

Melbourne
Suburb Has New
Church—10

RECORD



**LE Newcomer
Breaks Sales
Record—11**



**Youth Make
Europe's
Churches
Grow—12**

**The Alternative
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A Medical Genealogy from Warburton

Dr Joy James, the grand-daughter of the first medical superintendent of the Warburton Hospital, Dr William Howard James, recently visited the Warburton Hospital. "My grandfather, 'Jimmy James,' served the Warburton area from the early 1900s to 1932, delivering more than 4000 babies," says Dr James. "He was the beginning of four generations of doctors. Mr grandfather, my father, myself and my daughter are all doctors." At the age of 75, Dr Joy James still practices from her home in Middle Brighton. Dr James is pictured holding the brass shingle from her grandfather's Warburton practice.

The Glass of Water



Why should we be involved in "helping" ministries when our role is to present the gospel? Shouldn't we use all our resources

in Bible evangelism? Shouldn't we let the Salvos or the government take care of the needy? Aren't they better equipped than us?

When a homeless woman turned to a vicar in a small, English country town for help, he promised to pray for her. Finding no help of a more immediate, practical nature, she went away. Later she wrote the following poem that has since been published in many places.

I was hungry,
and you formed a humanities group
to discuss my hunger.
I was imprisoned,
and you crept off quietly to your
chapel and prayed for my release,
I was naked,
and in your mind you debated the
morality of my appearance.
I was sick,
and you knelt and thanked God for
your health.
I was homeless,
and you preached to me of the spiri-
tual shelter of the love of God.
I was lonely,
and you left me alone to pray for me.
You seem so holy, so close to God
But I am still very hungry—and lone-
ly—and cold.

In an effort to win people to the king-
dom, we dare not forget that we will

often need to help their physical, emo-
tional or social needs as well. What kind
of God do people see if we ignore their
hurts and needs? Can those in pain
clearly hear the gospel?

The great Christian missionary move-
ments have always cared for the body as
well as the soul. They built hospitals,
leprosariums and orphanages. Their
good news included concern for health,
concern for living conditions and con-
cern for the abused.

Historians say John Wesley's influ-
ence, more than any other fact, prevent-
ed a bloody revolution in England in an
era of revolutions. The evangelical
revival caused by Wesley's preaching
encouraged people to be concerned
about others, Christian or not, and espe-
cially the downtrodden.

**"... be salt seasoning that
brings out the God-flavours
of this earth."**

And these Christians weren't afraid
to use political means to bring about
social changes.

Three days before his death, Wesley
wrote to William Wilberforce, the anti-
slaver, to assure him that God had
raised Wilberforce up for this "glorious
enterprise."

Wilberforce and his friends, who
became known as the Clapham Sect
(many lived in Clapham, but more often
they were mocked as the "saints"), were
instrumental in having slavery abolished
in many countries. But they also involved
themselves in prison and parliamentary
reform, and factory legislation. They
campaigned against duelling, gambling,
drunkenness, immorality and cruel animal sports.

The Adventist Church, in Australia
at the turn of the century, was instru-
mental in having the separation of
church and state clause included in the
constitution. Temperance has always
been an issue and the church has done
well in lobbying against tobacco com-
panies.

This century, particularly after the
first world war, saw a reversal in this
political Christian emphasis. One rea-
son, says John Stott in *Issues Facing
Christians Today*, was the fight against
liberalism: "Understandably, they
[evangelicals] became preoccupied
with the defence and proclamation of
the gospel, for nobody seemed to be
championing historic biblical
Christianity. . . . When they were busy
seeking to vindicate the fundamentals
of the faith, they felt they had no time
for social concerns."

Do we need to lobby our parliamen-
tarians? In some moral and social
issues, of course! After all, we're here,
as one of the newer Bible paraphrases
says, "to be salt seasoning that brings
out the God-flavours of this earth"
(Matthew 5, *The Message*).

But we should also bring out these
God-flavours in the everyday.

Joseph Merrick, more often known
as "The Elephant Man," was treated
for most of his life as an oddity, a circus
drawcard. A major turning point in his
life took place during an encounter
with a woman who greeted him with a
smile—and actually shook him by the
hand.

He broke down, sobbing uncontrol-
lably. From that day his life was trans-
formed. She had treated him with dig-
nity and it changed him.

Sometimes, in a smile, a touch or a
greeting, many will catch a glimpse of
God that's more real than anything
they'll hear in a sermon.

Bruce Manners

Official Paper
Seventh-day Adventist Church
South Pacific Division

Editor Bruce Manners
Assistant Editors Lee Dunstan,
Karen Miller
Editorial Secretary Glenda Fairall
Copy Editor Graeme Brown
Senior Consulting Editor Laurie Evans

Cover Photo: S Marshall

Manuscripts All copy for the RECORD
should be sent to: The Editor, RECORD,
Signs Publishing Company, Warburton,
Victoria 3799. Manuscripts or computer
disks will be returned only if accompanied
by a stamped, self-addressed envelope.
Phone (059) 66 9111. Fax (059) 66 9019.

Subscriptions South Pacific Division,
\$A31.00 \$NZ43.40.
All other regions, \$A67.00 \$NZ94.00.
Air mail postage rates on application.
Order from Signs Publishing Company,
Warburton, Victoria 3799, Australia. Printed
weekly by Signs Publishing Company.

Death of Veteran Evangelist—George Burnside

With sadness we announce the death of Pastor George Burnside, well-known veteran evangelist, radio speaker and former Ministerial Association secretary of the South Pacific Division, on Sunday night, March 20, 1994, in Sydney at the age 85. His funeral took place in the Wahroonga church on Thursday, March 24.

