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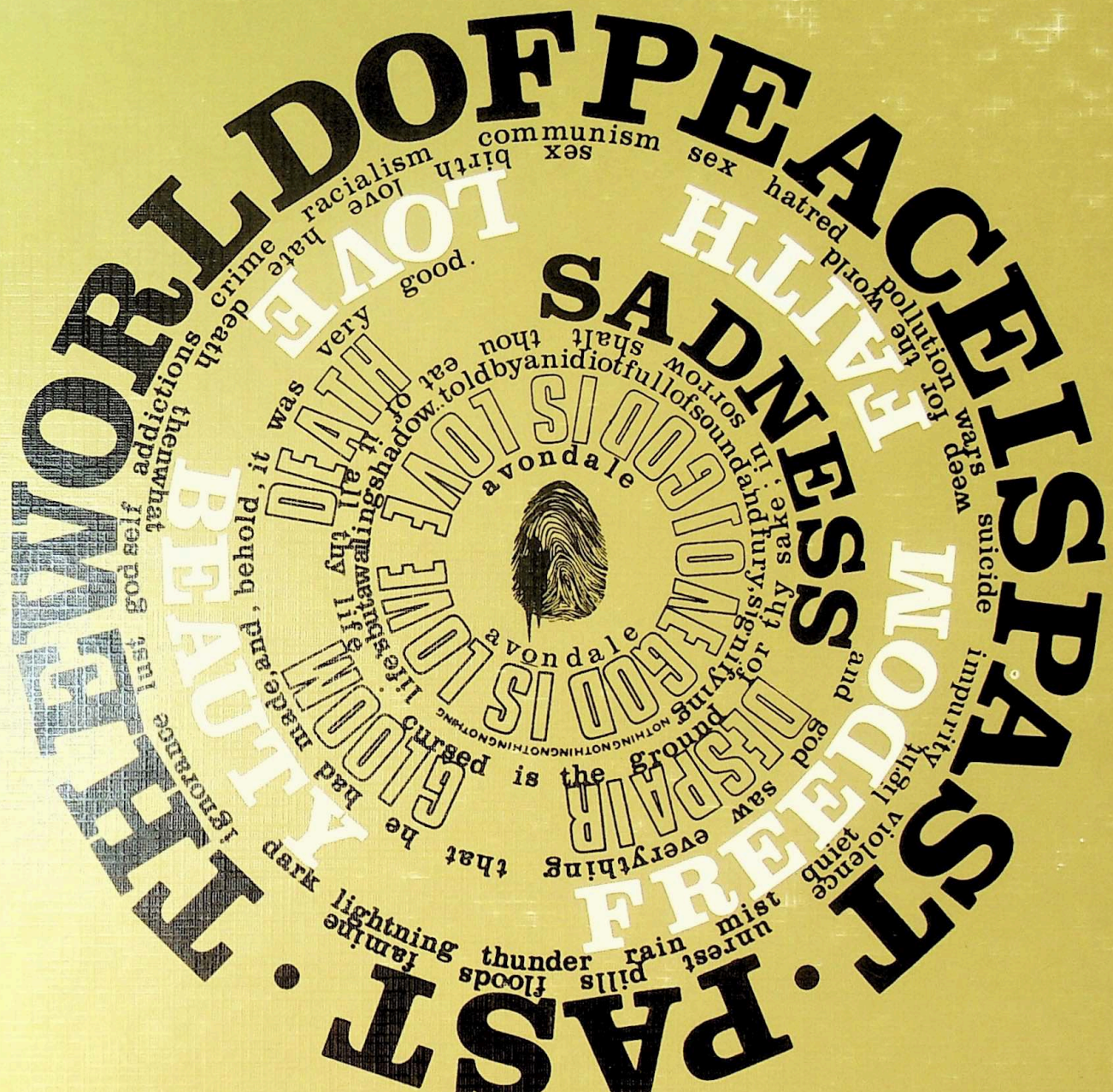
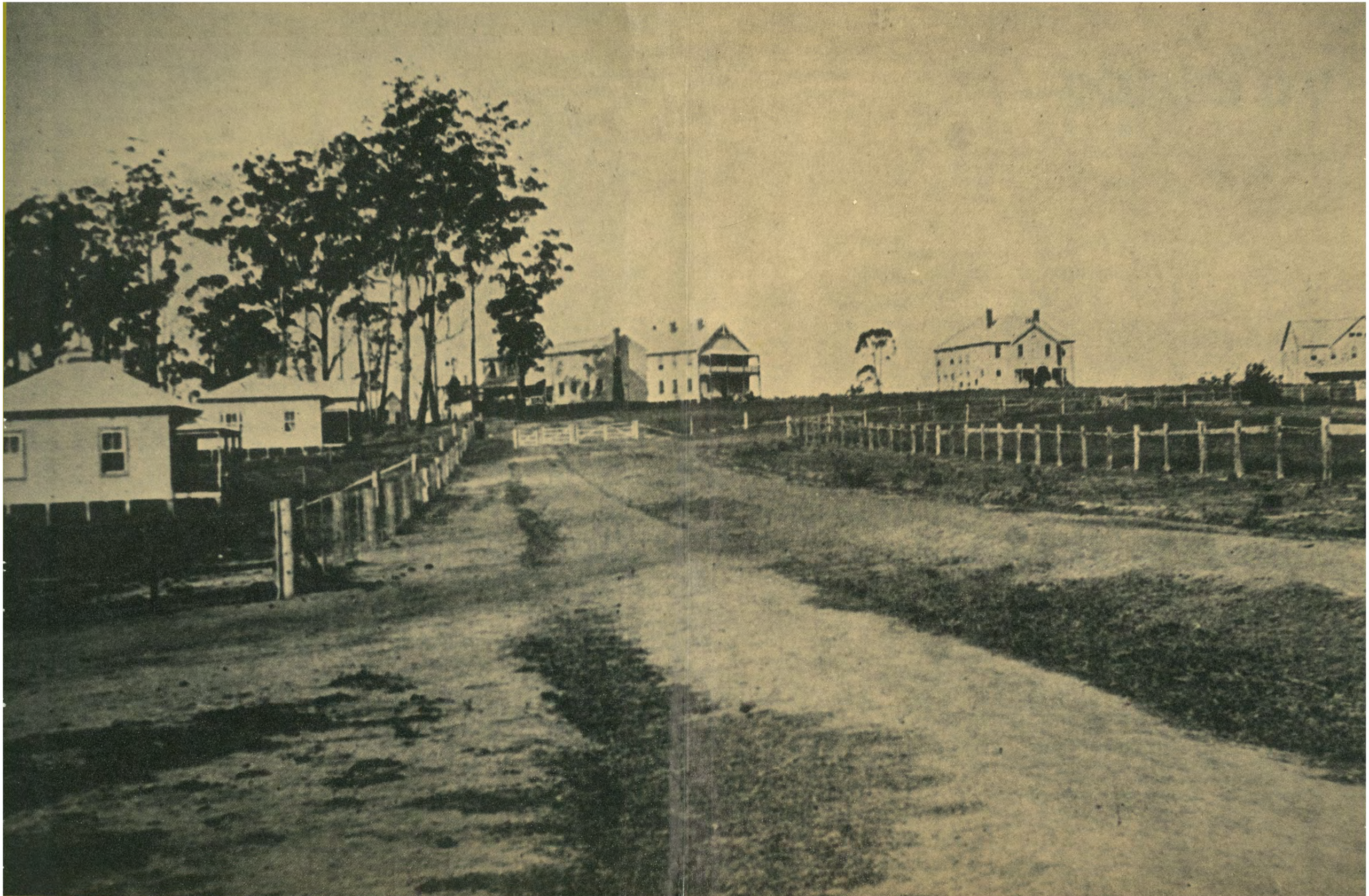


JACARANDA



JACARANDA 1972

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JACARANDA 1972

While working on our JACARANDA, the relevance of Christ and Christian Education really excited us. We hope that as you read this you, too, will experience this same excitement. Don't expect a physical representation of the College plant. But if you catch a little of the feeling here at College, we shall be happy.

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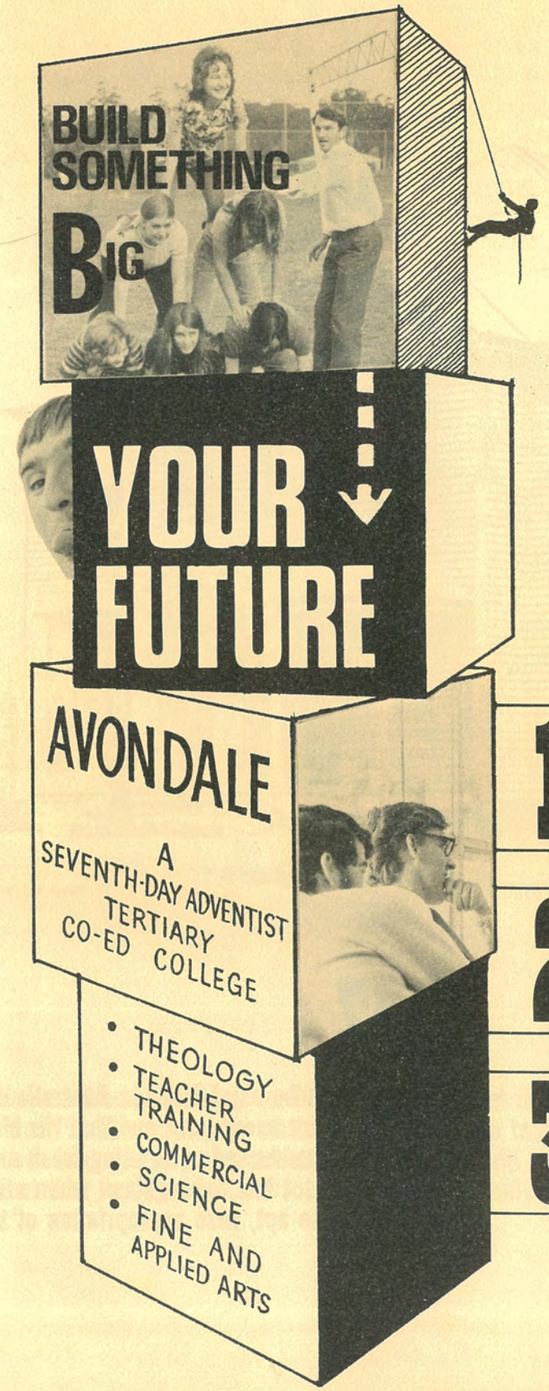

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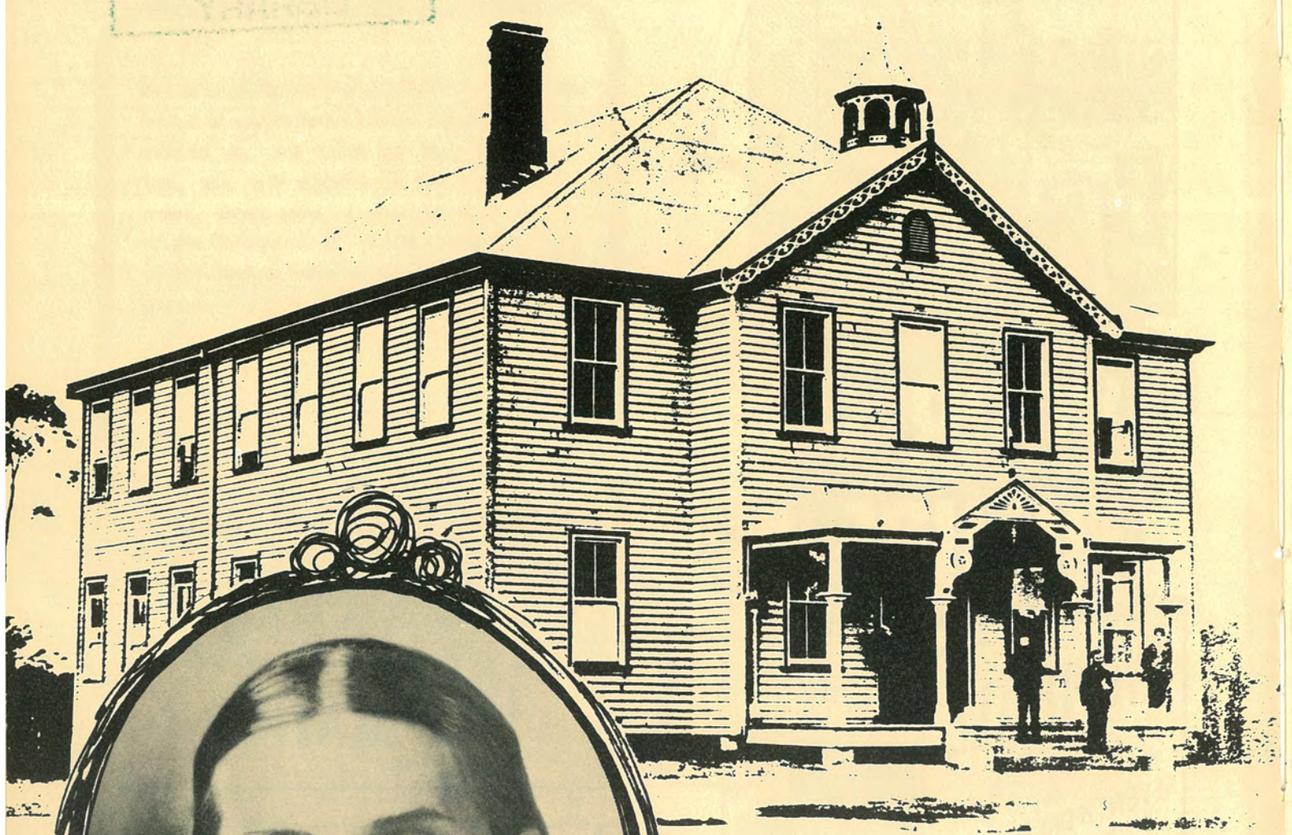
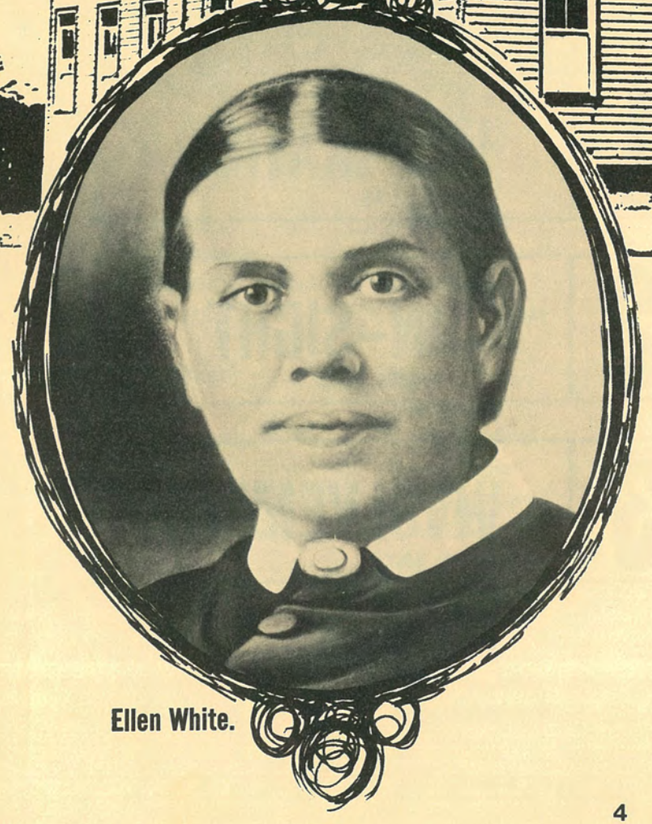




Ellen White.

We are proud of our heritage

1897

1972

"The school to be established in Australia should bring the question of industry to the front, and reveal the fact that physical labour has its place in God's plan for every man, and that His blessing will attend it. The schools established by those who teach and practise the truth for this time, should be so conducted as to bring fresh and new incentives into all kinds of practical labour. There will be much to try the educators, but a great and noble object has been gained when students shall feel that love for God is to be revealed, not only in the devotion of heart and mind and soul, but in the apt, wise appropriation of their strength."

—Ellen White.

IS HERITAGE ENOUGH?

IS HERITAGE ENOUGH?

We must ask this question.
In the year in which a TIME essay declares. . . .

> "Thinking seems less and less to solve man's problems. Worse, thinking seems to have become the problem. . . . The result is that we have become the first people to proclaim this age the Age of Unreason. . . ."

. . . it is evident that to trifle with the ultimate question is a serious thing.

Really, against the stark background of our Age, is a Christian college that affirms the existence of a personal God and the reality of the living Christ and His relevance to real life, no more than an attempt at sick comicality or at best a desperate attempt by misguided individuals? Some would consider it so.

People today demand something more than heritage, something more than tradition and custom; and rightly so! Unless Christianity has something to say to this generation, and unless Avondale College has something more to offer than mere pious platitudes, well—FINISH!

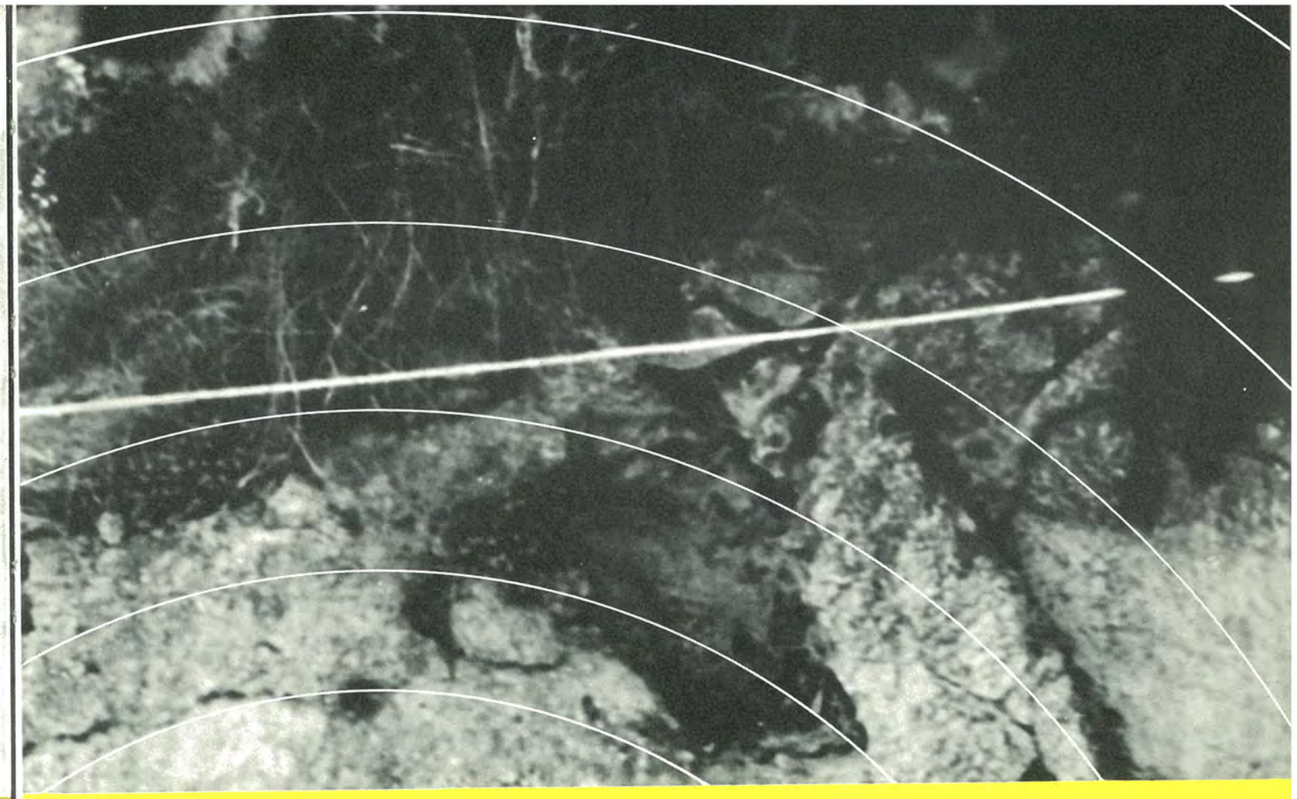
Do we, with words, merely philosophize? Do we propagate an optimistic hope based on nothings? Or do we really have something significant to communicate?

