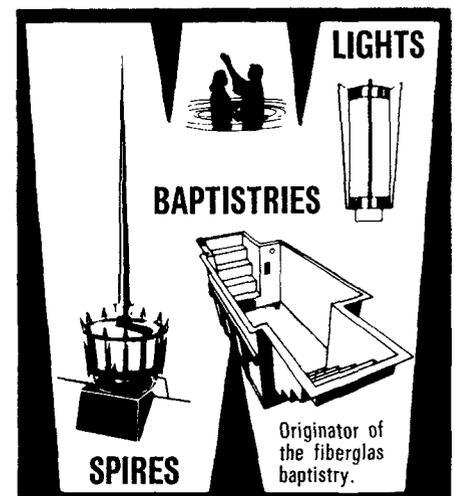
Subscriptions are available for \$4 a year. Write to *Adventist Heritage*, Loma Linda University Library, Loma Linda, California 92354. Copies of the first two issues are still available at the original price of \$4.

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TILL HE COMES, Hans L. Rasmussen

An examination of the Lord's Supper, historically, symbolically, and spiritually, and of the church's views and practices of the service, past and present. **\$2.95**

INTO THE ARENA, Chuck Scriven

Many born and reared in an Adventist environment realize that they do not know what it means to be a born-again Christian. INTO THE ARENA is intended to help such persons. It consists of a collection of essays largely from INSIGHT magazine, which deal with various aspects of Christian living. **\$3.75**

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Order from your Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Add 30 cents postage for the first book and 15 cents for each additional book. Add State sales tax where necessary.



recommended reading

A New Look at God, Philip S. Chen, Ph.D., The Chemical Elements Publishing Company, Camarillo, California, 1962, 1975, 228 pages, \$5.95.

Dr. Philip S. Chen is well known as a teacher, scholar, and Christian. His first edition of *A New Look at God* has been well received by teachers and scholars.

The book has been revised, and a second edition is off the press. As in the original book, Dr. Chen utilizes recent scientific discoveries and technological developments as confirming evidence for the Christian's acceptance of divine design, and therefore a Designer.

Dr. Chen uses astronomy, chemistry, biology, medicine, nutrition, atomic physics, and other areas of scientific expression to illustrate his empirical evidence for the existence of God. While some may feel that his conclusions are not always complete, logical, and beyond challenge, no one can read the book without gaining a more comprehensive understanding of the relationship between science and religion and appreciating a point of view that is thought-provoking, if not inspiring. Deletion of certain theories in the former text, with certain illustrations of doubtful origin, have made this second edition more acceptable to the careful Christian reader who has some scientific orientation. It is well worth reading, and I recommend it to readers of THE MINISTRY.
Willis J. Hackett

Ellen G. White in Europe, D. A. Delafield, Stanborough Press, England; Review and Herald Publishing Association, Washington, D.C., 1975, \$6.95.

A new volume, *Ellen G. White in Europe*, published simultaneously by the Stanborough Press in England and the Review and Herald Publishing Association in Washington, D.C., is being widely and enthusiastically received by our people in Europe and in North America.

Mrs. White was instructed that the experiences of the early years must be recounted to our people today with recollections of God's special providences. In 1903, speaking of the literary tasks before her, she wrote of her hope to have part in the preparation of a manuscript that related to her itinerary in Europe during the years 1885-1887.

"I am going to make an effort to prepare a history of our stay and work in Europe. . . . Then, sometime, I want to get out a history of my work in Australia."—*Letter* 150, 1903.

She never found the time to fulfill that dream.

With the publication of *Ellen G. White*

in Europe—prepared from Mrs. White's journal accounts and diaries of her journeys and meetings with our people in eight countries of Western Europe—her intentions will be realized at last.

It is our hope that the publication of *Ellen G. White in Europe* will deepen the current interest in the study of the century-old Adventist witness in Europe and inspire a strong faith to plan for larger evangelistic accomplishments in the days ahead. Our people all over the world will want to read this excellent volume by D. A. Delafield.

Arthur L. White

Enter at Your Own Risk, Wallace Henley, Fleming H. Revell Company, Old Tappan, New Jersey, 1974, \$4.95.

Wallace Henley is an experienced writer and it is clear from the opening lines of the book that it will capture the attention. Although the book may not have real theological depth it does say

some important things about the Christian life-style in a contemporary society.

It is important for the Seventh-day Adventist minister to read this book, because too often we do not understand the risk of total Christian commitment. We frequently find ourselves in a ghetto somewhat protected from the world.

The author deals with a number of risks that the committed Christian may face. The chapters include a discussion of the risks of commitment, openness, image, being powerless, foolishness, conflict, and going all the way. Mr. Henley's insights into these experiences of risk are helpful and interesting.

To illustrate his writing style I will quote a portion of a paragraph from the chapter entitled "The Risk of Foolishness."

"One aspect of the somewhat mushy mysticism that has sprouted in the weed patch of post-World War II nihilism is the idea that all religions point with equal skill toward God and that the prophets of all religions are somehow coequal."—Page 104.

He uses Bible stories in unique ways that stimulate creative thought.