A.C.N. 000 003 930

Vol 99 No 13

Pictorial Aid

Because Frank Breaden's *Pictorial Aid* is no longer in print, we have an urgent and continuing need for this essential evangelistic equipment for graduates from the Layman's Training School at Aore, Vanuatu.

If any RECORD reader has a copy of the *Pictorial Aid* and Bible studies set they are not using, please post to Pastor Eric Clark, Unit 15 Alton Villas, 22 Alton Road, Cooranbong NSW 2265.

The Signs Publishing Company is currently negotiating with several divisions of the church for orders to see if a reprint is viable.

A Woman's Place . . .

I'm prompted to write in response to "Still Staggered" (Letters February 5), "Women's Role" and "Representation Missing" (February 26), advocating that SDA women "take up the cause."

On this issue God has spoken once—for all time. "In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Genesis 3:16). This was not a curse, but a blessing. Adam called his wife "the mother of all living." His faith was expressed in this—that through the woman "Life" again would come to the human family. Hence he understood his obligation to care for her as his own body (see *SDA Bible Commentary*, Vol 1, page 235).

Through history this mandate has been abused. God is not to blame for this, but man. A converted and benign husband as the head of the family is what the family needs.

L A J Webster, Qld

Status Quo the Go

There seems to be a lot of "staggering" going on about something called "gender bias," whatever that may be! To me it is "nitpicking." We go along very well, then Satan says, "Move over."

Who wants to be the greatest? Not me. I'm quite happy with things as they've always been and am uncomfortable with women in the pulpit or in executive positions—spiritual or political.

My Bible tells me a meek and lowly spirit is acceptable in God's sight. We should read Ephesians 5:19-23; Colossians 3; 1 Timothy 2:9-15; 5:2-16.

We are meant to be supporters, not supporters!
V A Way, SA

Women's Resource

What people find amusing is significant. "Letter Amusing" (Letters, March 5) reveals that she also finds the topic of freedom from gender bias a "large topic." I believe she is right. I suggest the book *A Woman's Place*, edited by Rosa Taylor Banks (Review and Herald), would be helpful reading for all who find it likewise.

I quote from the back cover: "The 10 chapters look at the different aspects of the Adventist woman in the church and the society in which she lives." Samples of these are: Bible and Spirit of Prophecy references to the role and status of women, and a look at how women have always been involved in the work of the SDA Church. Pam Clifford, NSW

Royal Priesthood

The New Testament teaching of all believers being a royal priesthood (1 Peter 2:9) is very threatening to those who hold the reigns of power. Women are very sensitive to this.

According to Scripture (Matthew 20:26, 27), we [women] are already in the most desirable of positions. Our self-worth comes not from position bestowed by man [kind?], but from what the Holy Spirit gives to us.

Women are sensitive to life's priorities. Why hit your head against a brick

wall of male inadequacy and fear when souls are perishing. Jenny King, Qld

The original letter was by Roger Hargreaves, and was concerned with the degree of church recognition of its female membership implied in appointment of a part-time director of women's ministries. It in turn related to the article "More Study" (December 18, 1993).

Termites, Moles and Men

Thank you for advising RECORD readers that a reward of \$US1000 has been offered for certain information.

Often it takes years, hundreds of thousands of dollars and the work of dozens of operators to uncover a mole in a worldly organisation. Clifford Goldstein could have offered a million dollars with perfect safety, for what hope would a member of the SDA Church have in uncovering cunningly placed Jesuit moles?

After all, one is not generally aware that termites are active until the tree falls down. Bill Butler, Qld

Views expressed in Letters do not necessarily represent those of the editors or the denomination. Letters should not exceed 250 words and should be mailed to RECORD Editor, Signs Publishing Company, Warburton Victoria 3799. Writers must include their name, address and telephone number. Letters received more than three weeks after the date of the issue carrying the article to which they respond will normally not be printed. All letters will be edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received will be published.



Family Violence

The Family Ministries Committee has released a new resource, "Understanding and Dealing With Family Violence," which provides guidelines for ministers, assisting them in dealing with domestic violence and child sexual abuse situations. The guidelines will be made available to all pastors in Australia and New Zealand.

ADCARE Manual

ADCARE orientation seminars were recently held at regional centres throughout North New Zealand. Dr Alwyn Salom and Pastor Rein Muhlberg launched the new ADCARE Manual and held discussions on the widened ministry of ADCARE, its structure and organisation, and the new resources that are available in the series, *Reaching People in Our Community*.

Staff Changes

Mr Rodney Brady, currently the financial controller of Signs Publishing Company, has accepted an appointment as treasurer for the Central Pacific Union Mission (CPUM), situated in Suva, Fiji. Mr Brady's replacement is yet to be finalised. Pastor Bruce Roberts, currently the coordinator of Aboriginal and

NSW Premier Thanks the Staff of SAH



The Sydney Adventist Hospital received a certificate of recognition from NSW Premier John Fahey for the work of more than 50 of its staff in the recent bushfires. "In whatever circumstances the staff at the hospital find themselves, they always carry out their duties with willing professionalism," said Mr Fahey. The framed certificate was received on the hospital's behalf by Dr Tom Ludowici (pictured left), as were the individual certificates from the Premier for the 50 staff members.

Torres Strait Islander Ministries, has been appointed assistant stewardship director for the South Pacific Division. He will be active in both roles until the end of 1994; from then he will be working full-time in the area of stewardship.

Signs's Future

The direction of Signs Publishing Company, Warburton, Victoria, has been studied by a review

committee over the past six months. The committee will make a recommendation as to the direction of the company and a decision is expected to be made at the May half-yearly meetings of the South Pacific Division Executive Committee.