Men, women, and youth today seem, more than anything else, to want two things:

The first is finality; sureness; basicness; "a place to stand"; a point to give meaning to the whole of existence.

The second desire is for "realness"—for a truth that bears a "tangency to the whole of life and experience," that makes the whole man and his being meaningful. But psychology, with its "psycho's-all" and "neuro-everythings" makes us afraid of ourselves.

Actually, these two things are nothing more nor less than every man, in every age, has sought. But education had made us smart; so smart that we cannot accept many of the false gods that men worshipped yesterday to relieve this fear and insecurity.



Here is the tragedy of our generation——
that man should, with the vast array of false gods,
throw out JESUS CHRIST!!!
The Resurrection of Jesus Christ tells us two things:

First, in that supernatural act Jesus showed that He really was who He claimed to be—the truth about life. This is not feeling but fact. Our faith, and therefore a college that claims that faith, is not based on claims alone, but on facts. HERITAGE IS NOT ENOUGH. We can really build on Rock. Here is finality; here is a real "place to stand."

Second, the Resurrection means that Christ is our contemporary. The whole experience of life can be meaningful in Him, and not just a groping after something that isn't really there. The call of Jesus Christ, and thus the call of a Christian college, must be to the individual to live in total commitment to Him. What Jesus has done and is doing must have a personal significance. Christ is concerned with the individual person.

It is not from loyalty to an institution that we proclaim Him; nor is it because it sounds good, or because it has heritage; but because it is the profound conviction of our lives that He is the only hope.

"Lord, to whom shall we go;
You have the words of
eternal life."

If that has heritage—that's good, because it means that He has meant something to the whole of history. People in the past had a chance.

If it sounds good—well, it should!

If it represents loyalty to our College, Avondale, then that means that if Jesus is right, then Avondale is the most sensible place in the world to be; and its existence as a college is not only necessary, but urgent.

It all follows on Him.

DEDICATED TO DR. & MRS. LAURIE M. DRAPER

Born near Parkes, N.S.W., on a wheat/sheep farm.

Went through school at Parkes.

Came to Avondale to do B.Sc.

Graduated in 1954.

Married in 1955.

Taught at Hamilton Adventist School in Newcastle from 1954-1959—44 periods a week and ran Pathfinders as well!

Appointed to Avondale in 1960 to lecture in the Science Department.

Went to University of New South Wales in 1962.

Received his Ph.D. in 1964.

Returned to Avondale to lecture in physics.

Became the chairman of the Science Department in 1970.

Is also employed by the A.F.R.L. in electronic design work.

Has two children—Julie and Ken.

Has a slight interest in tractors and Hondas.

Noted for his hard work and dependability.

Enthusiastic and energetic wife.

Together they demonstrate practical Christianity in their own quiet unobtrusive way.

From a memorable Chapel Talk—

> "As a scientist, I want to acknowledge God as Creator of the universe, and that I am in His hands."
>
> —SOLID CHRISTIANITY.

In a world where the very semblance of individuality is in danger of being crushed, it is the function of every Christian institution to present the chance to be free from the most subtle and effective obstacles to individuality—those such as the kinds of pressure that make us conform to what our friends think, and the kind that society exerts. Then there are the influences of the mass media, and most important of all, there are the wars and fears **inside** us. Freedom from these things is the kind that Christ offers, so by presenting the choice to either accept or forget Him, Avondale presents the potential for us all to become completely free individuals. Every student confronts that potential, and whatever his decision, he will change because of it.

AVONDALE IS A DANGEROUS PLACE TO BE! ! ! ! !

WHEN I CAME TO AVONDALE I WAS FREE...

I was "free" when I arrived at Avondale. I'd shunned parental control and advice for three years, and had taken little notice before then. I had a car of my own. I could go anywhere anytime I liked. I was "free" and I didn't need Christ.

I came to Avondale to improve my education, not as was suggested by countless people, to gain a Christian experience and meet Christian friends. Christ wasn't for me; I was having too much fun!

At Avondale I couldn't drive my car, I couldn't walk where and when I wanted to, I had to go to two worships a day, vespers, Sabbath school and church, and pass a Bible subject each year.

The countless morning and evening worships didn't change me, nor did the endless meetings over the week-end (one can easily sleep through them!). The Bible subject didn't change me, either, even though I did pass it.

But through these I was constantly encountering Christ. **Christ changed me!** His presence in the lectures and their silent testimony proved to me that Christ was the only source of true freedom.

When I left Avondale, I was free . . . really free!

—Lyn Harris.

CHOOSE TO ACCEPT

I've wasted more words and energy than most people expressing my feelings about Avondale. It's impossible to really communicate what living here involves. No two people see it the same way anyway. What I see is a self-contained, compact, unique little world, and anything I try to say about what it has been like living here would sound like an exaggeration. I didn't anticipate any of it. If you're interested in experiments, try subjecting your physical self to some controlled environment for a length of time. There has to be a reaction. Finding out that Christ didn't lie about Himself and His purpose involved me in the kind of reaction by which this place justifies itself. If the "GROUNDNESS" I now know, and the energizing sense of meaning and identity that's growing for me is a mistake, this whole establishment is a pointless waste of time, energy, and landscape. Nothing else seems worth discussing.

—Judith Burnett.

Do I know . . . who?
Jesus Who?
"Christ" . . . "Jesus Christ."
The name's familiar.

Have I met Him?
I don't think so—not personally, anyway. . . .

No, I don't know Him. . . .
You say it's important that I do?
He's a vital part of college life?

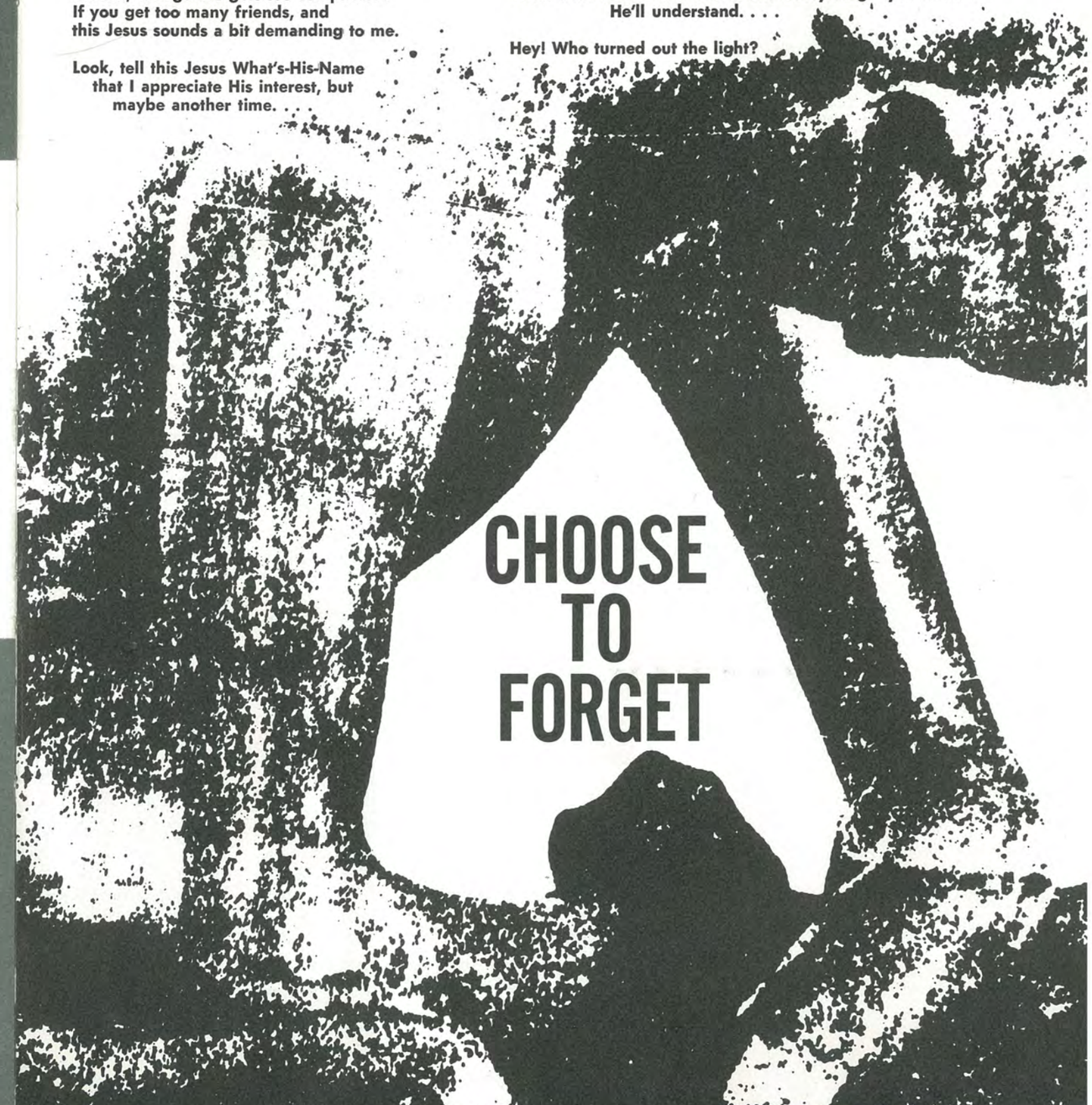
Well, what's an extra friend
here or there?
I mean, college life gets too complicated
If you get too many friends, and
this Jesus sounds a bit demanding to me.

Look, tell this Jesus What's-His-Name
that I appreciate His interest, but
maybe another time. . . .

I've got a thing about guys like that,
you know, you join the club and you've got to meet
all sorts of commitments—I'm too independent—I'd
never fit in. . . .
I'm happy the way I am,
I think . . . or at least I hope . . .

anyway, say hello for me, will you?
Heaven knows, I wouldn't want Him to
think I'm rude or anything. . . .
Leave His telephone number;
maybe I'll give Him a ring some time, maybe
(that reminds me—I forgot to ring Helen—boy! will she . . .)
Look, I'm pretty busy right now—you know how it is.
What with studies and classes and everything—you know—
He'll understand. . . .

Hey! Who turned out the light?



CHOOSE TO FORGET

RAE TURNER

I remember now when I met you; it was in the library, and you had said something funny and the people at our table were asked to "please be quiet!"

Then we walked to class together and you said, "I'll see you later."

I didn't think much about it then, but I saw you around a lot.

I saw you fidgeting with the salt-cellars in the "Caf."

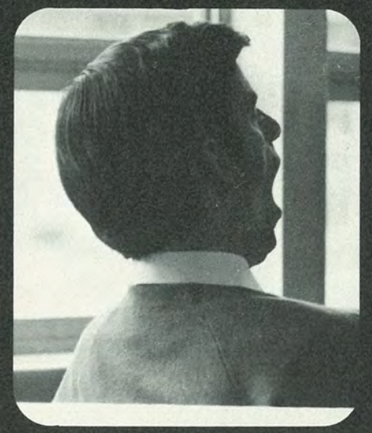
I saw you pushing someone into the swimming pool.

You were in the choir.

You fell asleep in class.

You pushed a lawnmower about.
And you didn't always say the right thing at the right time.

Once I saw someone at the swing bridge praying—I think it was you; but I guess I didn't really care then.



I remember when you stood up in worship and said that you were glad you came, and something about college opportunities.

I thought you were nuts, but after a while I realized you meant it.

You meant all that airy-fairy stuff about Christian Education.

I knew then that you WEREN'T going to stop smiling and talking about God.

I thought about it a lot until I, too, started smiling and talking about God.

You weren't anybody in particular.

You were all those people who kept on smiling and kept on praying for me and everybody else who never knew Him.

—Rae Turner.

THEY KNEW

EXCERPTS FROM CHAPEL TALK
TREVOR G. LLOYD

James Baldwin, one of America's angry young men, sits at the typewriter preparing the opening page of the script for "Nobody Knows My Name." More the throb of the arteries than the thrust of the finger beats out:

> "I left America because I doubted my ability to survive the fury of the colour problem there. . . . I want to prevent myself from becoming MERELY a Negro; or even merely a Negro writer. I wanted to find out in what way the SPECIALNESS of my experience could be made to connect me with other people instead of dividing me from them."[1]

Baldwin felt its withering results.
He knew.

He is a delinquent boy. We don't know his name. He sits with a fixed expression on lips and a leaky ballpoint in hand.

> "Dear folks,
>
> "Thank you for everything, but I'm going to Chicago to try and start some kind of new life. You asked me why I did those things, and the answer is easy for me to give you, but I am wondering if you will understand.
>
> ". . . I really didn't want presents. I just wanted all the time for you to listen to me like I was somebody who felt things too. Because I remember even when I was young I felt things. But you said you were too busy.
>
> ". . . You know something, Mum? I would have liked crackers and peanut butter just as well if you had only sat down a while with me during the day and said, 'Tell me about it, so I can maybe help you understand, Son.'
>
> ". . . If Donna ever has children I hope you will tell her to just pay some attention to the one who doesn't smile very much, because that one will be really crying inside.
>
> ". . . I think that all the kids who are doing so many things that grown-ups are tearing out their hair worrying about are really looking for somebody that will have time to listen a few minutes and who really and truly will treat them as they would a grown-up who might be useful to them. You know, just be polite to them. If you folks had ever said to me, 'Pardon me,' when you interrupted me, I'd have dropped dead.
>
> "If anybody asks you where I am, tell them I've gone looking for somebody with time, because I've got a lot of things I want to talk about.
>
> "Love to all, "Your son."[2]

It lacerated his life for most of his pre-teen years.
He knew.

It is the shortest of the more memorable sermons that I have heard. We sit at a small round table in a staff room. Three cups of coffee and one glass of water. Four so-called academics in a staff room talking about the kind of persons who should be teachers—real persons. (There is two inches of hoar frost on the grass outside, but in here it is warm and confiding.)

The man directly opposite me doesn't look religious. But he begins talking about a Teacher to whom people really mattered, and who could make a difference just by being there and being what He was. Then the man on the other side of the table begins to paraphrase a comment which that Teacher made. He said it with feeling, too. It goes something like:

> "When you have parties, you invite in the gay and the vivacious and your friends.
>
> "So what!
>
> "Do you want a medal? Even the savages that you despise do that!
>
> "What are you doing for the unwashed, the unloved, the brash, the crude, the ill-at-ease, the rejected, and the lonely?"[3]

He knew.

---

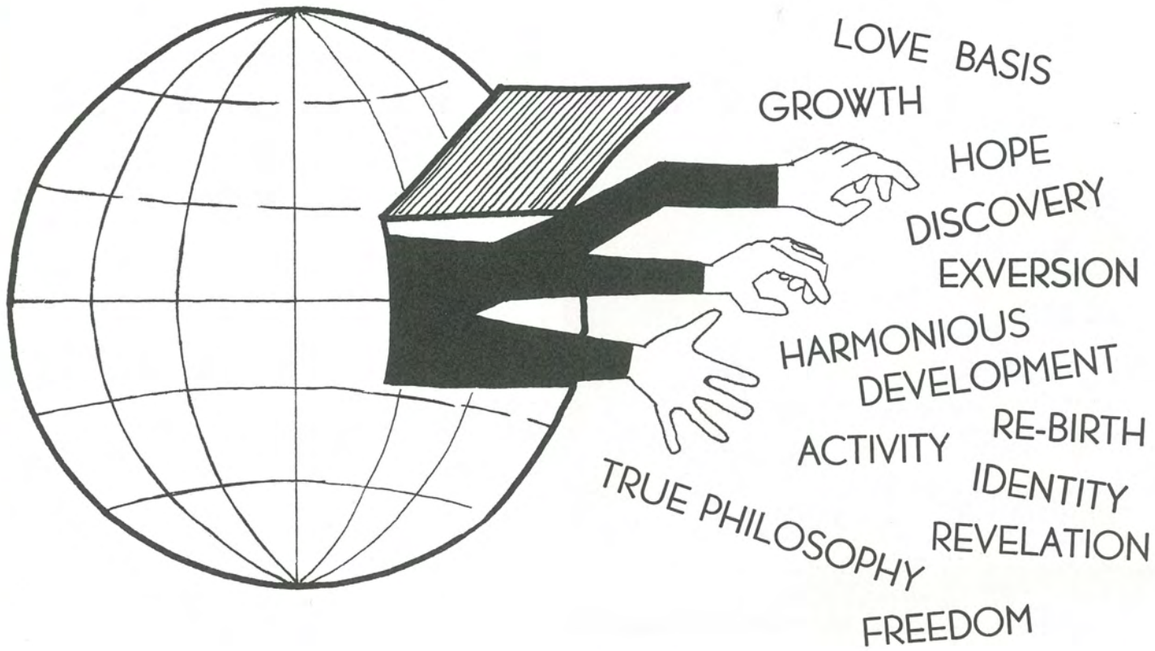
1. Delta Book, New York, 1962.
2. The letter was shared by the parents in a Kansas City newspaper, in the hope that it would "help other parents, although it is too late for us."
3. The original is in Luke 14: 12, 13.

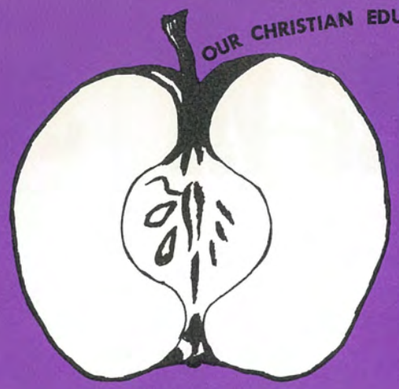
BANG!

Christ can smash that easy complacency in which we go along, unaware of other people. Only when this happens, do we really find ourselves.

2 IN~SIGHT

education





The more involved you become with it the easier it is to miss its obvious successes.
Studying Christian Educational ideals often makes one disappointed with our failures. But such disappointment misses the crux of Christian Education.

Quite a deal of contemporary education is concerning itself with making the individual whole—intellectually, socially, and even bodily. In some areas, it is even more anxious to fulfil Christian Educational aims than we are ourselves. But it can never claim to be even partially succeeding in creating balanced people while it fails to include that one other area, the importance of which even we have not fully understood. Just what could happen in a school where the spiritual was really integrated with the physical and mental, perhaps we are yet to see. The influence of God-power upon our students will only be experienced when we create schools where God is not a subject **in** the course, but the object **of** the course.