Gordon Bietz

feedback

Praising PREACH

I must congratulate whoever in your Association initiated the PREACH plan. I am sure that it has a great future. . . . For years I have felt how tame and generally far removed from the great issues confronting the Christian world today are most religious journals when compared with our ministerial paper.

Eric A. Beavon
Salem, Oregon

Not a Variety Show

I fear that a serious error has been committed in the January issue's article entitled "Breaking Up the Monotony of Our Services." While several good suggestions for enriching the worship service have been made, the impression given is that the justification for these variations is the quotation from *Testimonies to Ministers*, page 204. That quotation as used in this article has been wrested from its context. The "service," the "leaven of activity," the "work along new lines," and the "new methods" do not refer to the formal worship service as much as to the Christian service that is to be performed by the entire church that would bring vitality back into the church. That quotation therefore covers much broader ground

than simply the formal worship service of the church.

It is sometimes suggested that we need more variety in worship services so that they shall not be found boring. It is not variety and the resultant love of variety that restores vitality to the worship service. There is instead a certain security enjoyed by members who participate in a familiar but logical order of worship sequence from week to week. True worship is not a "variety show" for entertainment.

Gary D. Strunk
Millersville, Maryland

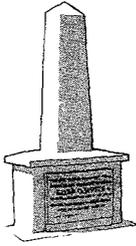
Dilute and Destroy

The article by Alfred S. Jorgensen in the March issue of *The Ministry* was timely and significant. Thank you for publishing this material under the title "The 'Omega' of Apostasy."

A compromising attitude can set in unnoticed, and after a time it becomes so well established that it appears to be fact and truth. We certainly should learn from the experience of others that to dilute the message will only destroy the church.

Elder Jorgensen has given us something to think about and to put us on guard.

W. J. Blacker
Mountain View, California



A Dream A Plowed Furrow A College Is Born

ELLEN WHITE insisted that we must have a college in Australia—a college with industries, agriculture, and a broad educational program. The school, she said, should be located in the country on a farm; Bible truth and principles were to be basic to all instruction. Nature must unite its voice with that of the Scriptures to give students a spiritual as well as a practical training.

Church leaders did not think they could launch a college program. They said, "We have only about five hundred believers here, and how can we support a college with five hundred members?" But Ellen White encouraged them to go ahead, so they appointed a group to seek a site for this unique model school.

After some months the locating committee informed Mrs. White, who was then in Sydney, that they had found a tract of land at Cooranbong, seventy-six miles north of Sydney, in New South Wales. The cost of the land: approximately five thousand dollars. The size: nearly fifteen hundred acres. The men thought it had possibilities. Would Mrs. White come and take a look?

Of course she would go. With several church workers, she boarded the train that autumn day to travel seventy-nine rail miles to the little station at Dora Creek. As she traveled along, she told friends who accompanied her about her dream of several nights before. In this vision of the night she was taken to a piece of land that was being considered for a college. The land was covered with heavy woods. It seemed to her that she and her party were walking through the woods. As they did so, they came to a little clearing. There in the clearing they came upon a neatly cut furrow that had been plowed one quarter of a yard deep and two yards in length.

As they seemed to be looking at the furrow, two of the brethren came upon the scene and said, "This is not good land. The soil is not favorable." But Ellen White saw in her dream an angel who stood near the furrow and said, "False witness has been borne of this land." The angel then described the properties of the different layers of the earth and explained the science of the soil. He said that the land was

beautifully adapted to the growth of fruits and vegetables, and that God would spread a table in the wilderness. Properly cultivated, the earth would yield its produce abundantly for the benefit of man.

When they arrived at the property Mrs. White rested for a time near a little fire while the workers scattered out to look at the land. Later in the afternoon she began to inspect the property. With a minister friend and his wife she walked through the forest of large eucalyptus trees. Soon they came to a clearing. Near the center, miracle of miracles, they saw the neatly cut furrow that had been plowed—about six feet long, and nine inches deep. There were no wagon tracks, no marks of horses' hoofs, just the short, freshly plowed furrow. As they were inspecting the scene, the two men of Ellen White's dream appeared—literally!

They were acquainted with the rich black soil of Iowa. One stood at each end of the furrow. They examined the soil, and said, "This is not good land. The soil is not favorable." They said that it was sandy and sour, amounting to practically nothing.

Those who had heard Ellen White relate her dream must have looked at her questioningly, as if to say, "Well, Mrs. White, aren't you going to tell them what the angel said?"

And she did. She repeated the words of God's messenger. "False testimony has been borne concerning this soil. God can furnish a table in the wilderness."—Letter 350, 1907.

The members of the party were deeply impressed. They said, "Certainly the Lord has led us to this place." And that night they voted to purchase the 1,500-acre estate as the location for the new college in Australia.

Here we see striking evidence of how the Lord used Ellen G. White as His messenger to guide the Adventist people into constructive projects that added strength and character to the growing world church.

Adapted from D. A. Delafield, *Ellen G. White and the Seventh-day Adventist Church*, Pacific Press Publishing Association, 1963, pp. 58-62. Used by permission.