Family Day

National Family Day will be celebrated on May 21 in Adventist churches as part of the International Year of the Family. Materials for celebrating this event in local churches will be sent to all church pastors through their local conference family ministries director.

Ankara Training

A three-day church leaders workshop was held at "Ankara," the South Australian youth camp, from March 4 to 6. Some 50 pastors, elders, personal ministries leaders, Sabbath school and youth leaders

from the South Australian Conference attended the program organised by Pastors Andrew Kingston and Robert Steed. Pastor Barry Oliver and Dr Alwyn Salom were guest presenters.

Melbourne Mission

More than 1000 people have attended the opening programs of a series of Youlden Missions in Melbourne, Victoria. Some 700 people attended the first night in the Moonee Ponds Town Hall, 500 people attended at the St Albans Campus of Melbourne University and 500 attended at La Trobe University. Attendances are being maintained to date at all venues.

ABPA, Vic

Victorian Adventist business and professional people recently launched their own Adventist Business and Professional Persons Association. Those interested in joining the association should contact Barrie Attwood on either: BH (03) 762 3866 or (03) 762 9349; AH (03) 735 4203.

Nursing Applicants

Applications are still being accepted for the Bachelor of Nursing Course, commencing August 9, 1994. "The course is fully recognised," says Avondale College Registrar Desmond Cooke. "Our graduates have an excellent record in gaining satisfying employment." Those who are interested can contact Mr Cooke, by phone (008) 804 324 or fax (049) 77 2578, or by writing Avondale College, PO Box 19, Cooranbong NSW 2265.

Vic News

The Victorian Conference has prepared a newsletter to be circulated to ministers, church elders, church school teachers, office staff, retire-

Did You Hear? . . .

"... The Seventh-day Adventists break up camp on Monday morning next. A rumour was circulated early this week that they are staying the extra week because the world will come to an end tomorrow night. There was no foundation for such a rumour, for this sect does not fix a date upon which Christ will come again, although they believe the time is not far distant. The public meetings have been so largely attended that it has been resolved to keep the marquee up a couple of weeks longer and continue the gatherings."—*Discovered by Elayne Stanford of Victoria in the Footscray Advertiser, November 29, 1902*

ment home managers, executive committee members and communication secretaries. The newsletter, *Vic News*, will appear in the month the bimonthly conference paper, *Intravic*, is not produced. "Our aim is to keep our membership and denominational workers informed concerning what is happening in the conference," says Pastor Nat Devenish, communication director for the Victorian Conference.

WORLD CHURCH

ADRA in Yemen

The Adventist Development and Relief Agency (ADRA) has signed an agreement with the government of Yemen formally establishing an office in the country, according to Tamara Boehmke of ADRA. Initial projects include establishing a child-survival health program, women's literacy and micro-enterprise (small business development) program. Internal funding is being used to initialise start-up costs. The agency is seeking additional funding from the United States Agency for International Development and other sources.

Housing Made

Church membership has grown to 200,000 in the Southern Asia Division. The division has launched a housing program for church workers, providing shelter for them in their retirement.

New Transmitter

Adventist World Radio (AWR) has signed a contract to buy a third transmitter for Guam-based AWR-Asia. The new transmitter is scheduled to be installed by the middle of July 1994, according to AWR-Asia manager Gordon Retzer.

Chinese Religious Limits

The Chinese government has reissued longstanding regulations on religion in the form of two Cabinet decrees signed by the Prime Minister, Li Peng, and published in the official *Legal Daily*. The restated rules limit religious activities by foreigners, but recognise their rights to hold private religious services. They forbid foreigners from setting up religious organisations, centres for managing religious affairs or schools for religious activity. Foreigners are also forbidden to proselytise and are allowed to preach only with provincial or central government permission. Violation of any of these measures under Order No 145 bans underground house churches or unauthorised places of worship, limits what goes on in churches ("No one may use places of worship for activities to destroy national unity, ethnic unity and social stability"), and forbids places of worship to receive funds from overseas.—ANR

Singapore Seminar

More than 20 Adventist World Radio-Asia (AWR) program producers attended an AWR-sponsored broadcast seminar at the Far Eastern Division in Singapore, from February 20 to 25. The featured speaker was John Smith, a trainer for the British Broadcasting Corporation, who specialises in program production.

Burundi Guests

Representatives from the government of Burundi were guests at a luncheon held in their honour at the General Conference dining room on March 10. Guests included the Minister of Finance and the Minister of State for External Relations and Cooperations.

Commissions

World Division officers and other church leaders met together in Cohutta Springs Convention Centre, USA, to discuss leadership training, strategic planning and budgeting, a stewardship summit, and the commission into the organisation of the world church.

Corker Church

A small church is to be purchased in the town of Cork, Ireland, through money supplied by the British Union's Global Mission funds. In Ireland there is only one Seventh-day Adventist for every 17,225 of the population.

Albanian Church

Albania's first Adventist church is being constructed in the city of Korce. The young people of the Trans-European Division will proceed with the foundations in May. The Korce church will be known as the Daniel Lewis Memorial church. Daniel Lewis, the first missionary to Albania, was persecuted and died for his faith in the 1950s.

NEWS EXTRA

777 for Christ

Communicating Christian values through music and life programs is the aim of

ANR: Adventist News Review
AR: Adventist Review

CHURCH CALENDAR

April 23
May 7
May 14

Radio and TV Rally Day
Pacific Islands Advancement Offering
Adventist Health Week

Melbourne's Triple Seven Communications' April-June radio test-broadcast. The radio test broadcasts are on 89.9 FM. "We really believe God is telling us to do this in faith, and that His hand is controlling everything involved in such a task," says Triple Seven's manager, Bruce Upton. "The main aim of the project is to reach hurting and broken people in society, through a message of hope and friendship." Volunteers built the radio studio at the Christian Blind Mission International, Kew, Victoria. Hundreds of volunteers are producing many of the programs.