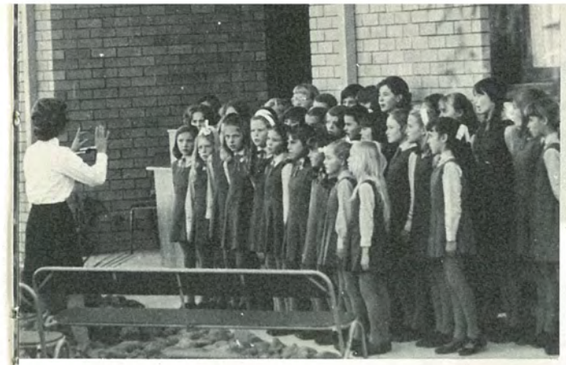
It is because Christian Education deals with the whole person that it has greater possibilities than any other system of education. Even where it is pitted with weaknesses it is still loaded with more potential success than other educational institutions, whatever their academic prowess.

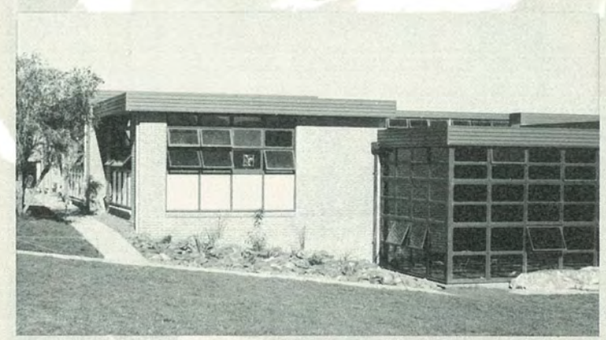
That is not to say that we have it all. It is the fact of Christian Education pretending to delve into God-power that makes it the most exhaustive and endless challenge anyone can accept. To have mini-humans discover and become all that God is—creative, imaginative, individual, balanced, honest, constant, and above all likable because He loves people; to become oneself an experiment in living with God so that students might study and understand how; to excite those "researchers" to demonstrate their learning in concern and love for others; that is the aim of the Christian Educator.

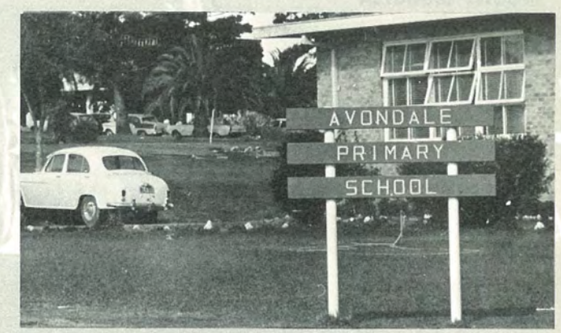
It's easy to describe it. It takes God to do it—which is after all what we are trying to say.

—David L. Stokes.

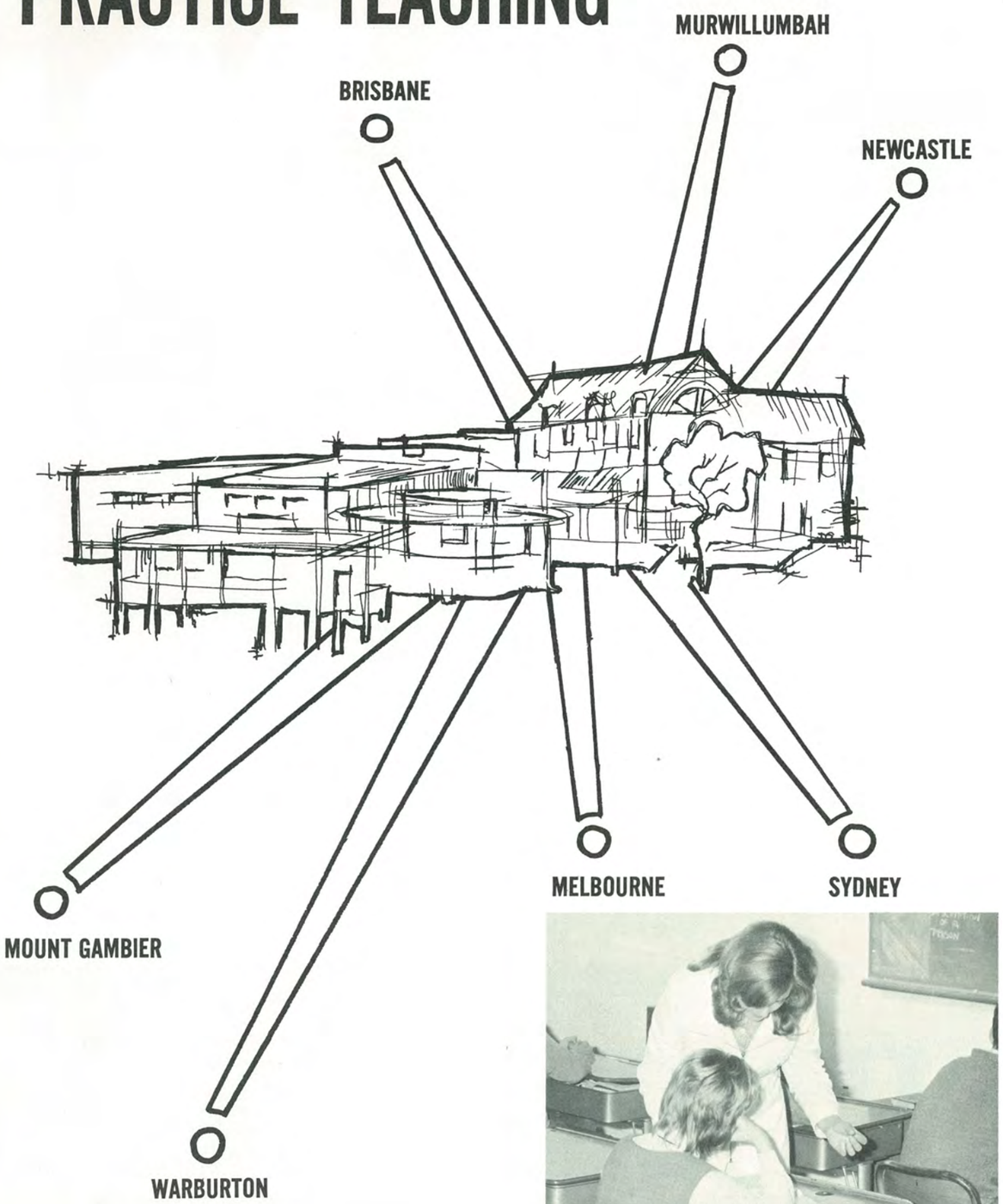
HE'S BEYOND EDUCATION



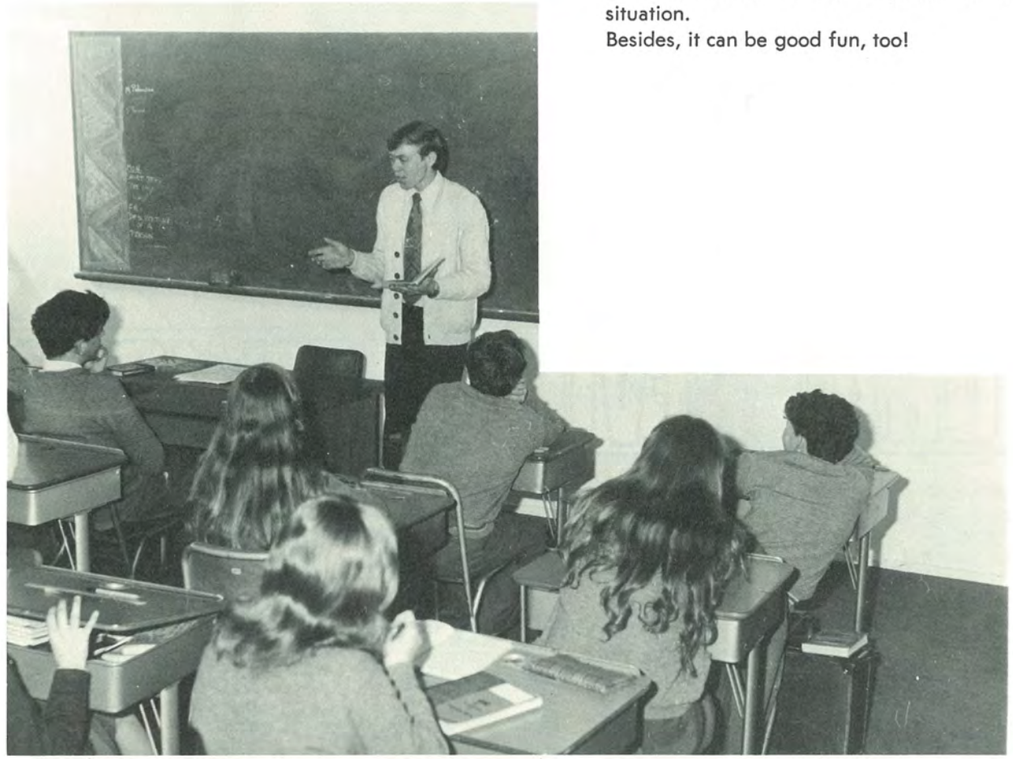




PRACTICE TEACHING



Practice Teaching is a vital part of every teacher's course. While we recognize its limitations, its remoteness from every-day teaching experience, it is a good indication of our response to the teaching situation.
Besides, it can be good fun, too!



CULTURAL REVOLUTION 1972

"Manual training is deserving of much more attention than it has received. Schools should be established that . . . provide the best possible facilities for physical development and industrial training."

—Ellen White, in "Education," page 218.

1972 marks the beginning of the **Cultural Revolution!**

Every student is required to take one cultural unit per semester, and it involves approximately two hours of classes every week.

GEOGRAPHY

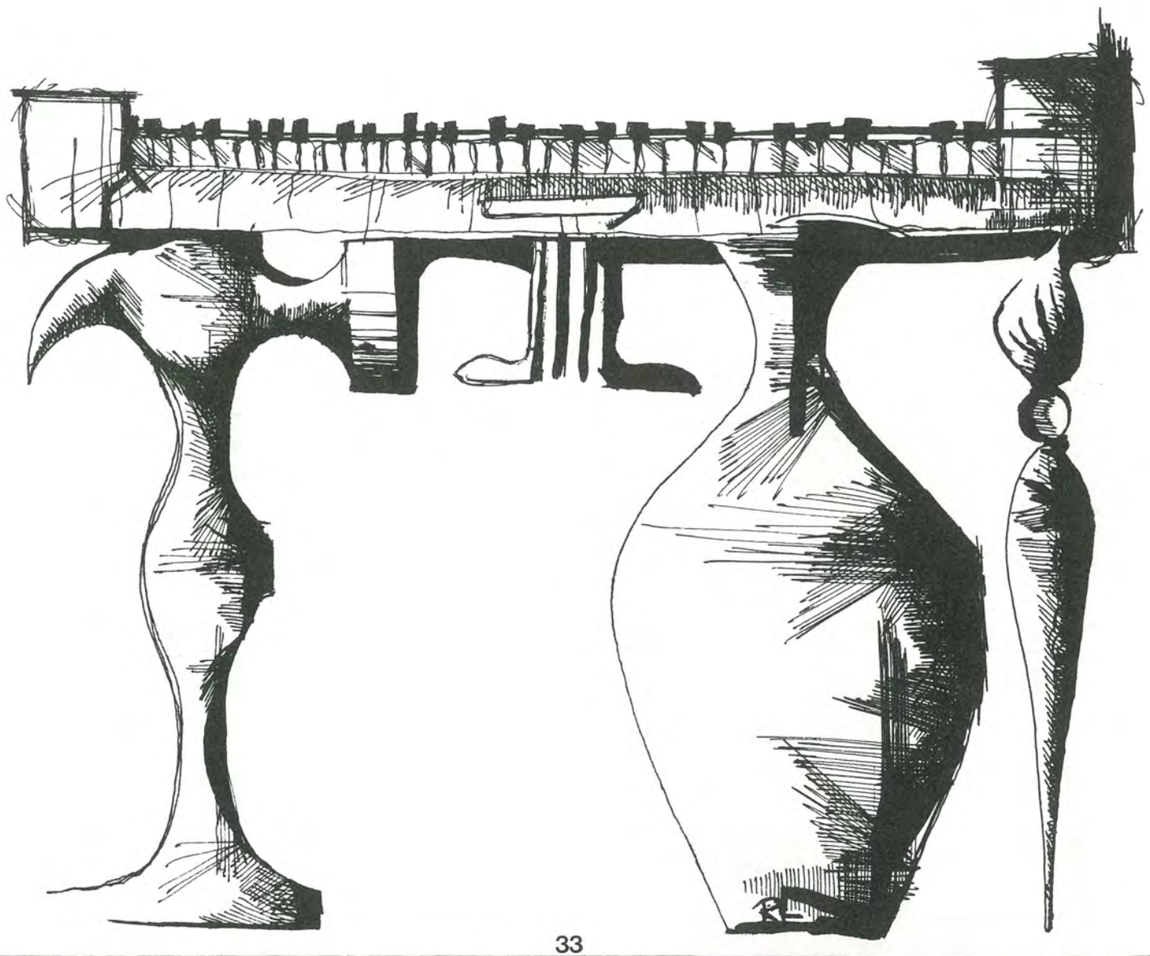
Geography is no longer just a study of mountains, valleys and plains; but it is a humanitarian study of man and his environment. So our geography class felt it necessary to spend five days studying geography on the spot.

The trail-blazing was made in tightly-packed cars to the Peel and Naomi River Valleys, 300 miles north of Newcastle. We saw the significance of water resources in a practical way.

This excursion re-emphasized the new and important role geography is playing in the humanities department.

—Lyn Gilbert,
Julie Cernik

FINE AND APPLIED ARTS



"Creative ability is a gift from God, therefore the contemporary statement of the Christian artist must draw attention to the fact that Christ is all-glorious. . . ."—(Morriss Kennedy, Art director, Avondale College.)

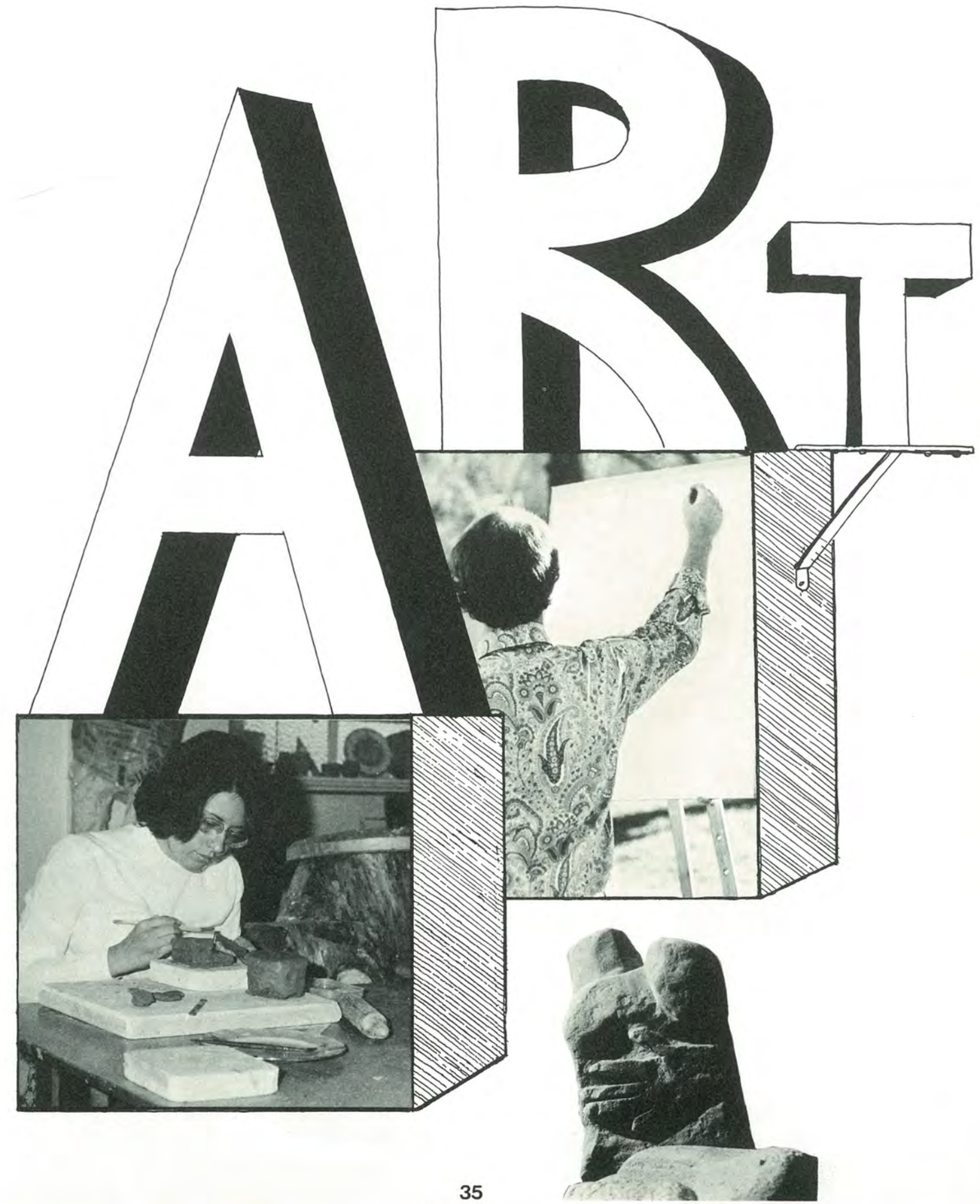
The truth embodied in the foregoing statement is that the study of fine arts is not a cultural pursuit to be separated from the rest of the individual's Christian experience, but that it is, in the **best** sense, a religious activity.

It is impossible to make a serious attempt to paint or sketch a part of nature without becoming totally involved in the complexity of design, the richness and variety of colour and tone contained in even the most apparently mundane scene or object. This is an invaluable experience that helps the artist realize both the beauty and complexity of God's creation, and draws him closer to the Master Artist.

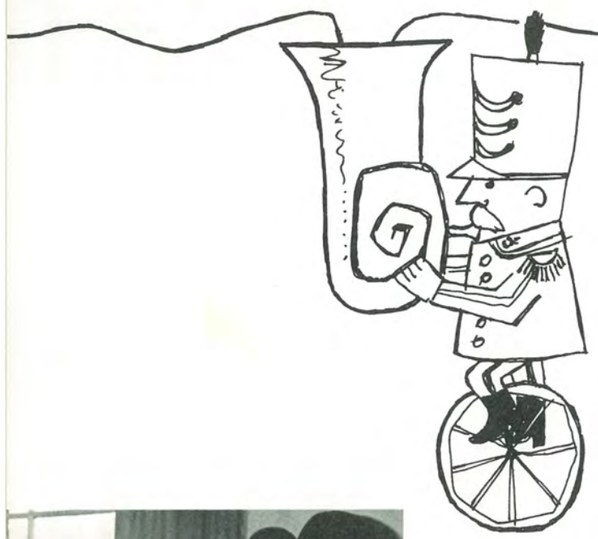
Traditionally, Christians have been afraid of the arts. This has been an unfortunate legacy from the Reformation period, and the field has been left to the **avant-garde** of secular artists, whose work, even though fantastically enriching and beautiful at times, has tended to portray an anti-supernatural philosophy that hits at the heart of the Christian message.