Via Dolorosa

Wesley Mission drama students re-enacted the procession of Christ along the Via Dolorosa—"The Way of the Cross"—on Good Friday in Sydney. Some 300 people took part in the dramatic reconstruction of the procession—with the congregation of the Wesley Mission following. "Many people find great symbolism in a procession," said the mission's superintendent, the Reverend Gordon Moyes. "It enables them to mourn and identify with the events of the first Easter."

Music Made

More than 50 composers from eight divisions have submitted original compositions for the theme song to be used at the next General Conference session.

Why Do We Have a Sabbath School?

by Lynn Martell

What is the role of the dynamic Sabbath school of today? Has it changed since the institution was first established? If you think not, then you should read this.

A method in search of a mission," is how Protestant church growth expert Dr Win Arn evaluates the Sunday school program. The Adventist Sabbath school is also at risk, if the decline in attendance over the past three decades and feedback from pastors and lay leaders is any indication. This information is contained in a comprehensive survey conducted as part of the North American Division Sabbath school needs assessment.

In many cases, church members felt that the Sabbath school program is "a boring ritual"; that the Sabbath school teacher acts like "a little preacher" who "has an axe to grind" and that new ideas are not welcome. Similarly, the recently concluded Valuegenesis study tells us that many young people (and their parents) feel that our congregations lack a climate of warmth and do not encourage thinking.

Considering the time-pressures on church families and the declining staff and financial resources available for church ministries, some have asked if it isn't time to consider whether the Sabbath school program has come to the end of its usefulness. Does it continue to have a valid and dynamic purpose in today's world?

When the first Sabbath schools were started in the 1860s, they were for children and youth. Adult religious education took place largely in something called "the social meeting." This was a small group held in the homes of church members on Sabbath afternoon or weekday evenings.

"What is the object of assembling

together?" asked Ellen White in an 1871 *Review and Herald* article in which she gave instructions on how to conduct these classes. "We meet to edify one another by a mutual interchange of thoughts and feelings, thus making one another acquainted with our aspirations, our hopes, and gathering strength, and light, and courage, from one another." She called them "meetings for conference and prayer" and stressed that they "should be spiritual and social."

Informal discussion, personal sharing and praying for one another were to be the key activities in the small groups. They "should not be made tedious," Ellen White counselled. "Formality and cold stiffness should be laid aside. . . . Reserve, pride, vanity, and fear of man, should be left at home," she continues in the same article. "All have not the same experience, and the same exercises in their religious life. But those of diverse experiences come together, and . . . talk out their experiences."

Ellen White believed that when church members share with each other their "daily trials, conflicts and temptations, strong efforts and victories" it "give[s] light, strength and knowledge, that will aid others in their advancement in the divine life" (*Review and*



Herald, May 30, 1871). Today, we call this spiritual growth.

The original Sabbath schools did not include lengthy speeches by the superintendent or class teacher. In another *Review and Herald* article (February 16, 1860, page 102), George Amadon describes the Sabbath school in what was then the largest Adventist congregation—Battle Creek. "The teacher begins to ask questions . . . and the scholars also ask questions if they choose, and after this manner the lesson is disposed of." The classes averaged five or six members each and the discussion lasted about 45 minutes. Even the 10 minutes reserved for the superintendent was a question-and-answer period.

"A free, conversational study of the Scriptures" is how Ellen White described it in a 1900 testimony for the church. "As we approach nearer the end, I have seen that . . . there will be

less preaching and more Bible study" (*Testimonies for the Church*, Vol 6, page 87).

The highly personal, interactive approach to religious education evidently attracted opposition, but Sister White insisted that "the mere hearing of sermons Sabbath after Sabbath, the reading of the Bible through and through, or the explanation of it verse by verse, will not benefit us or those who hear us unless we bring the truths of the Bible into our individual experience" (*The Ministry of Healing*, page 514). Even today, "experiential" learning methods are controversial.

Large numbers of Sabbath school members today report that their class teacher "lectures" too much, often "gets off the subject" and that there is "too little time" for adequate discussion. This is not what was originally intended when the Sabbath school was founded.

"Students should be led to think for themselves," Ellen White explained near the end of her life. She pointed out that men and women must be given time to "repeat these truths in their own language, that you may be sure that they clearly comprehend them . . . and make its application." She recognized that a participative approach "may be a slow process," but she felt it was "of 10 times more value," than lecturing (*Counsels to Parents, Teachers, and Students*, page 434).

Sabbath school classes are a most

important group in the life of any Adventist congregation. In this group adults learn the Bible, find encouragement to live out Bible principles in their jobs and families, get acquainted with others in the church, develop a sense of belonging and care for one another in Christ's name.

Thousands of church members have said in interviews and surveys that the Sabbath school class is extremely important to them. Here is where they see their friends share their burdens and needs, tell one another about their spiritual pilgrimage, discuss vital issues of faith and ethics and gain the personal dimension that makes going to church really worthwhile.

Matthew 28:19 says that the mission

Where else are we given ideas on how to live out the Advent message next Monday morning.

of the church is to make disciples. This involves both helping people to commit their lives to Christ and encouraging them to keep that commitment—evangelism and nurture. The Sabbath school class is the key arena for both.

It is the class teacher who is responsible for leading in both functions. We have started to call these men and women the "class leader" or "discussion leader" instead of "teacher" in order to make clear that their task is

more than transmitting information or covering the lesson.

If the congregation is the "body" of Christ, then the Sabbath school class is a "cell" within the body. The most basic element of life is the cell, so the most basic unit of spiritual life in the church is "cell life."

In no other part of the church's Sabbath morning activities is the ministry of the laity more vital than in the Sabbath school class. The teacher is the "undershepherd" or "pastor" of a "little church."

In the class setting, there should be an interchange of ideas that is non-threatening, a sharing of faith and Bible principles. Friendships are made in the circle of fellowship. A sense of community is built up. Questions are asked and answered in an informal setting.

For most of the Sabbath service, the visitor or member listens—to the prayer, to the special music, the sermon. He or she may also participate in the congregational singing, but the main opportunity for sharing comes in the Sabbath school class.

Where else can the mother of a sick child reveal her fears and ask for the prayers of others? Where else might a man who's just been laid off share his devastation and seek God's will for his life? Where else are we given ideas on how to live out the Advent message next Monday morning, or held accountable by caring, supportive friends?

If Adventists are to continue to be "a people of the book" with the Bible central in our values and lifestyles, then a living, practical understanding of the Scriptures must be widely nurtured among us. The longer time goes on, the stronger the institutionalisation of the Adventist church, the greater is the danger of a dead orthodoxy. The Sabbath school, as a grassroots enterprise, is our primary bulwark against this tragic outcome.

As we hold up the hope of a soon-coming Christ in a world that is fast becoming more secular and complicated, maturity of faith is more and more important in our members. The role of the Sabbath school becomes crucial in preparing a people for this time. □

Lynn Martell is a former director of church ministries in the North American Division, now president of the Hawaiian Conference.

Toward a Mature Faith

What is a mature Christian faith?

The Valuegenesis study reveals that a striking number of teenagers growing up in Adventist homes, as well as adult members, do not rate very highly on measures of faith maturity.

Seven key indicators of mature faith were used in the Valuegenesis study and have been recommended by the North American Division religious education curriculum committee as objectives for the Sabbath school.

The person with mature faith:

1. Trusts and believes in God's forgiveness and unconditional love.

2. Experiences the fruit of faith—a deep sense of personal assurance and self-acceptance, and experience of God's guidance and a sense of calling and mission.

3. Integrates faith and everyday life.

4. Seeks spiritual growth.

5. Experiences and nurtures faith in community, sharing one's faith and nurturing the faith of others.

6. Holds life-affirming values.

7. Embraces a theology of service, demonstrating compassion for the disadvantaged and standing up for justice.

In the King's Eye

by Laurie Meintjes

The glance in his direction didn't change his life; no, but it did teach him a lesson.

Time in Old Africa—that is, on those edges of Africa where the white man had not yet settled, or where his ways had not yet reached or dominated, edges like District Six and Soweto, or the private soul of a people—is often reckoned by small or large events. These are milestones in the life of a community, whereby all who know them, can faithfully chart the past course of that community and its individual members.

And so it was that Jonathan entered our lives at Beckett Street, Pretoria, when King George came or, from his Lesotho perspective, in the year the rains failed.

I no longer remember the actual day when Jonathan arrived—in fact I don't remember his arrival at all—except that

my mother said, long afterwards, that he and the King had turned up in the same week, but that Jonathan's coming had been by far the more eventful and beneficial. But I recall the day General Smuts and the King rode past our home in an open car and I rode on Jonathan's shoulders for a grandstand view.

First came the police escort riding Harley Davidsons that pattered easily and pompously up the steep hill. Next was an imposing black Packard. I looked intently at the passengers in the rear, hoping to see at least the royal crowns or a purple robe. But they were crownless and robeless, wearing instead sombre suits and important faces.

I was just beginning to feel cheated when a cheer went up, and there before us was the open car with the King and General Smuts in the back. There was no crown or purple robe. But as the general was unmistakable with his trim beard and khaki uniform, then the man

next to him had to be the King. As the car drew abreast of us, the King looked over at me, tapped his thin shoulders with both hands and waved. I waved back, and so did Jonathan, nearly tipping me from my perch in his exuberance.

When the cavalcade passed and Jonathan had lowered me to the pavement, everything around me seemed strangely remote and still. I was in my own cocoon, a warm blush of private delight, for the King had waved to me. I had not seen crown or rich regalia, but no amount of crowns or kingly robes could equal

that intimate wave, because for a moment in time the whole world had stepped aside while the King and I passed by.

"Have you been to England, *baasie*?" Jonathan asked as we walked down the driveway together. Before I could reply he went on to say that King George came from England, where he was a very important person, and that anyone he favoured was very important too. I was in high favour, Jonathan said, because the King had singled me out in the crowd. That the King had waved directly to me was something I valued above all else, but that I was also in the King's favour was just too wonderful to be true and doubts welled up immediately.

"But the King will never remember me," I said.

Jonathan saw no difficulty. The King had seen me; the King had waved to me; the King would remember me.

He bent down and placed a marble-sized stone in the palm of his open hand. Rising, he held his hand in front of my face and closed it suddenly.

"Where is the stone?" he asked, and I said it was in his hand.

Jonathan smiled: "And you are in the King's eye."

Have you ever stopped to think that you, too, are in the King's eye?

Speaking of the captives in Babylon, God says through Jeremiah: "I will set mine eyes upon them for good, and I will bring them again to this land: I will build them, and not pull them down, and I will plant them, and not pluck them up" (Jeremiah 24:6). And in Isaiah 43:4 we read: "Since thou wast precious in my sight, thou hast been honourable, and I have loved thee."

Yes, we are in the King's eye, but being in His eye is not enough—the King must also be in *our eye*. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:25).

Are you looking to God in your life? □

Laurie Meintjes, although based in Cooranbong, works for Pacific Adventist College as a writer of distance education courses.