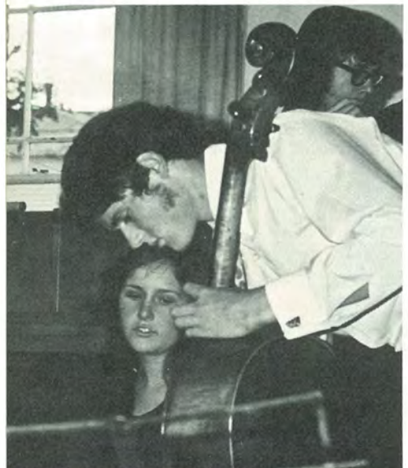
The Art Department at Avondale, while offering a great variety of studio activities and techniques, also emphasizes the need for the Christian artist to adopt a sound Christian philosophy of art. We feel that Christianity and fine arts are indeed compatible within the framework of a solid Biblical faith. As C. S. Lewis has said in "Mere Christianity," "It [Christianity] was never intended to replace or supersede the ordinary human arts and sciences; it is rather a director which will set them all to the right jobs, and a source of energy which will give them all new life, if only they will put themselves at its disposal."

—Daniel A. Sheehy.



Avondale Singers





SEPT. 2 MID-SEMESTER RECESS

SEPT. 9
8.00 p.m.
Chapel

GRAND CELEBRITY CONCERT

A variety of outstanding musicians from Sydney, performing music especially chosen to please. Artists include popular pianist-entertainer, **WERNER BAER**, and guitarist, **BOB SMITH**.

★ SEPT. 16 WATSON HALL NIGHT

SEPT. 23
8.00 p.m.
Auditorium

Don't miss this gripping full-length film on Christianity's fight for its life in East Germany . . .

"Question Seven"

This film has won numerous awards.

SEPT. 30
8.00 p.m.
Chapel

SUPPORT YOUR FELLOW STUDENTS . . .

ORPHEANS CONCERT

Presenting a special programme of music.

Programmes marked ★ are for students

★ JULY 29
8.00 p.m.
Auditorium

SOCIAL EVENING

AUG. 5
8.00 p.m.
Auditorium

Film Programme . . .

"Sammy the Way-out Seal"

Hilarious things happen when two boys stow away a seal on their return from a beach holiday. This film is a scream!

★ AUG. 12 ANDRE HALL NIGHT

★ AUG. 19 HOMES EVENING

AUG. 26
8.00 p.m.
Chapel

PRESENTING THEIR PRE-TASMANIAN TOUR RECITAL

"The Avondale Singers"

Compositions by Handel, Haydn, Mendelssohn, Wagner, Randall Thompson, as well as Traditional Songs and Spirituals.

It was black enough to send wigglers racing up and down my spine. I didn't know where the bottom of this black chasm was. All my flickering torch had picked out were sober, grey, stalactite forms. I unrolled the rope ladder. Feet first, discovered the first wooden rung. Pulled the rest of my body through the small hole. Heart almost leapt out of my mouth as the ladder stretched and held. Now began the descent; teeth clenched to keep my courage up, flickering torch, shifting helmet, white knuckles, exploring boots. Swinging free, torch out. Now what? Still going down, toe in front, heel behind. "Where is that bottom?" "Did the ladder really reach that far?" Solid dust. Torch back on. "All clear, next one!"

—J. Wells.

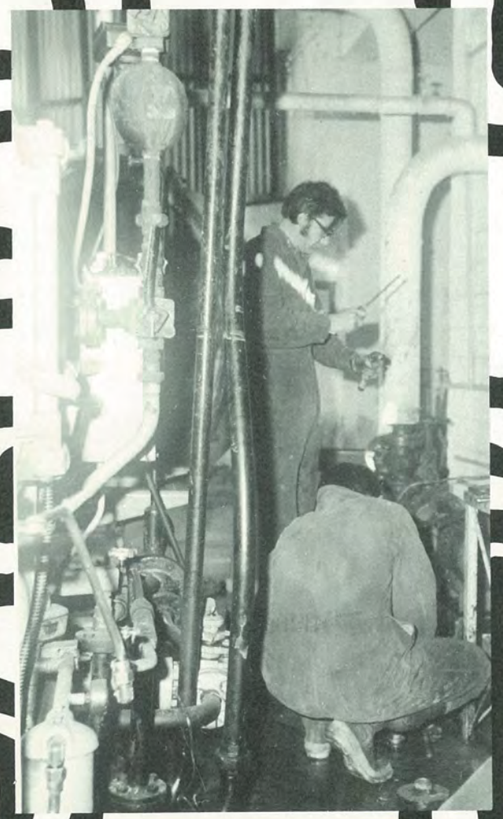
ABARC

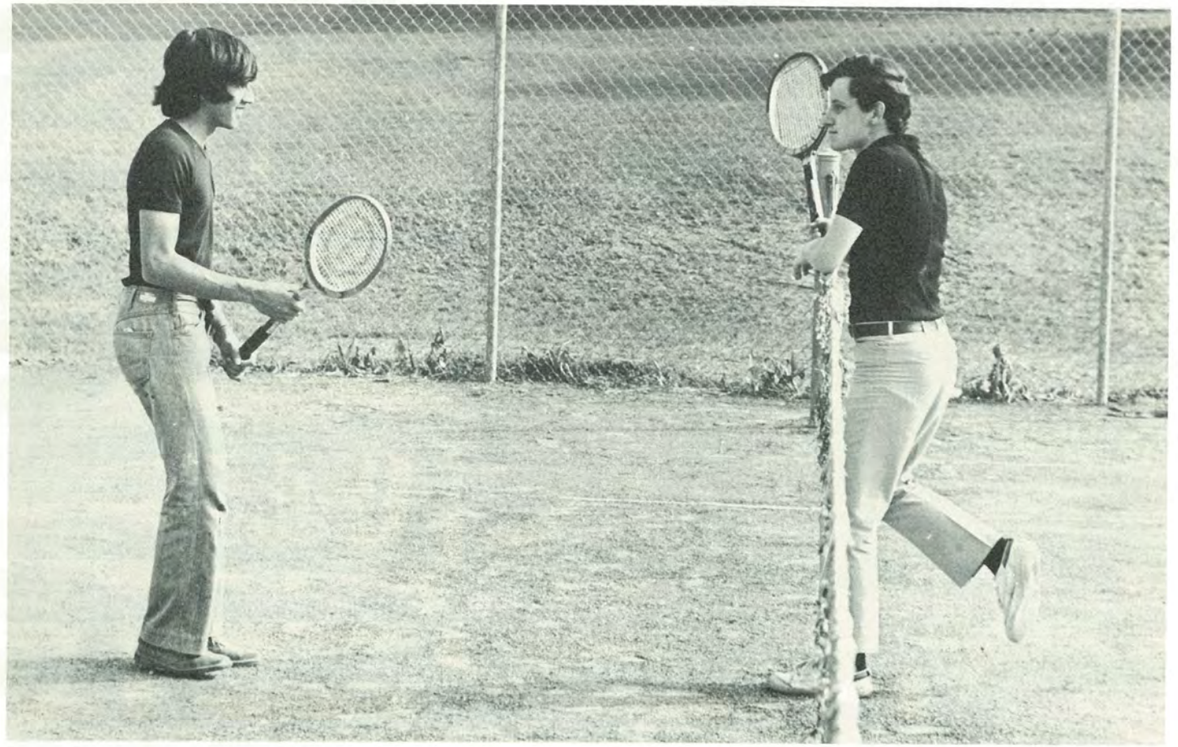
AVONDALE BUSHWALKING AND ROCKCLIMBING CLUB

Formed in the late 60s out of a group of enthusiasts, ABARC has grown into the complex organization of today. This organization keeps the eighty members supplied with an unending flow of information through publications, meetings and activity. By this exposure, the beginner becomes experienced and the experienced discovers new challenges. Safety, fellowship, leadership, exercise, helping others, and above all, learning to "know Christ" are some of ABARC's aims.

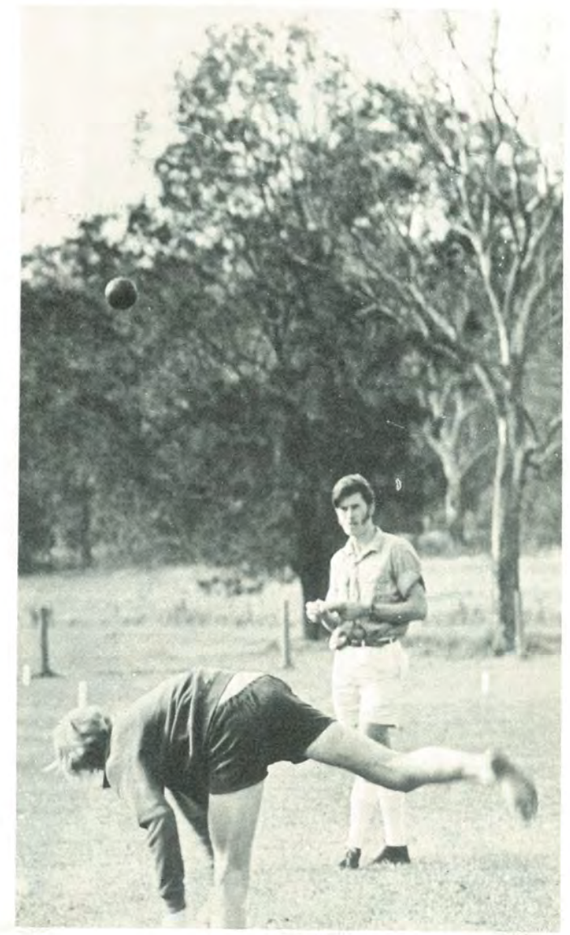
"Whatever promotes physical health, promotes the development of a strong mind and a well-balanced character."
—"Education," page 195.

STUDENT WORK

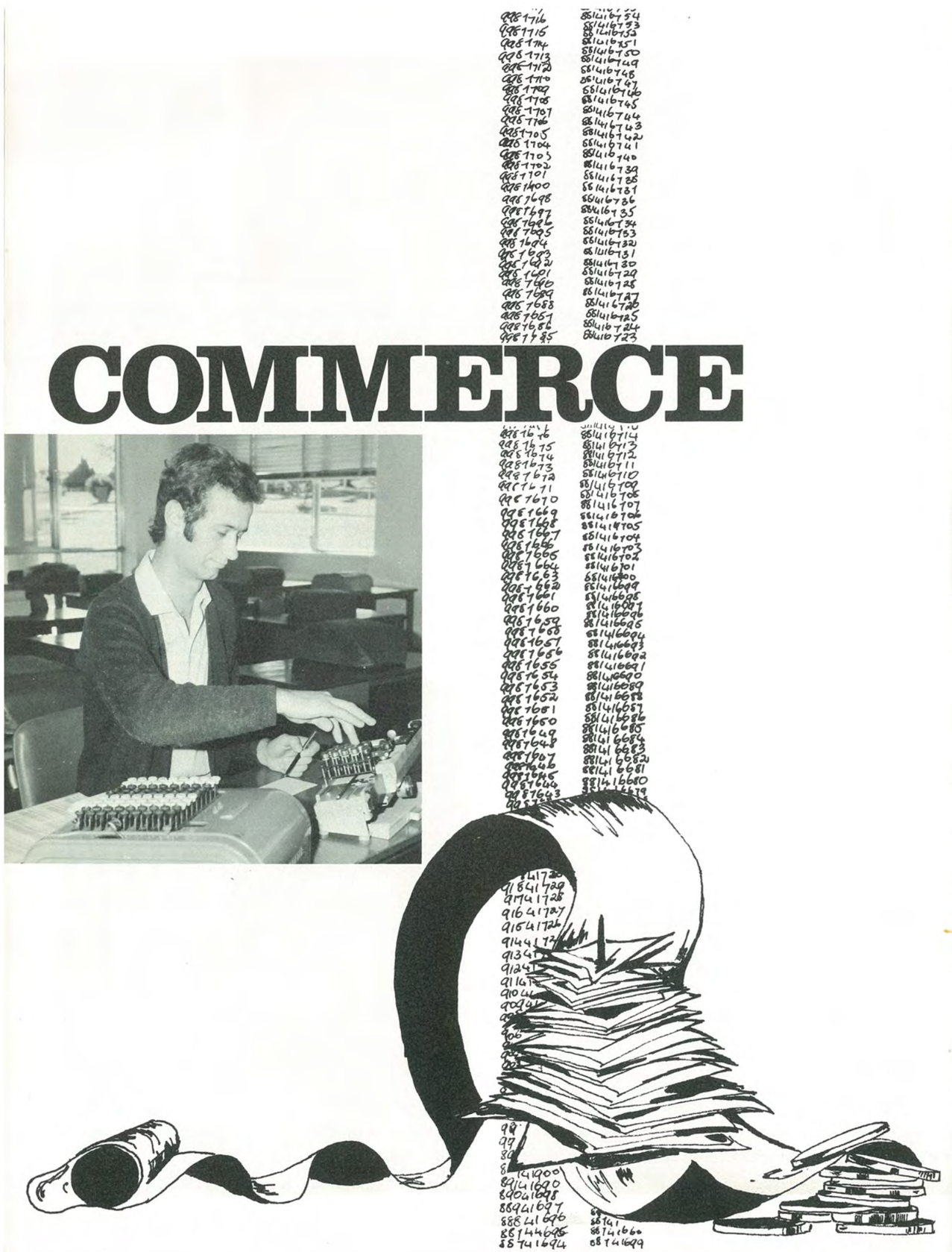




SPORT



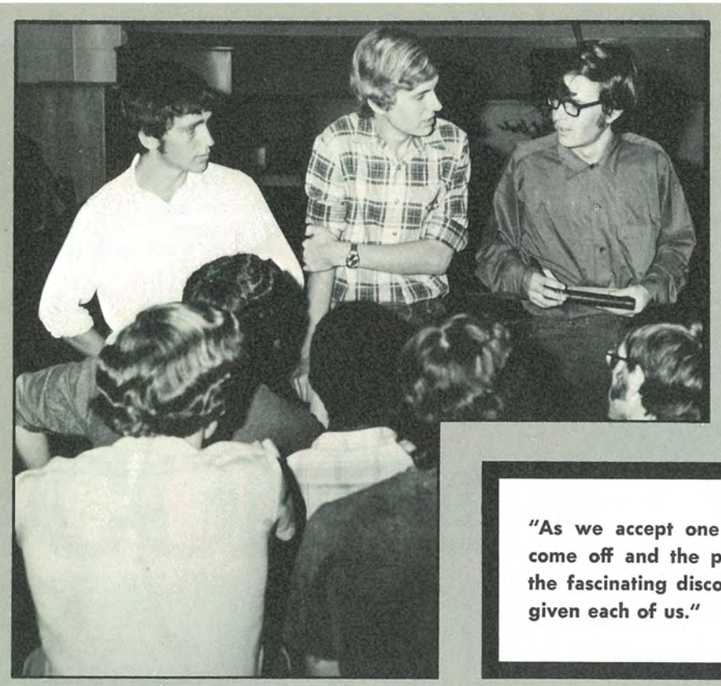
COMMERCE



secretarial

We're greater than the greatest
professions; they would be lost without us!
Just imagine any outstanding
business without us!
All our conferences, hospitals and
companies need us!
We're not just "office girls"—
We are the MIGHTY SECRETARIES,
the backbone of the whole
organization!!

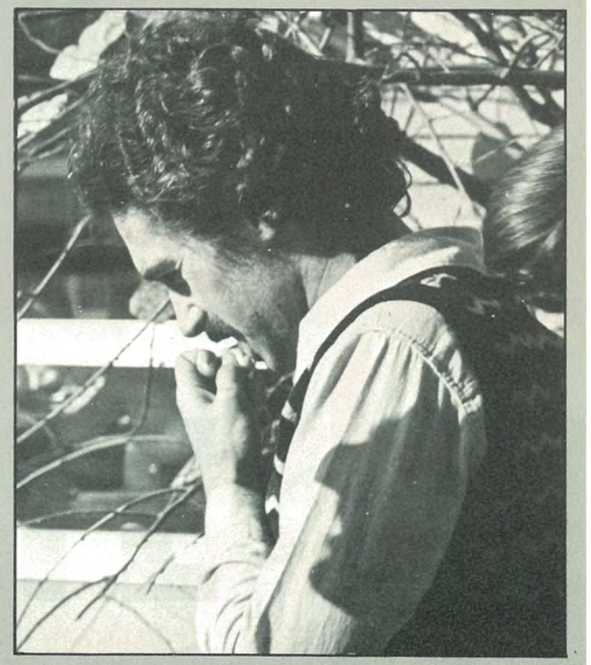
—Irena Raschepkin.



"As we accept one another regardless, the masks will start to come off and the play-acting to fade. We may then commence the fascinating discovery of the wealth of individuality God has given each of us."

"Life becomes a new kind of adventure when of everyone we meet we ask: What is the wonder of the character of God which this person can best open to me?"

"Don't let the excitement of being young cause you to forget about your Creator." Ecclesiastes 12:1, Taylor.



"We are involved in an ideological struggle; great ideas do battle for the minds of men. We cannot stand apart from that battle, and to engage in it is missions."

—John Bright.

THEOLOGY

"WE PREACH CHRIST AND HIM CRUCIFIED."

GEOFF KANE

Dudley Towers, a brilliant athlete who broke national records and ranked as one of New South Wales' first-grade football players, committed suicide at the age of twenty-eight years. The last time I ran against Dudley, I sensed his desperation, for I understood what it was to be bitterly lonely amidst an exciting and seemingly secure crowd.

The "Glen Innes Examiner" made the following comments about my progress as a football player:

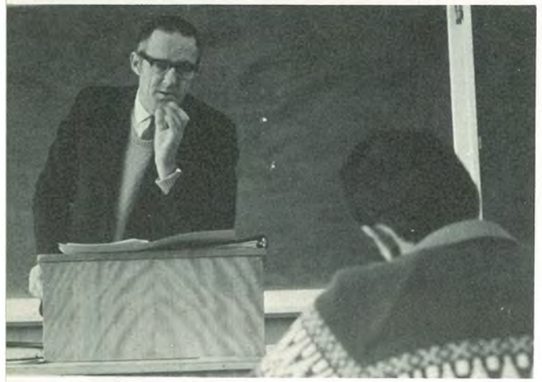
> "Playing as a team, Guyra inflicted a 9-4 defeat on the local side at the Glen Innes showground yesterday. Star of the match was Guyra centre, Geoff Kane, who scored two well-deserved tries. On both occasions the Glen Innes defence gave this big fast player room to move, and he made the most of his opportunities. Kane scored his first try following a long run; he dazzled the opposition by a brilliant burst of speed to touch down under the posts."

It took four years, two cartilage operations, an infection in the sacroiliac joint to make me realize I was dazzling nobody but myself. Truth is exacting, and it led me to sense the hollow unreality of my life.

I marvel now how God led me to College, and thank Him that He did. It was not until then that my life had direction—that I could justify my existence. God loved me and had a purpose for me. Without this truth life is as barren as a sprig on a footy boot.