The Crimson Cross

by John Silver

And what an awful thing it was
That cross-shaped horror called "the tree";
That devil's sign of focused hate
On which my Saviour died for me.
But, as He, dying, stained it red
That crimson cross said "love" instead.

And what an awful thing I was,
A sin-stained, blind, deceitful man;
The devil's candidate for death,
Whose life said self since it began.
But as His blood transformed the tree,
Just so, its crimson drops changed me.

But really, friends, we must admit,
That touched by Him that cross said love,
But, of itself, it still said hate,
For love is only from above.
And of ourselves we're always sin,
Except when we are touched by Him.

The Alternative Tithe

by Kristen Thomas

Have you ever thought it a little presumptuous . . . you deciding what you'll do with God's money?

It's becoming an increasingly popular practice, while maintaining the principle of "tithing," to give it for the support of some other worthwhile cause, rather than the institutional church.

I know of people who are doing really good things with their tithe money. Some are supporting starving children overseas, helping friends to pay their bills when they've fallen on hard times, donating money to the Salvos or for cancer research or one of hundreds of needs that call to the tender-hearted from every side.

These causes are noble and need the support of loving Christians; they need *our* support. But I was struck by a thought when I considered a close family member's use of their tithe for sup-

porting other good things beside the church. Just *who* is doing the supporting? Who is it that is making the selfless sacrifice to give to help those in need? If we are using our tithe—"God's money"—His share of our income, isn't it God who is doing the helping and the sacrificing, even if it is by proxy? What, in fact, are we sacrificing?

Only the support of our institutions and the wages of our pastors and teachers. Without our support in giving, what will happen to these institutions and people? Don't think they won't miss *your* tithe because they have everyone else's, for everyone else may be doing the same as you.

There are those who faithfully pay their tithe to the church every week, it's true, but did you know they are decreasing? How many people do you know who are doing other things with their tithe?

If you are a caring individual, then show it by sacrificing some of *your* share, of your income, not *God's*.

No, I'm not a minister or minister's wife, or even an employee of an institution. I'm not looking out for myself here. I'm concerned that someone needs to sound the alarm for God, before it's too late and all our fine hospitals and schools and evangelistic work in new countries fold for lack of funds and God's work is hampered.

If God's work ceases or is long delayed, then more of those poor will starve and die while they wait for their eternal deliverance. Let's help them to eat and live while they wait if we can, but let's sacrifice that video we were going to rent, the pizza we were going to order, cut a day or two off our holidays and donate that or buy one less CD and give the money to feed the poor. That's sacrifice; that's showing *we* really care—care enough to go without ourselves.

It's easy to be generous with someone else's money. How about our own? □

Kristen Thomas is a pseudonym.

Have Your Say . . .

RECORD asked members of the Kalgoorlie church in Western Australia what their favourite text was. Here is what they said:



My text is Ephesians 1:13, which expresses my hope in Jesus in whom I am sealed by the holy Spirit of promise.
Brian Champion



Mine is in John 14:3—Jesus has gone to prepare a place for me and will return, because He is not slack in His promises. This is tremendous assurance.
Joshua Mazhakata



"What shall we then say to these things? If God be for us, who can be against us?" says Romans 8:31. This text assures me that I do not need to fear now or in the future. I can trust in Him no matter what the circumstances may be. He is in control if I allow Him to be.
Gale Boyd

In 1 John 1:9 we are told that "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I discovered the depth of Jesus in this text and it made me realise that my past was covered by Christ and that I can always trust in Jesus.
Phillip Francke



My favourite text, Philippians 4:13, "I can do all things through Christ which strengtheneth me," along with prayer, has enabled me to come through crises praising Him.
Dawn McVittie

Mine is a promise in Matthew 28:20 (NIV) in which Jesus says, "I am with you always, even to the very end of the age."
Laurel Kingdon



Melbourne Suburb Has New Church

A new congregation is being developed in Berwick, Victoria, after a year's planning and the letterboxing of 29,700 homes.

Members of nearby churches, largely Rowville, spent alternate Sabbath afternoons letterboxing. In 12 months more than 200 homes were opened up for videos and Bible courses.

It was then decided to commence regular worship services in the area. The lecture theatre (seating 175 people) of the recently completed Berwick TAFE College was chosen as an appropriate location.

"The program in the main auditorium consisted of special music interspersed with bright and appropriate singing," says Pastor Barry Whelan, who cares for the new church. "I pre-

sented the main message, and a special feature was introduced, which highlights some of our Adventist concepts of life and lifestyle. On the first week Andrew Wegener [a Melbourne-based nature

parents enjoy the program. There is also a program for those five to 11 years of age. Those caring for small children can view the adult program live, transmitted via closed-circuit video.

In 12 months more than 200 homes were opened up for videos and Bible courses.

expert] spoke of God's marvellous creation, and The format has had to be a little different from usual, as this church endeavours to reach those who have no habit of attending church. A sizeable proportion of the time is spent in audience participation. The message is designed to be relevant to the needs of the people.

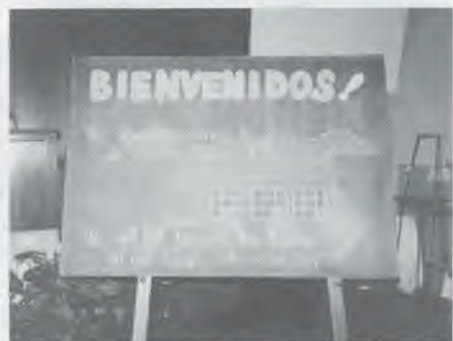
"Other special features have included talks on healthful living and exercise. A creche caters for the children, while the

"The program takes place on Sabbath afternoon between 3.00 and 4.15, so that Adventists from other churches can attend and swell the numbers. I would like to extend an open invitation to anyone who wishes, to come and support us. Your being there encourages the new members to stay.

"Already a number of Adventists who used to attend church are attending. Comments heard from them show appreciation for the warm, and friendly atmosphere of the program. The beginnings of a new, vibrant church in this fast-growing area are exciting."

Bilingual Efforts Made in South Australia

At least two years of Bible studies with Spanish-speaking people at Para and Elizabeth churches, South Australia, led to a weekend program of meetings spoken in Spanish.



The need of Spanish-speaking people to hear the gospel in their own language was met through the ministry of Pastor Fuentes.

Pastor Pedro Fuentes, originally of Chile, but now residing in Sydney, conducted three programs in Spanish and took both the Sabbath school and Sabbath service.

Pastor Fuentes spoke on the topics of *Abandone Su Culpabilidad*

(Give Away Your Guilt) and *El Cerco de Dios* (God's Fence) and *El Rey Viene* (The King Is Coming).

"Difficulties were encountered in the area of translation at times," says church member Ros Pump. "Because of this, an effort has been made to purchase Spanish-English Bibles. The church also has Spanish hymnals, tapes, videos and Sabbath school lesson pamphlets.

"We now have an increased Sabbath school and church attendance, and families continuing studies in their homes each week with various church members. Two members of the same family are now baptised."



Photo: C Starke

Pastor Fuentes, from Sydney, spent a weekend presenting topics in Spanish for Spanish-speaking visitors and members of the Elizabeth church, SA.

Australians Extract in the Solomon Islands

Dr Doug Easthope, from Newcastle, New South Wales, has made his 22nd visit to the Western Pacific Union Mission to perform dental work. He has visited the Solomon Islands 19 times and Vanuatu three times. This time he was assisted on his two-week stint in Malaita, Solomon Islands, by a team of Adventist professionals.

Dr Thuy Nguyen, a dentist, Charlotte Parlour and Fiona Harvey, dental nurses, and David Caldwell, a retired teacher who gave dental-hygiene lectures, comprised the team. Nurse John Gelin, of Atoifi Hospital, assisted by doing many extractions.

Together, some 2040 dental procedures were completed.

Dr Ugen and nurse Shah treated a devil priest on Funafou Island. The priest had refused to leave his island for treatment, so the team went to him. It was the first time he had been touched by women, but he accepted treatment and was said to be very happy with the result.

"We try to go to places away from

the towns where it's difficult for people to get dental help," says Dr Easthope. "The biggest problem here is sugary junk food; they're very bad for teeth."

Dr Easthope's regular visits are sponsored by the Adventist Development and Relief Agency and AIDAB, although in earlier years Dr Easthope paid his own expenses.

He and his team lived among the people they helped. "I enjoy eating healthy local food," he says. "I remember one time I'd eaten tapioc patties. Later, at worship, the local pastor thanked the Lord in his prayer for someone who eats what is put in front of him."

Four New Companies in Pakistan

New evangelistic approaches by the Global Centre for Islamic Studies have been introduced in the Thatta District near Karachi, Pakistan.

A team of local ministers, led by Emmanuel Bashir, president of the Southern Section for the Seventh-day Adventist Church in Pakistan, in cooperation with Dr Borge Schantz, director of the Global Centre, and S A Ditta, president of the Pakistan Union of Seventh-day Adventists, recently established four new church companies.

After 24 days of intensive activity and restricted circumstances, 91 people were baptised. The candidates came from minority-people groups who are permitted by the Islamic Republic to change religious affiliation. Among them was a leader of one of these groups and eight members of his family.

As part of the Global Mission program in Pakistan, the work of the newly established companies began six months ago with visitation programs by lay evangelists. These progressed to a series of public lectures in January and February on Bible doctrines.

Because of acute religious sensitivities in the area, no topics deemed to be in any way politically sensitive or religiously controversial were presented. The meetings were conducted in a canvas auditorium and people busied

LE Newcomer Breaks Sales Record

Fiji literature evangelist Manasa Vuniduvu sold more than \$A10,000 worth of literature in his first year of work, the highest sales received by any literature evangelist in the country. Yet, when he began literature ministry, he believed he wouldn't be able to support his wife and five children.

"He didn't resign from his old job when I started him door to door," says Penioni

Vula, publishing director for the Central Pacific Union Mission. "He asked his boss for one week's leave without pay. I didn't know about this until the Thursday night when we finalised his report and calculated his earnings. His plan was just to try this out and if everything went well he would apply to be a full-time literature evangelist.

"The very first house we came to was one Manasa had been chased out of a few weeks before while looking for a place to stay. The owner had told him then that he never wanted to see his face again. The young lady of the house wanted to buy the books, but hadn't money with her. The owner of the house lent her the money to buy the books. This incident made a dramatic impact on Manasa as he saw how God can change a person's heart.

"All our prospects for the three days work were mainly Indian Muslims and Hindus. To Manasa's surprise, most of the people bought our religious books. In one house he delivered his sales talk in the little Hindi he understood, and the lady brought two books."

In the three days Mr Vuniduvu earned more through book sales than he had as a government clerk in a fortnight. He then resigned from his position as a clerk to begin full-time literature evangelist ministry.

"Manasa has never regretted joining the Fiji Mission literature evangelist team," says Pastor Vula. "He's always a source of encouragement to younger team members with his inspiring words, 'by faith, brother.'"



Manasa Vuniduvu with his wife, Ani, has all the reason in the world to smile—he set a new sales record by delivering more than \$A10,000 worth of books in the Fiji Mission in 1993.

from other areas to make up the regular attendance of Christians, Hindus and Baha'is.