To me, theology is God, my sin against Him, and what He has done with it. My study of this has brought me to my only hope—life in Christ Jesus. It has taught me faith, the highest form of knowledge, and given me an "understanding of realities which to sense alone are inaccessible." I cannot but praise God that He has led me out of the fog into "His marvellous light."

—Geoff Kane.



TH 431/15 THEOLOGY IVa (Christian Apologetics)

This subject is designed to acquaint the student with the arguments used to defend the Christian faith. It includes the study of epistemology, revelation, typology and miracles. A survey of non-Christian religions of the world is also undertaken.

TH 432/15 THEOLOGY IVb (Historical Theology)
Prerequisite: Theology II

School of Empiricism (p. 93-5 "Christian Faith")

Three gt. exponents; (i) Locke (1632-1704) - an Englishman
(ii) Hume (1711-1776) - a Scotsman
(iii) Berkely (1685-1753) - an Irishman

Empiricism says that the only source of knowledge is experience (sense). We do not deny that we learn through our

I learn everything through the senses;

ture of the Old Testament.

TH 420/15 OLD TESTAMENT III (Major and Minor Prophets)

A survey, in chronological order, of the writings of the prophets. Attention will be given to such matters as general and special inspiration, but the major emphasis will be upon a knowledge of the writings themselves—their actual content; the message of each book and the Messianic prophecies that occur in them. An exegesis of difficult verses and passages will also be undertaken.

THE HEBREW CANON AND THE PROPHETS:-

There are three major divisions:-

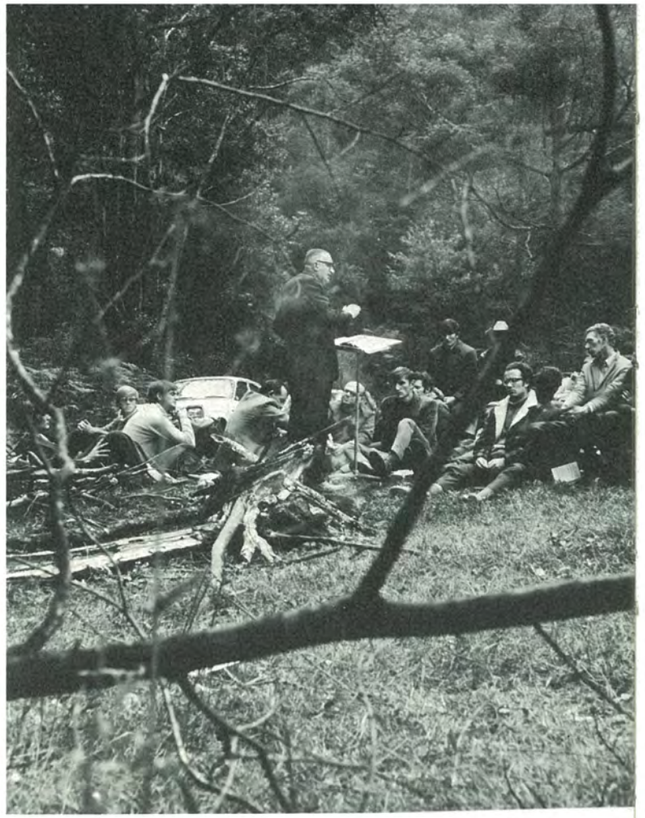
1. Torah - law - Pentateuch
2. Nebiim - prophets
3. Kethubim - Writings

(Daniel is included in the Writings because he was primarily a statesman.)

Further on the Nebiim:- Eight books in two parts; four books each.

A. First four books - Former prophets. Mainly history yet composed

The gospel will sound forth clearly where there is a close relationship between the lecture-room and the pulpit.



ministerial league

A man went forth to sell dandruff-remover, but failed to sell his product, forasmuch as he had little white spots on his shoulders.

It would be just as fruitless for a ministerial student to go out and attempt to proclaim the power of Christ without evidence of that power in his own life.

For this reason, the activities of the Ministerial League this year included not only informative lectures, but also two retreats. By these we were able to get away from the busy rush of college life to find Christ in a personal way.

Around a roaring fire in the Wattagan Valley, we discussed last-day events and our need for Christ's power to face them. At Crosslands, in August, we took a week-end for fun, fellowship, and spiritual rejuvenation. We came away with the realization that an effective ministry is not founded on or maintained by theological studies alone, but by a personal daily walk with Jesus Christ.

Alan Walshe.

"Let us recall that the Reality which served the Christian movement as a determinative norm has not been the scholars' biography of Jesus, or the theologians' construct of Christ. It has been the figure portrayed in the Gospels. In every age, and not least our own, the plain man, picking up this plain tale in his pitiable ignorance of critical principles and theological presupposition, has found himself gripped by a living man of history who not only stands out upon the records with remarkable clarity, but reaches forth from the records to conscript the devotion of his soul."

–Van Dusen.

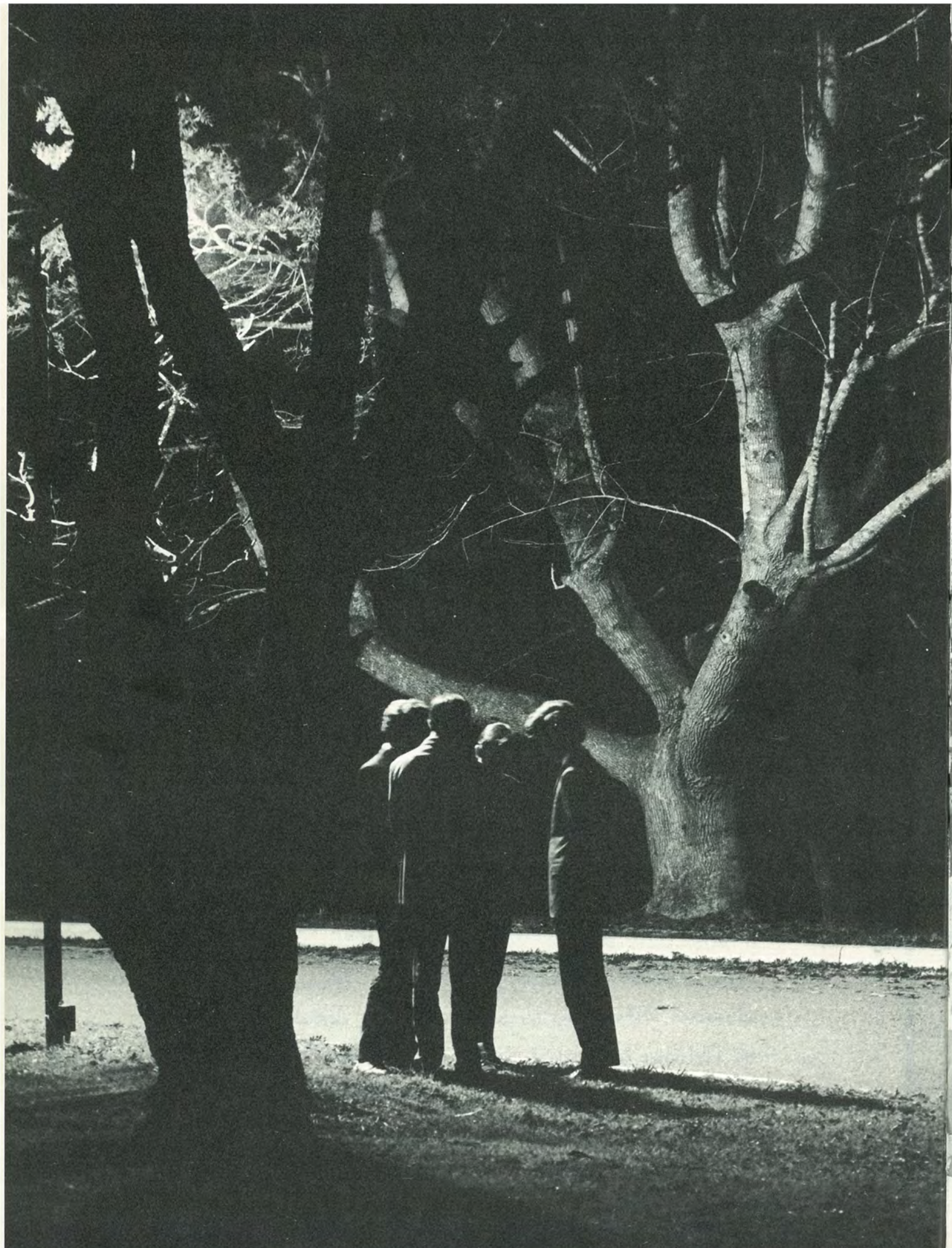
I like to talk to God. Those tired little prayers by my bed just don't seem to be enough. Sometimes I feel I ought to have a long talk to Him, so I go for a walk. There are a lot more things to pray about when you've got your eyes open.

Sometimes, in the early morning, I walk down to the cow paddock behind the barn. I find that we can hear each other better down there. There is nothing to disturb us except the cows munching in the wet grass, and the birds.

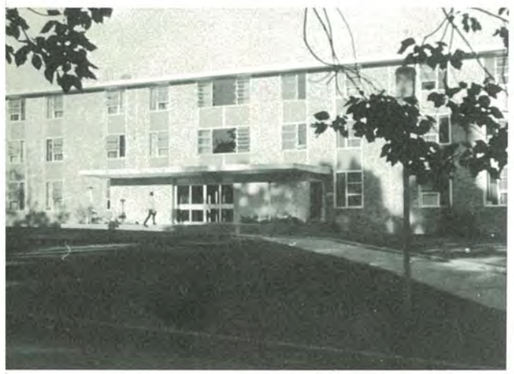
God helps me to figure out my personal problems; the sort that bother me the most. He never minds, He always listens and I come away satisfied.

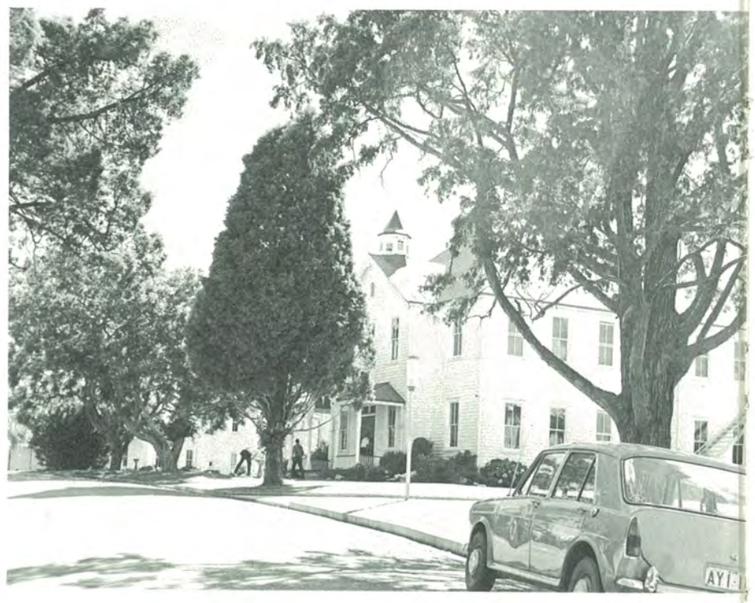
He always reminds me who I am and why I'm here, and what I'm really like; which sort of puts me in my place. Funny how easy it is to forget that somebody owns you. . . . Just as well God remembers, I reckon.

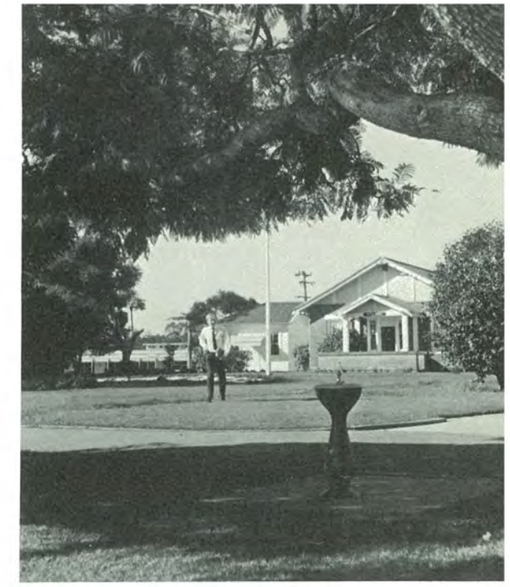
—Ron Allen.

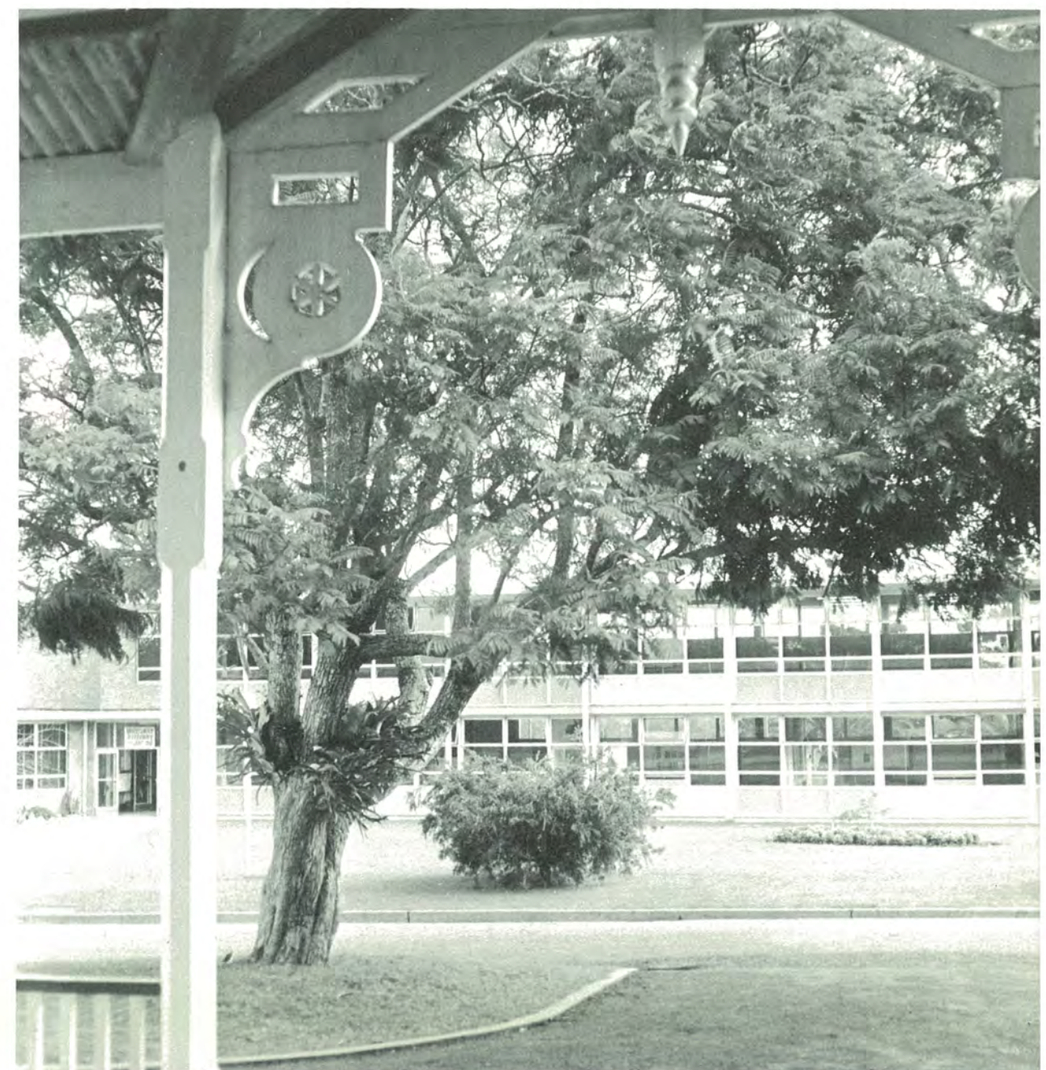


PASTOR KEN MARTIN—WEEK OF PRAYER

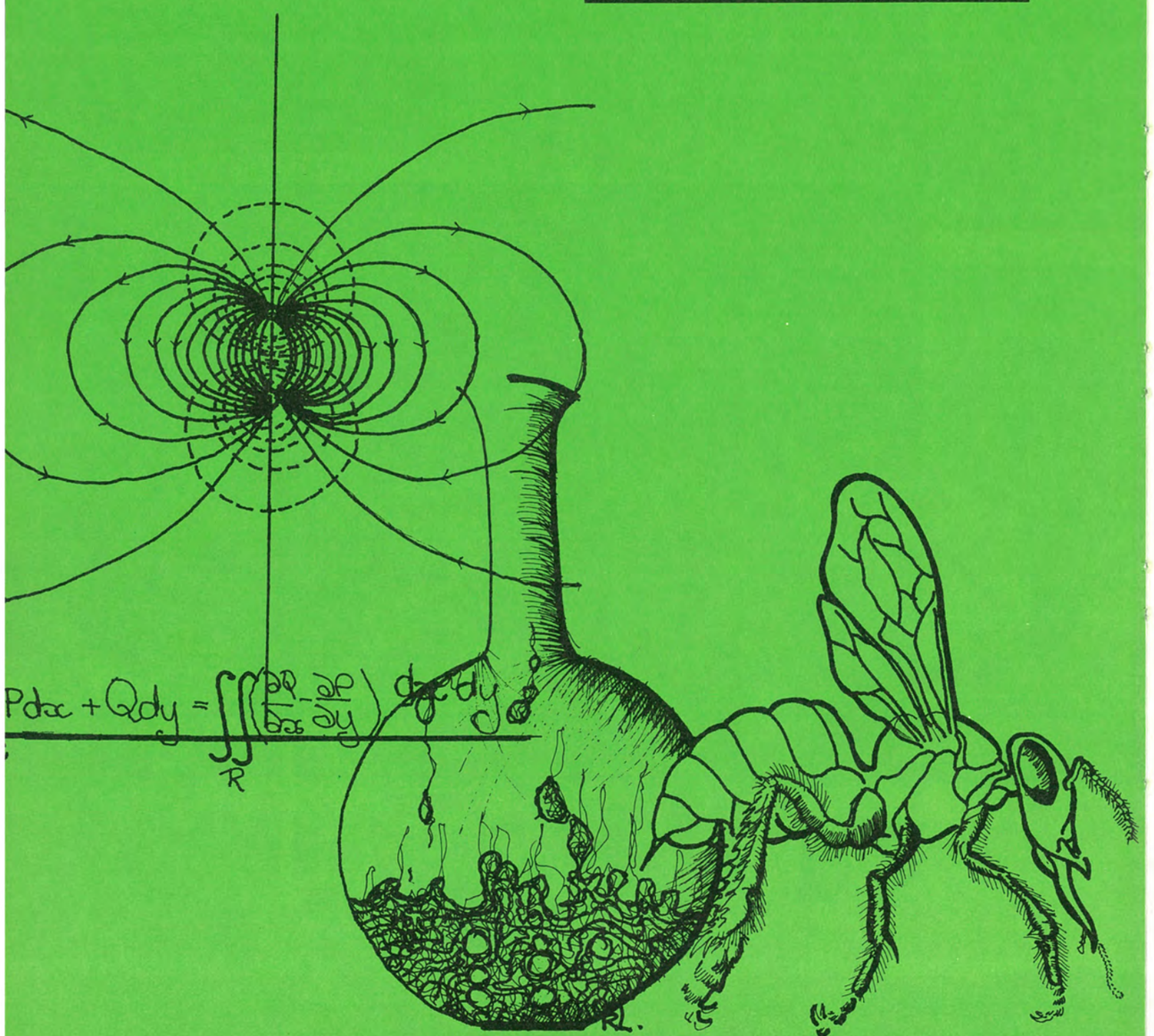








SCIENCE



Ammonia—a pungent, evil kind of gas; water—a pleasant, clear liquid that satiates the most raging thirst. And yet these two compounds contain the same number of protons and electrons: their building blocks are the same, but their arrangement is different. It seems that when God created matter He first created these building blocks. They had set properties. Matter is made up of different combinations of these building blocks. But the properties of matter are an automatic consequence of the different combinations. Thus ammonia was not created to be a pungent, evil kind of gas; it is such a gas automatically because of the combination of protons and electrons that make it. Likewise for water. It is upon these building blocks that the whole system of life is based. And this is how I see God—Architect/Creator of the universe.

In science, man constructs models and concepts to help him in his study of the world around him. These help him answer the infinity of questions that come to his mind. But the models are becoming more elaborate and the concepts more detailed, so that scientists today are so preoccupied with their study of matter through these, that God is completely forgotten.

But God is not forgotten at Avondale. Here our attention is continually turned toward Him, and the result is science and God in the right perspective. Also, the training in analytical thinking, which is a result of studying science, has helped make my decision to be a Christian a rational one.

—Roland Bernett.

The Evolution of a Telescope

1904 Professor C. V. Bell, a keen astronomer, arrived at Avondale as the science lecturer.

1909 Professor Bell assembled a ten-inch, reflecting, equatorial yoke-mounted telescope, situated in front of the Music Building.

1915 Avondale's interest in astronomy increased—it became a two-term subject!

1932 Astronomical interest decreased—the subject was dropped and the telescope fell into disrepair.

1952 Twenty years later, two emerging scientists, Laurie Draper and Ken Thomson (now both holding Ph.D.'s) renewed interest in the telescope. It was rebuilt and placed behind the present Library. A small shed on wheels covered the telescope and shielded it from the weather. However, the location was deemed unsuitable by the faculty as it looked too much like a toilet!

June The unit was disassembled and relocated on the present cafeteria site. It was used for a time, but was soon forgotten.

1967 The new cafeteria was erected—the telescope was dismantled.

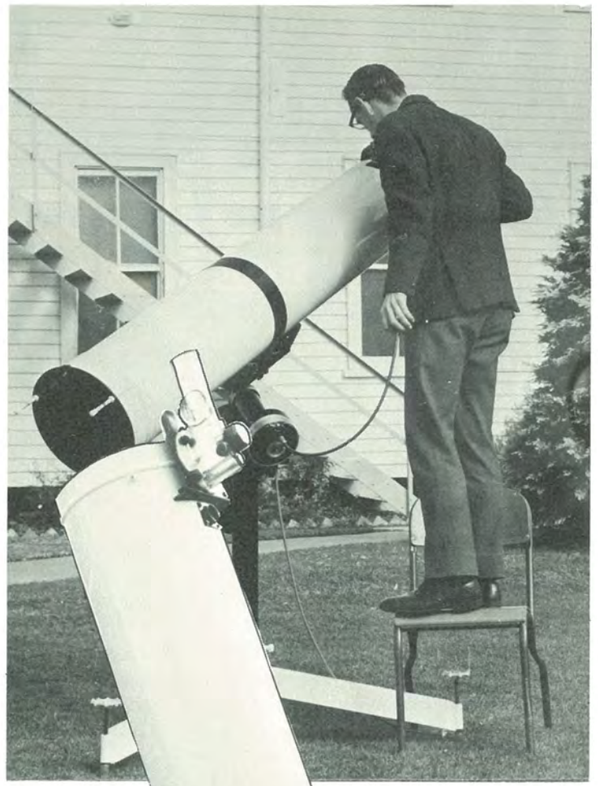
1969 Spring cleaning in the optics laboratory—the telescope's mirror was unearthed. Dr. Drewer retrieved the mirror from the rubbish and set Roland Bernett to work on it. Roland was delighted, and began a mirror cell design.

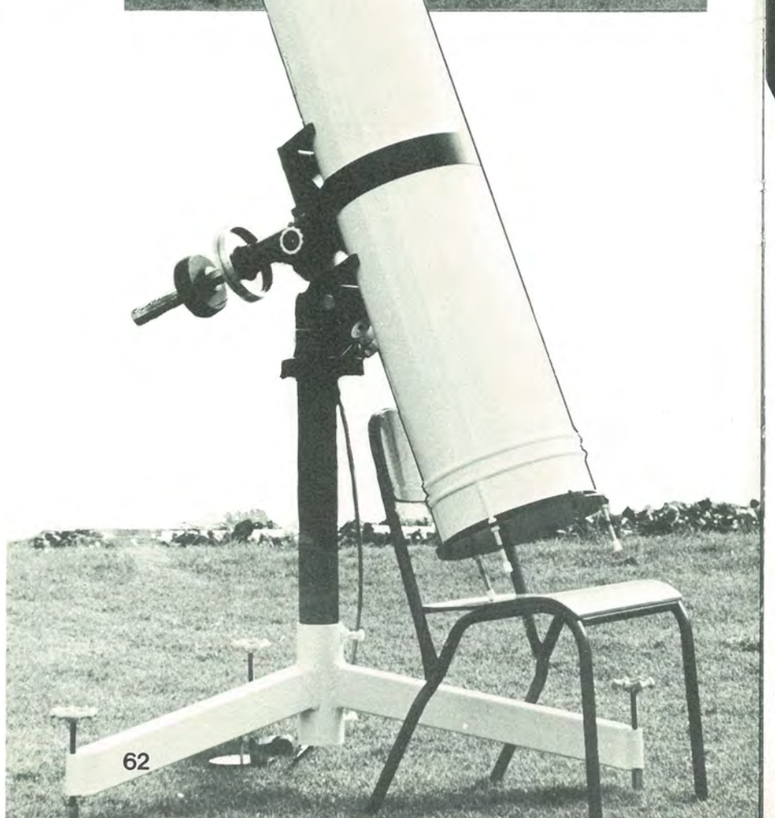
1970 Work began in earnest. A tube was constructed in Newcastle and Max Pengilley adapted the spider-and-eye piece to fit the tube.

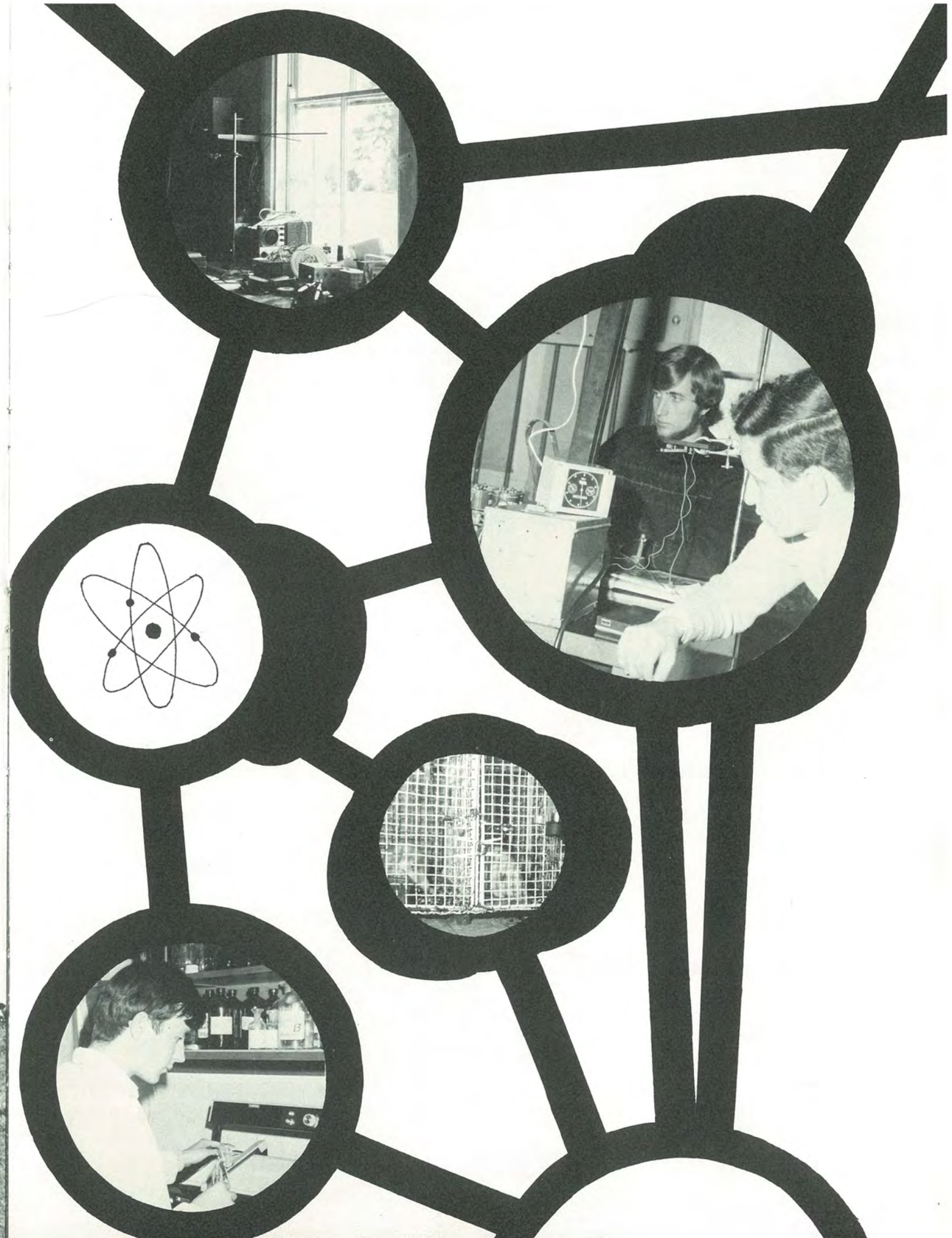
1972 Richard Pearce completed the mounting stand and a finder-telescope bracket. Then an electrically-driven equatorial mount was obtained in Sydney.

May After some last-minute tests, a trial assembly was carried out at Dr. Drewer's home. The telescope worked!

—Geoff Coyte.

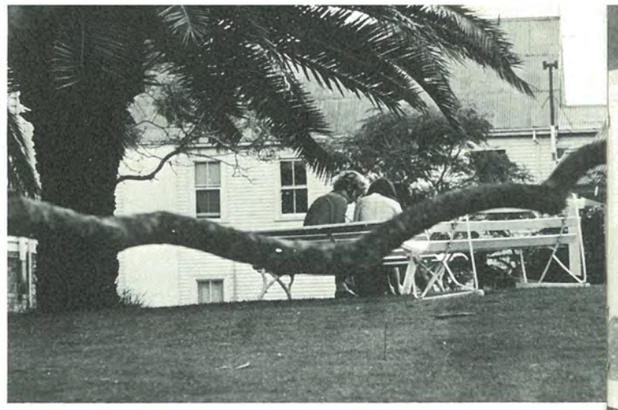


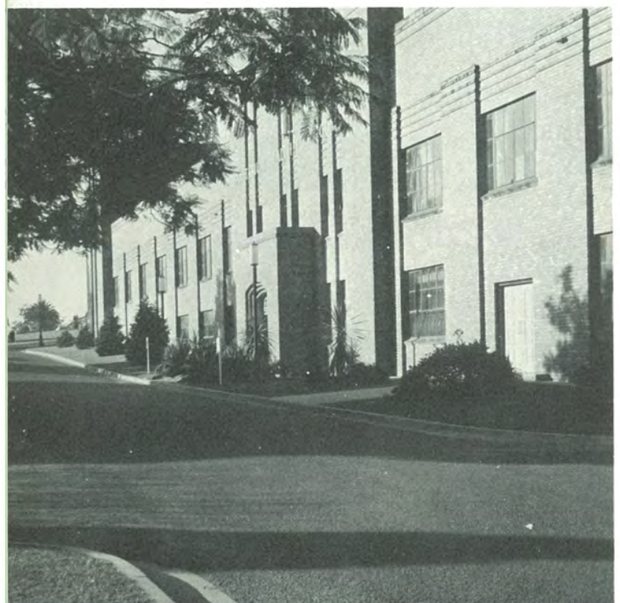


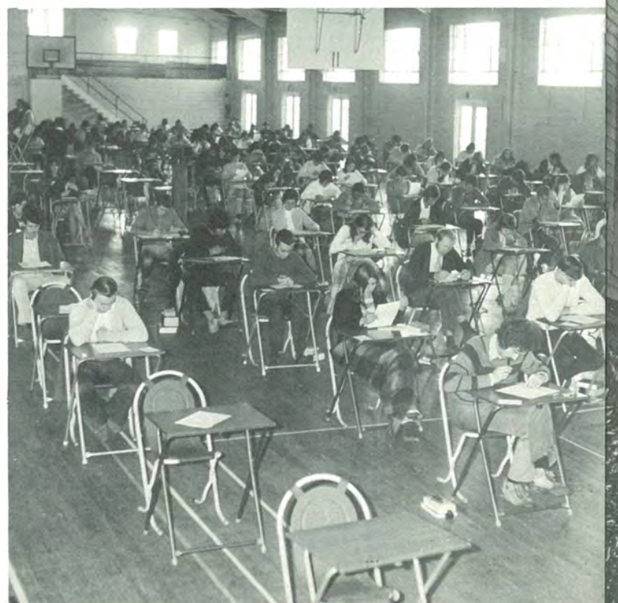


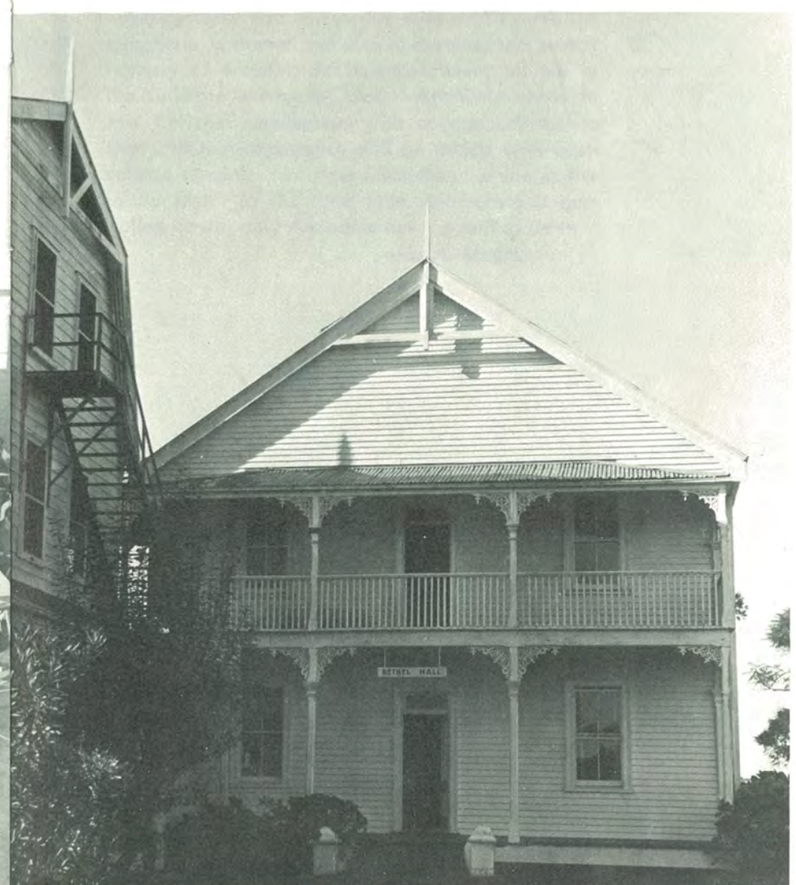
JAT JOAN

ART
SUPPLIES








BETSEL HALL

3 INVOLVEMENT

"Service" is a good Christian word. However, it is mere theological definition unless it is taken to mean real things which real people do in response to the impact of Jesus Christ on their lives.

Avondale College is like scaffolding; when the job is finished you pull it all down. Once the building is built, the scaffolding is neither useful nor beautiful—but just try to put the building up without it! The more successful Avondale is as a college, the sooner it will be pulled down. The building we are building is the message of Christianity and Christ's Return. It is built of people who get paid to spread it and people who spread it at their own expense. Teachers who teach Christianity from history books or with slide-rules or inside fibre-glass kayaks; clerks and secretaries who say it over the telephone with the smile in the voice; the steady honesty of accountants' balance sheets; all are in the full-time service of God. Avondale exists to mix Christian motivation with college courses so that Christian experience will be mixed with post-college careers. No other institution has the ability to do that. In the little time left before it gets pulled down, only Avondale has the will to do it.

—E. A. Magnusson.

student missionaries

With Greek grammars, philosophical texts and commentaries stowed away in mothballs for one year, Dave, Murray and Gordon shed their "scholastic cloaks" and took their Bibles with them to the mission field.

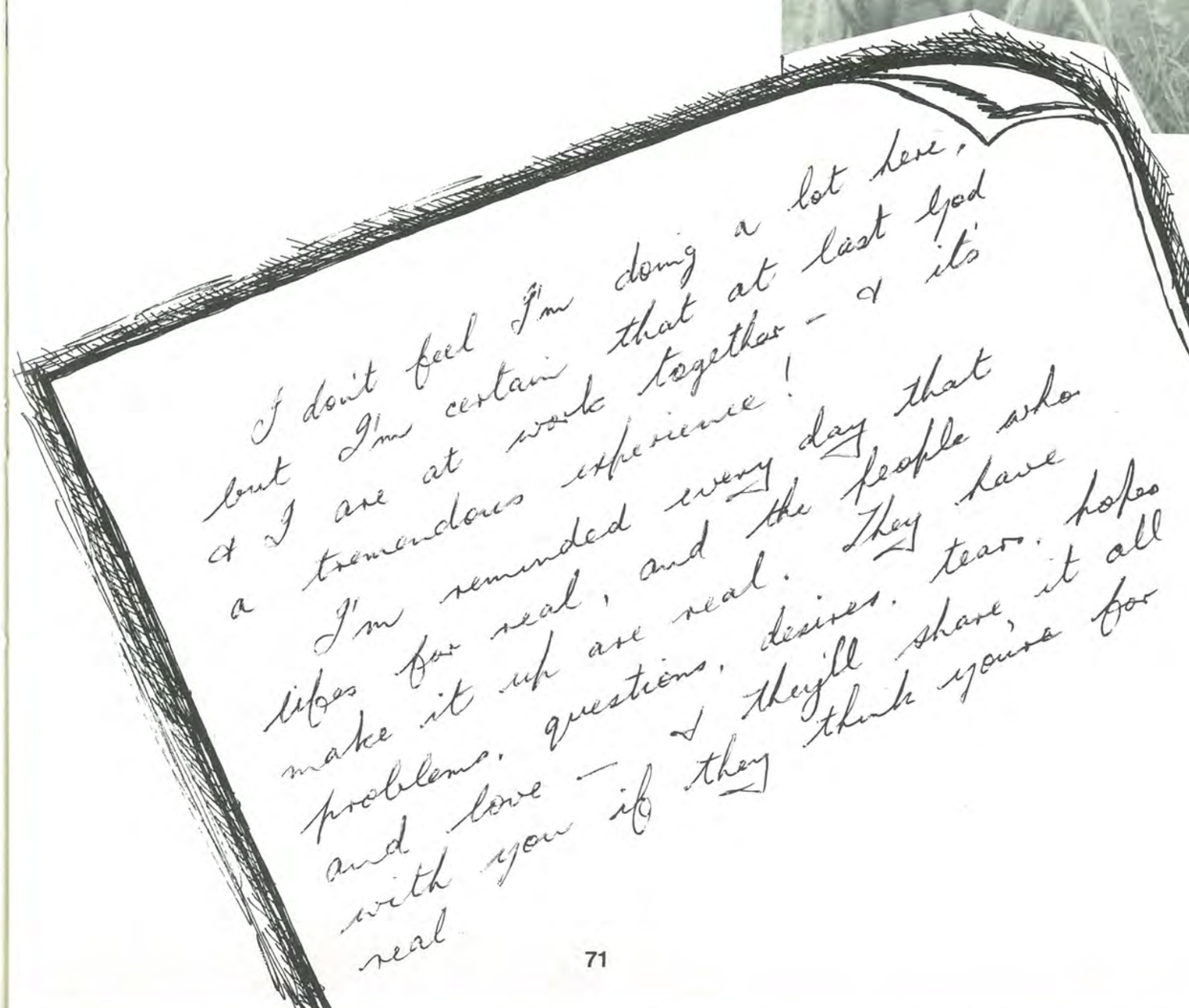
They are the first group of student missionaries to go out from Avondale. Gordon Stafford, the son of a missionary, and brought up in the mission fields, is working on the island of Namatanai in Papua New Guinea. As the assistant director, he spends his time building and preaching. Apparently Gordon is not enjoying the comforts of domestic civilization, for one of his letters to the college contained the following account of his morning ablutions:

> ". . . Up until now I have been getting up in the morning and hanging my mirror on a small banana tree, decorating its branches with my gear, and shaving out of a cup of water. Then I fill a bucket with water and, using a cup, pour it over myself to have a bath. . ."

Gordon isn't the only one roughing it! Murray Miller, situated in Samoa, is pictured entering his vehicle of transport on the Suvurua River. He says:

> ". . . This hole was our bathroom, washing room and swimming pool for two weeks. . . ."

Dave Robertson is working in and around Mount Hagen in the highlands of Papua New Guinea.



I don't feel I'm doing a lot here, but I'm certain that at last God & I are at work together – & it's a tremendous experience!
I'm reminded every day that lifes for real, and the people who make it up are real. They have problems, questions, desires, tears, hopes and love – & they'll share it all with you if they think you're for real

A FOLK CANTATA

MUSIC BY ROBERT
LYRICS BY LOWELL

THREEDOM

"Threedom" never had a birthday. Lowell had written a few lines about Christ on the cross, and I had written a song about the repentant thief. Somehow we got together and decided to enlarge the idea into a folk cantata about the crucifixion of Christ. And since then, "Threedom" has been going through an evolutionary process.

It was first performed in Newcastle, and covered the events from when Mary anointed Jesus' feet, to His ascension. The music was limited to three guitars, base, cello, and a vocal trio; and the work resembled a crude, half-baked soap opera. By the next performance in Parramatta, Sydney, both the music and libretto had been revised and considerably improved. Any success at this stage was largely due to prayer. However, it was still far from perfect. Aware of this, Terry suggested I score it for an orchestra. It was good advice, and I worked on it over the 1971-1972 vacation.

"Threedom" has received a lot of useless praise, and also its share of criticism; some was pure prejudice, some was valuable. In spite of, and due to such criticisms, it has been constantly remoulded, and has always been a matter of sincere prayer.

In its present form, the treatment of the Crucifixion is "incidental." And I say that with reverence. For it is used as a vehicle to establish our message—now is the time for the outpouring of the Holy Spirit!

We are still far from satisfied, but we're working on it!

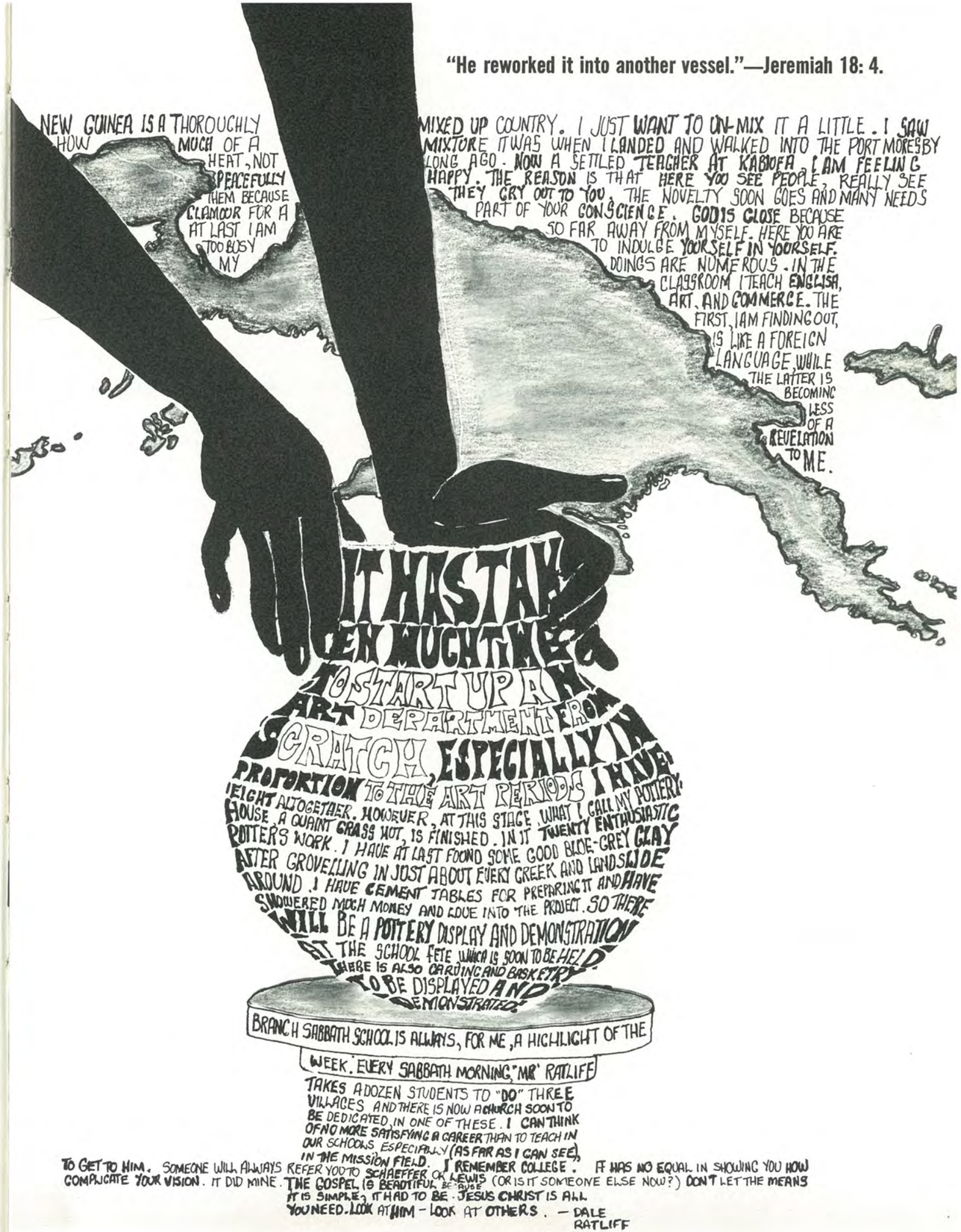
—Bob Wolfgramme.

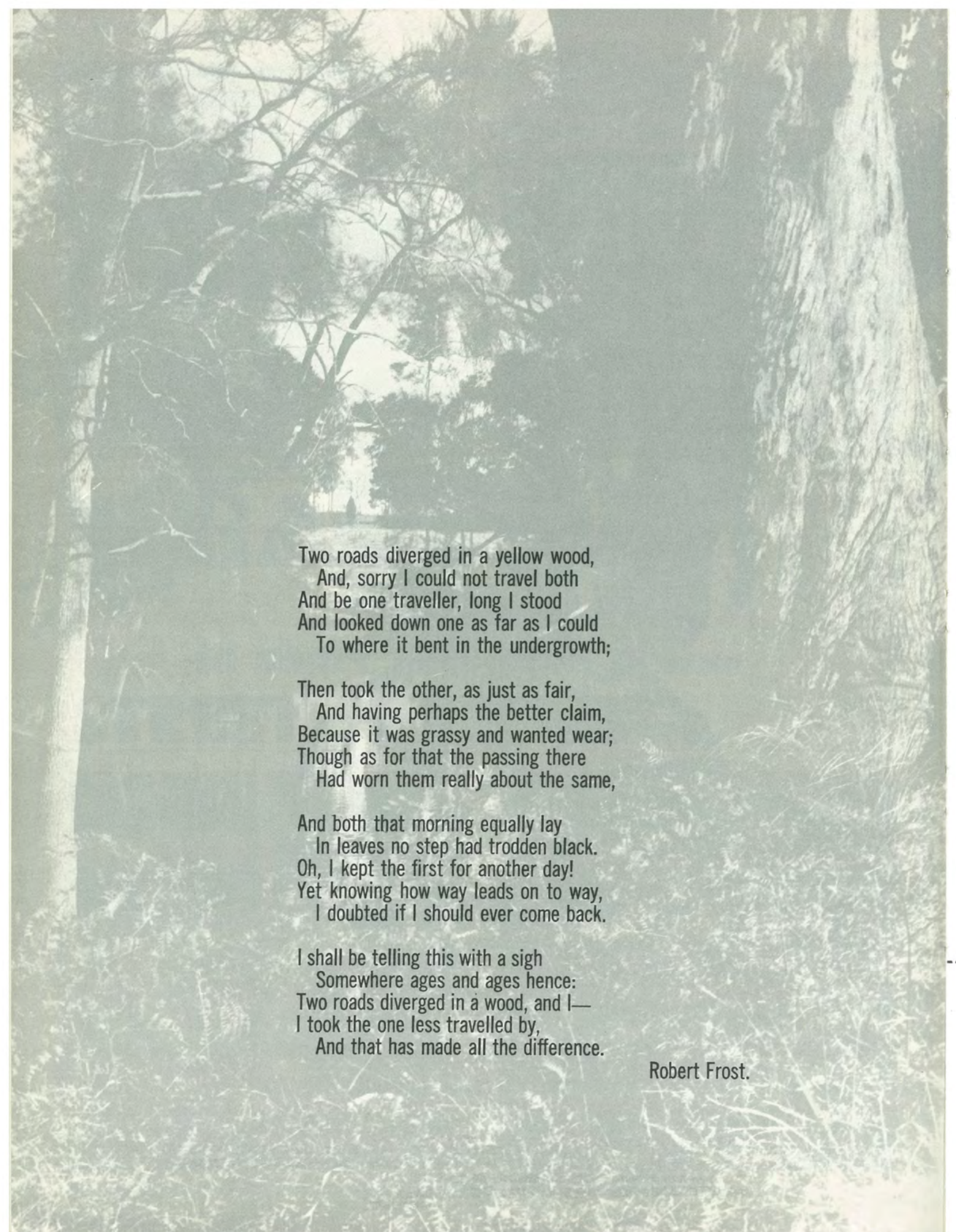
REACH OUT FOR LIFE...

-to share the good news-

STREET PREACHING

"He reworked it into another vessel."—Jeremiah 18: 4.





Two roads diverged in a yellow wood,
And, sorry I could not travel both
And be one traveller, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less travelled by,
And that has made all the difference.

Robert Frost.

YOUR FUTURE—at AVONDALE COLLEGE

NOTICE:
COMMONWEALTH SCHOLARSHIPS may be used for Avondale's Diploma courses in Secondary Education, in the Humanities and the Sciences, in Commerce, in Science and Applied Science. As at August, 1972, final approval for the Primary Education course, the Liberal Studies course and the Fine and Applied Arts Teacher's course being included in the Scholarships Scheme was still pending.

COURSES AVAILABLE:

DEGREE COURSES

- **B.A. Theology**—4 years
- **Diploma in Secondary Education**—Humanities (B.A.)—4 years.
- **Diploma in Secondary Education**—Fine and Applied Arts—3 years.
- **Diploma of Primary Teaching**—3 years.
- **Diploma of Science**—3 years.
- **Diploma of Applied Science**—4 years.
- **Diploma of Commerce**—3 years.
- **Diploma of Music**—3 years.

CERTIFICATE COURSES.

- **Quality Control Technician Certificate**—2 years.
- **Laboratory Technician Certificate**—2 years.
- **Certificate of Accountancy**—1 year.
- **Secretarial Certificate**—1-2 years.
- **Certificate of Music**—2 years.
- **Building Certificate**—2 years.
- **Farm Mechanics Certificate**—2 years.
- **Home Economics Certificate**—2 years.

If you would like to make enquiries about a course of study at Avondale, fill out the form opposite and mail to:

THE REGISTRAR,
AVONDALE COLLEGE,
COORANBONG, N.S.W. 2265

Please supply information on the following courses—

.....

.....

My name and address is:

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FACULTY and GRADUATES

THEOLOGY FACULTY

A. D. C. Currie, L.Th.
A. S. Jorgensen, B.A., M.A.C.E.
A. P. Salom, M.A., Ph.D. (Chairman)
L. P. Tolhurst, L.Th. M.A.
A. J. Ferch, B.A.

B.A. THEOLOGY

Kevin Amos
Malcolm Bull

Anthony Campbell
Paul Cavanagh
Ronald Craig
Michael Dabson

Raymond Dabson
Adrian Flemming
John Hackwell
Fred Harding

Rudolf Iro
John Macgillivray
Radivoje Markovic
Stanley Marks

Clem Moss
Malcolm Potts
John Watts
Glenn Weare

HUMANITIES FACULTY

N. P. Clapham, M.A., Dip.Ed. Admin., Ph.D. (Chairman)
A. F. Thoresen, B.A.
R. E. Rice, M.A.
F. V. Jorgensen
R. Priestley, B.A.
J. P. L. Reynaud
A. L. Hefren, M.A., Dip.Ed.

B.A. EDUCATION

Ross Donald
John Dose
Lynette Gilbett
Lyndsay Hiscox

Elwin King-Adams
Snowda Kwok,
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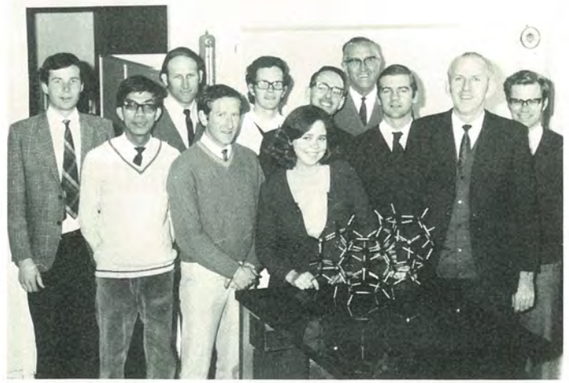

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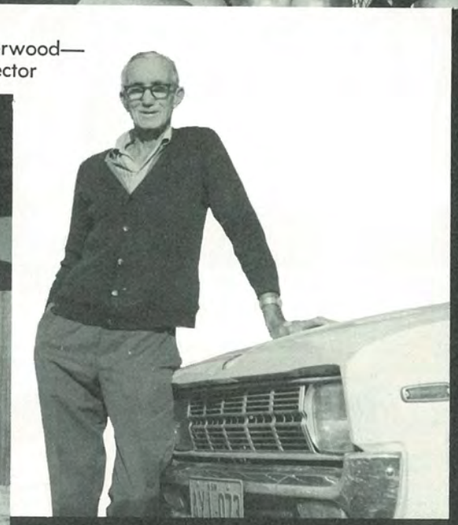

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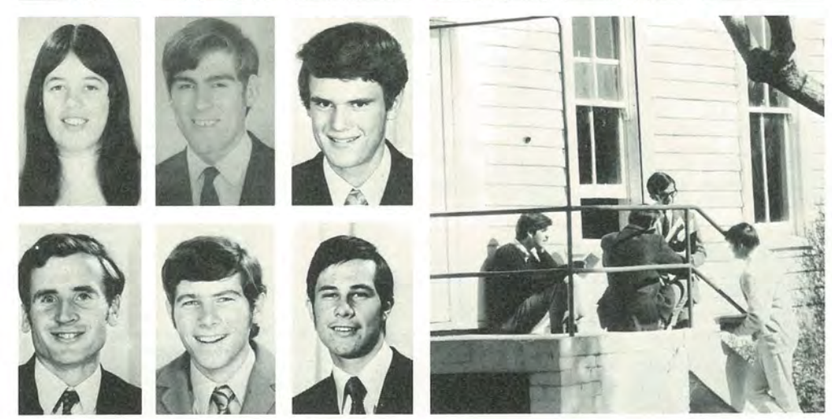

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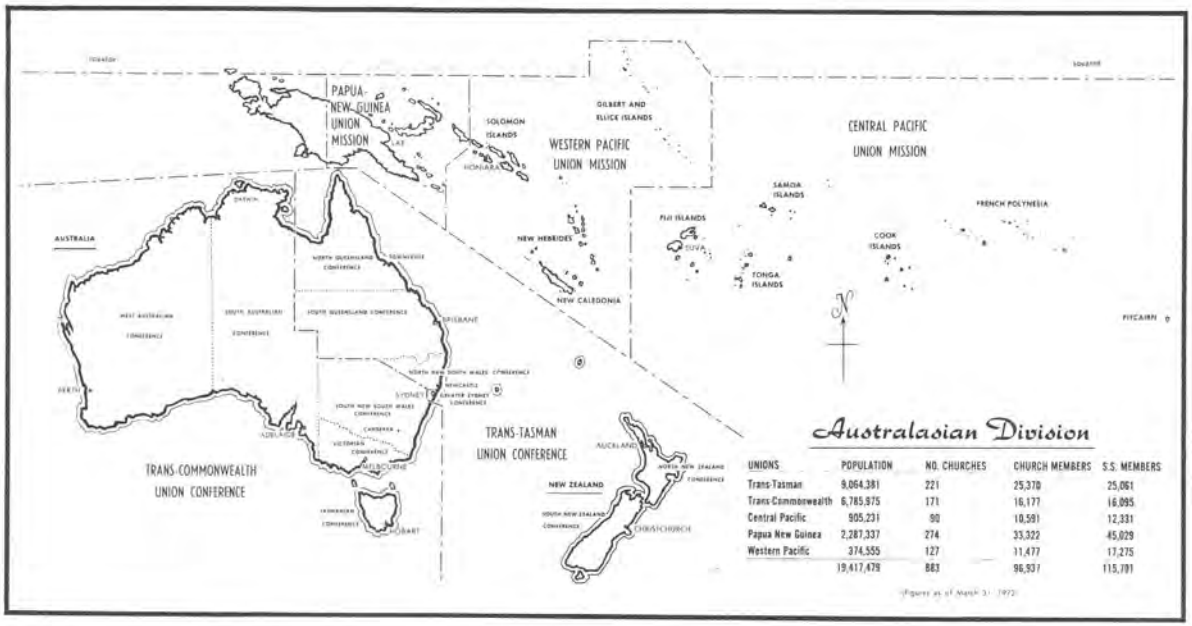

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Trans-Commonwealth	6,785,975	171	16,177	16,095
Central Pacific	905,231	90	10,591	12,331
Papua New Guinea	2,287,337	274	33,322	45,029
Western Pacific	374,555	127	11,477	17,275
	19,417,479	883	96,937	115,791

(Figures as of March 31, 1972)

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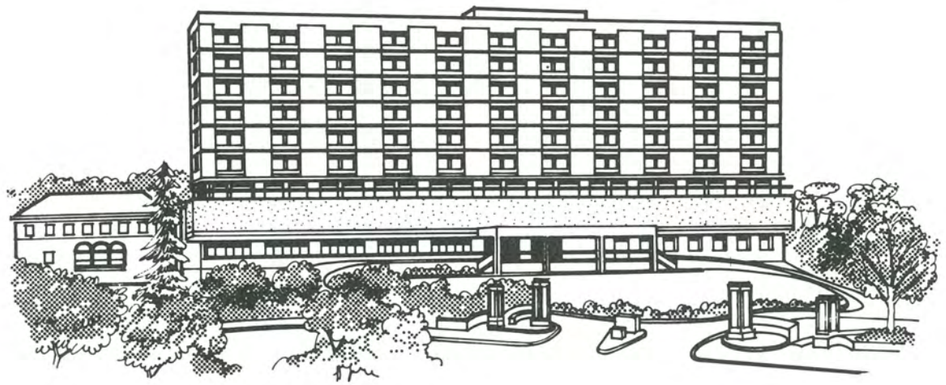

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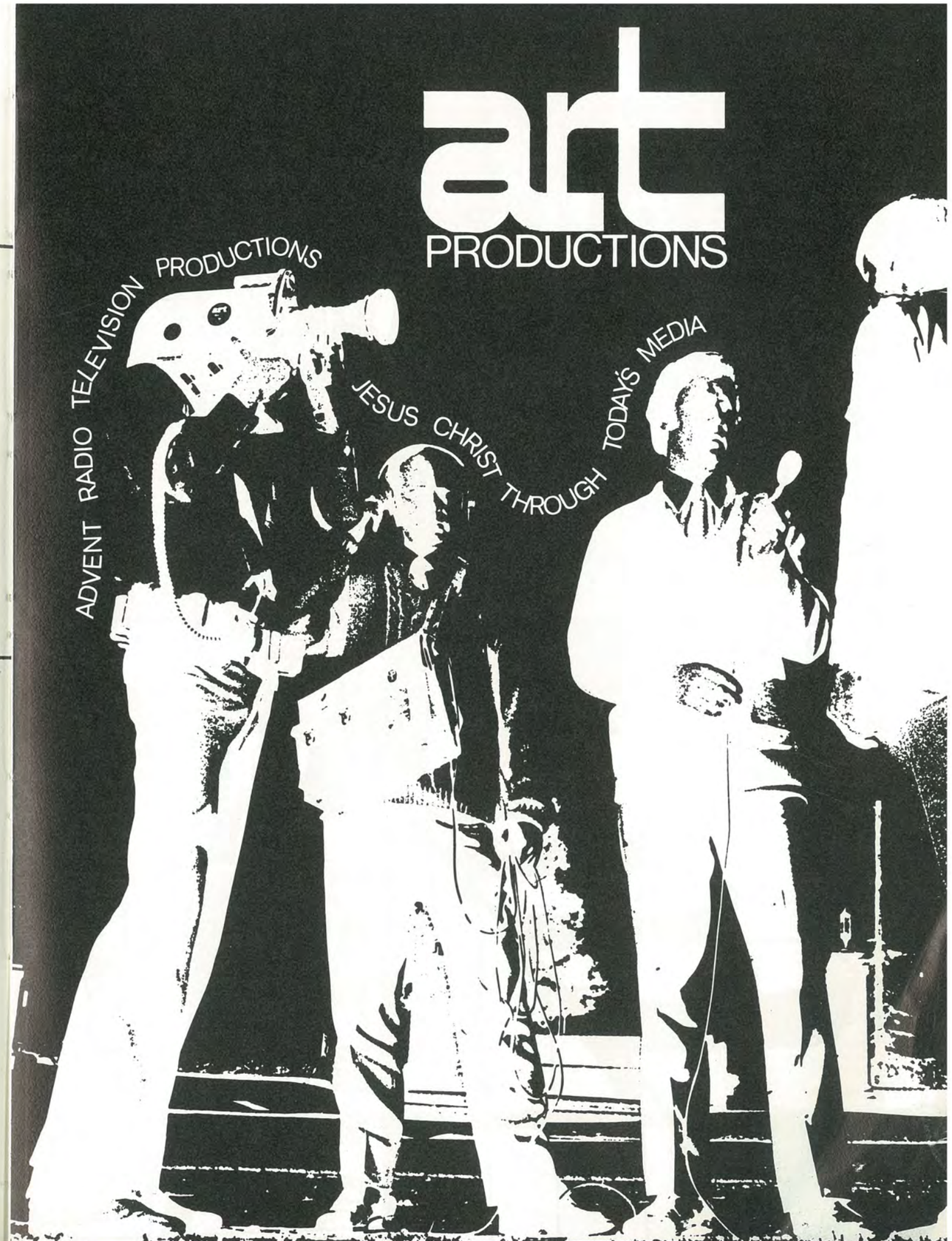

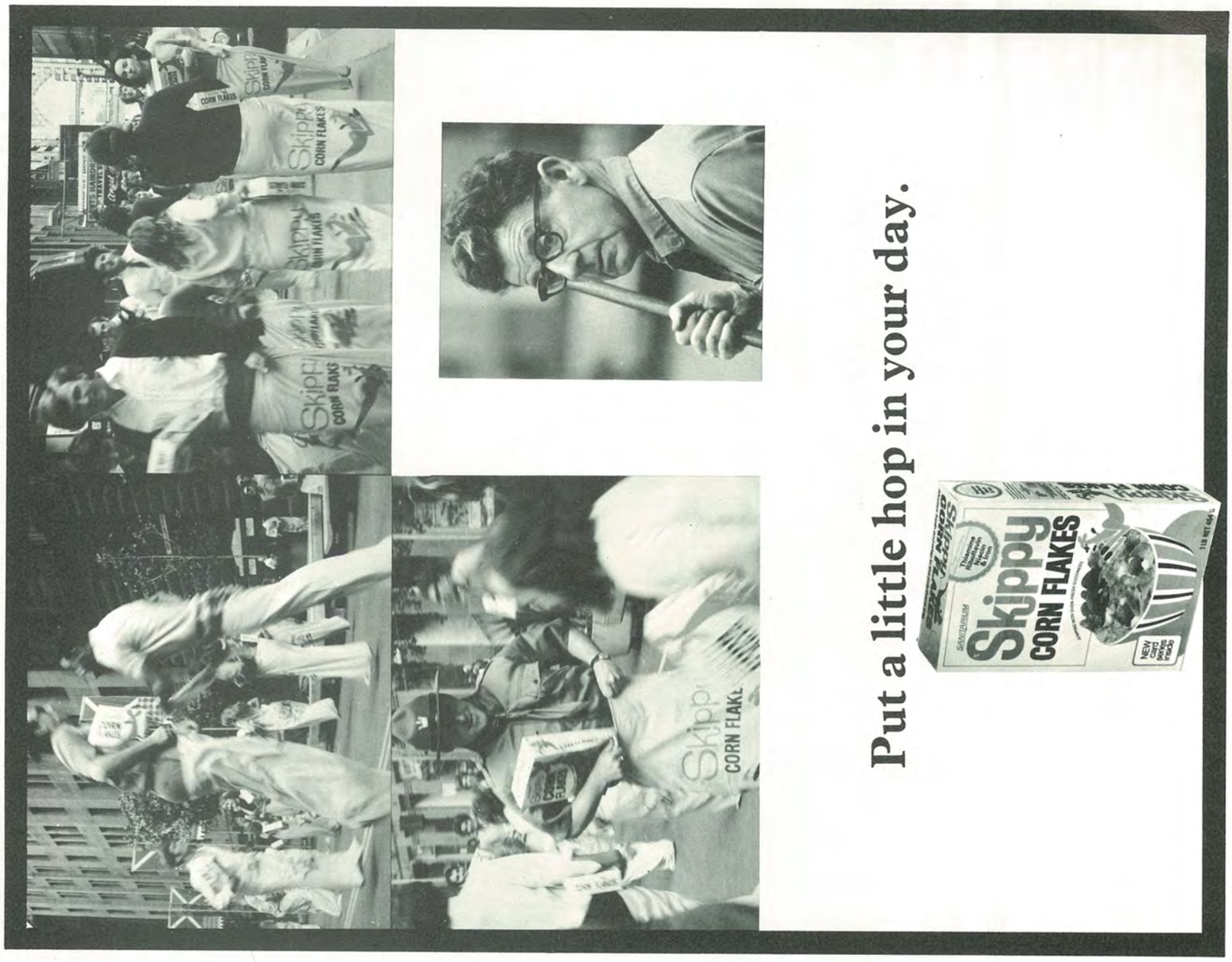

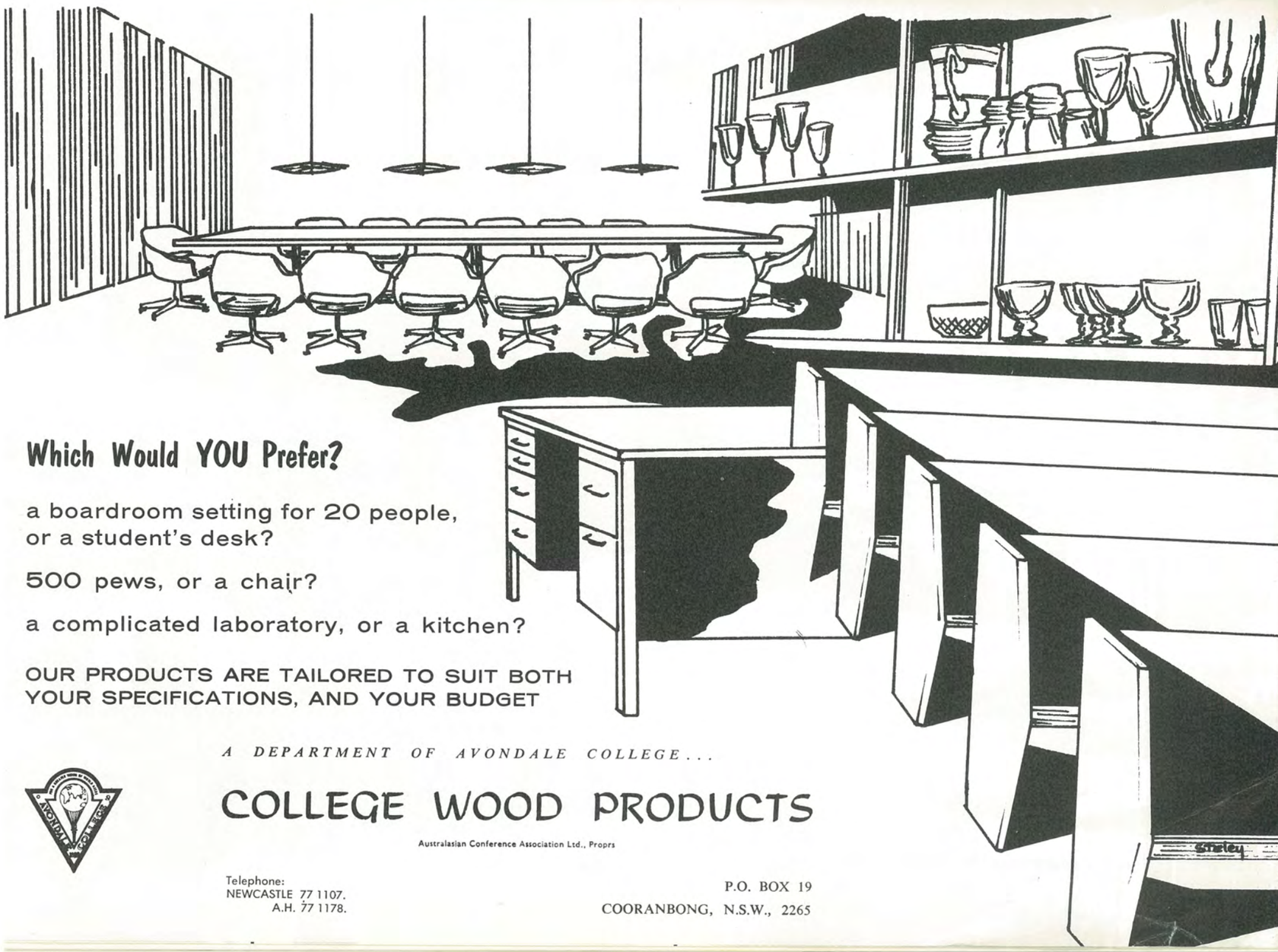

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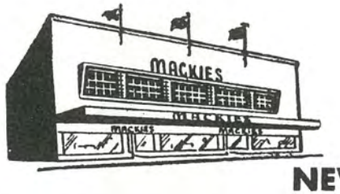

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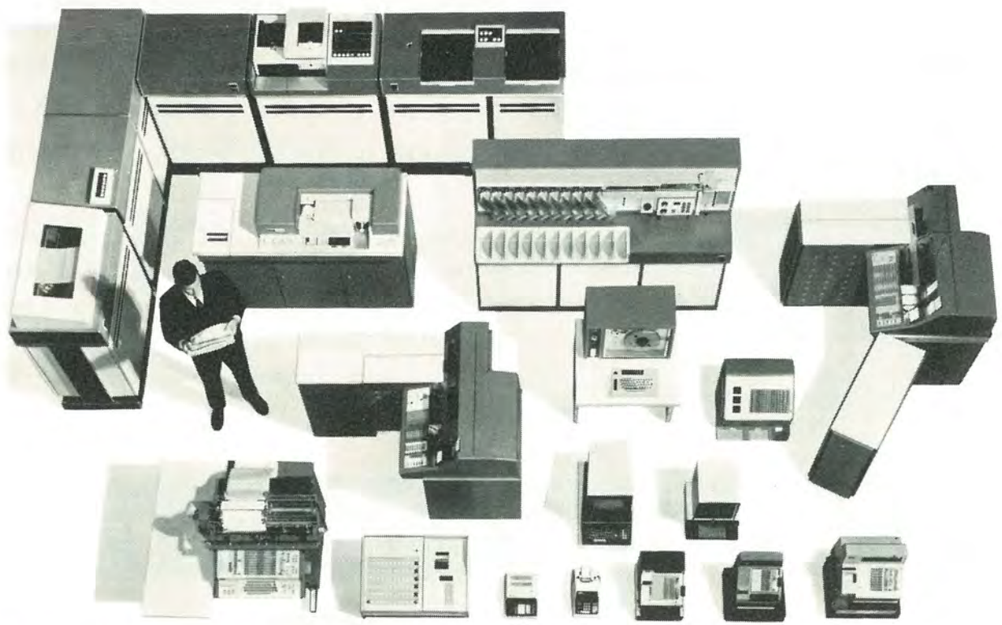

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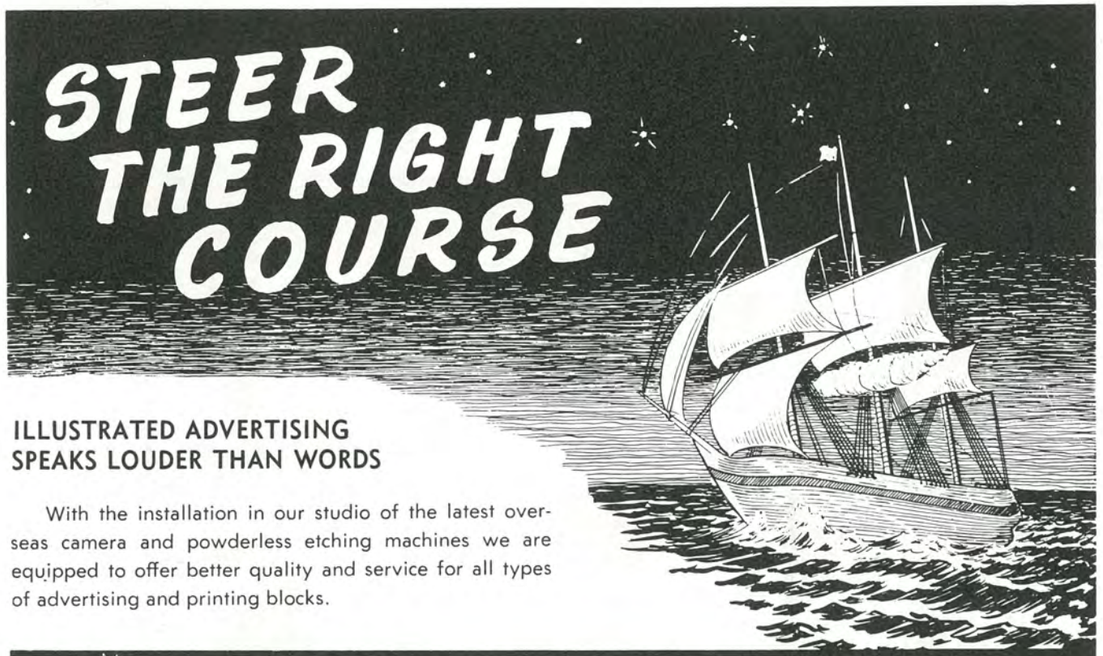

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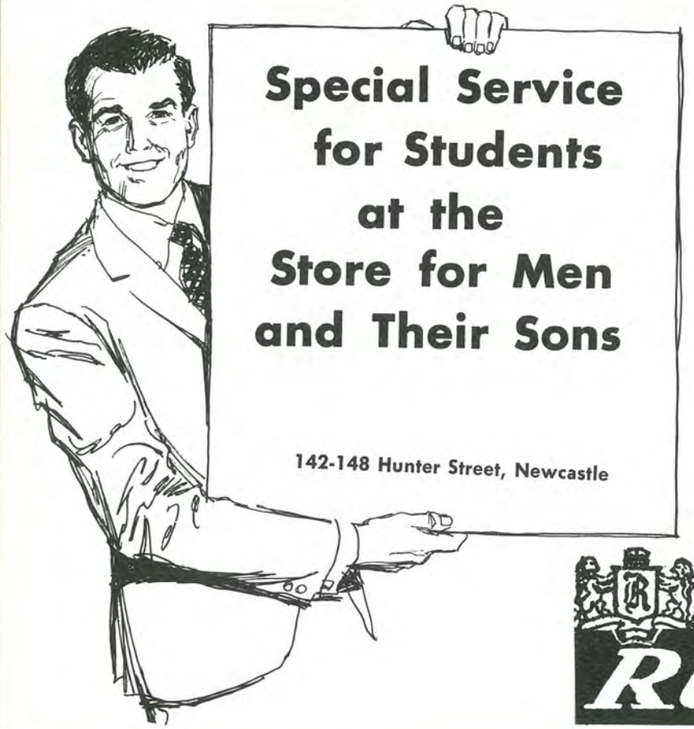

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