The public effort did not have typical Western trappings, and the proclamation of the Holy Scriptures was contextualised to the Asian setting. In the concluding part of the effort Dr Schantz placed strong emphasis on family and community ties so that the individual believer would experience the supportive framework of the extended family. One married woman contacted on a home visit said, "Yes, I

want to be baptised, but you must ask my husband. . . . we belong to our men."

The 91 people who were baptised at the Karachi Adventist church baptism have formed into three main companies.

Intensive postbaptismal nurture and the organisation of the new churches is now in progress. Dr Schantz plans to join the Pakistani ministers in May, in order to equip the new Adventist communities. A church building fund has been launched.—*J Mahon, ANR*

Youth Make Europe's Churches Grow

Photo: Adventist Review



Vladimír Vanik works as an evangelist in Klatovy, building a church with youth.

The youth of Europe are opening new companies in the Czechoslovakian Union, in cities centuries old with little Adventist presence.

One young couple's commitment has turned Havlickuv Brod, a city of 25,000 with five elderly Adventists attending church 30 kilometres away, into a city with a growing Adventist company.

Jan Ejeem, baptised an Adventist while a student at university, and his wife prayed, "Lord, if you want us to serve You in another place, please arrange things in such a way that Jan will lose his job. Then we'll be ready to go whenever you need us."

In 10 days Jan lost his job. His employer told him they didn't need him anymore. Jan worked on the construction of a new Adventist church building, all the while looking for a place to live in Havlickuv Brod.

Havlickuv Brod

The young couple immediately began making plans to find interested people in the unentered city. A youth group conducted door-to-door surveys and found 500 people who indicated an interest in a variety of programs and Bible studies.

The first Bible-study group attracted 100 visitors, 70 of whom regularly studied the course and 40 of whom finished.

As a result 20 new believers meet regularly every Sabbath to worship their Lord. Six to 10 more are planning baptism.

Klatovy

Klatovy, an industrial city of 23,000 people, founded in 1260 was once the centre of the Reformation movement for the neighbouring region. Until recently, there was no Adventist in the Klatovy area.

In 1992, some 80 young people from the Bohemian Conference gathered in Klatovy for a summer evangelistic camp-meeting. They divided into three working groups. The first conducted a

survey in the neighbourhoods, asking, "Do you believe in God? Do you have a Bible? Do you read and understand its messages? Do you want to join a Bible-study group?" Six hundred people answered positively.

The second group built a five-metre high polystyrene sculpture symbolising the prophecy of Daniel 2. A large crowd gathered around the image to witness a program of songs and short talks before receiving an invitation to attend evangelistic meetings. The young people mingled with the crowd to answer questions and witness for the Lord.

The third group moved a large old chest into a busy section of the city and wrote on it: "The Biggest Treasure in the World." Those passing by would stop in front of the chest and look at it from different angles. They were afraid to open it. At that moment a youth would ask, "What do you consider to be the biggest treasure?"

After a short discussion, the youth would offer a Bible and an invitation to a study group.

Vladimir Vanik, baptised only a year previously, was asked by the Bohemian Conference to visit those the young people had witnessed to in Klatovy.

Vladimir had been a keen sportsman, who enjoyed celebrating victories with team-mates at the local pub. He soon realised his drinking had become a problem, which he tried to solve by joining a yoga club.

At work he met a colleague who told him about Christ. He tested out what he thought was a fairytale—but soon became serious about Christ as his Saviour. He was given the victory over alcohol and a new commission in his life. He is now working as an evangelist in Klatovy. Students in Vladimir's Bible classes attend Adventist health seminars, lectures on parapsychological phenomena and Israel, and watch evangelistic videos.

Regular Sabbath services are now being held in Klatovy. Young people from the nearest church, in Plzen, are supporting the new believers.

Six people were baptised in 1993, and a new church will be organised at the end of 1994.

—J Bajusz



After asking the Lord's guidance, both Jan Ejeem and his wife took up the challenge of evangelising Havlickuv Brod, and began a church.

Photo: Adventist Review

SHARING

David's First Summer Camp!

I would like to tell you about my first ever summer camp. It was so much fun! We left from the Conference Office and made our way up to Yarrahappini on the bus. It was boring on the bus.

But, when I got to Yarrahappini I went abseiling. It was scary at first but once I had gone down once it became fun. I also did archery. It was really hard. I didn't get any arrow in the bullseye, but I still had a lot of fun.

I slept in the barn. When we had meals we had to walk a long way.

I liked being with my friends and worshipping God. One of the sermons taken by a person at camp was about being confused. The man spoke about Ezekiel, the prophet, who built a model of the city, then wrecked it and then lay on top of it for days. Next he got his sword and cut all his hair off. He divided it into three groups, threw it into the wind and chased it!

I had a really great time!

David Vincent, Wallsend, NSW.

This week's mail had lots of interesting letters, stories and pictures from boys and girls. We're glad you want to help make this page special for children. A big THANK YOU for sharing! Here are David's, Danae's and Jared's.

Danae Loves Jesus

Hi I'm Danae.
I love all things
Jesus has made.
I love Jesus
too. This is me
walking in the
garden.



Danae Fidow (5), Nambour, QLD.

Jared's Favourite Miracle



My name is
Jared. My special
miracle is when
Jesus walked
on the water.

I live on the
Sunshine Coast.

Jared Fidow (6), Nambour, QLD.

Obituaries

Dwyer, Esme, born May 23, 1911, at Auburn, NSW; died February 27 at Forster. Esme was educated at the Auburn SDA School. She is survived by her two sons.
Des Williams

Hall, Sharon Michelle, born September 24, 1967, in Kalgoorlie, WA; died February 12 in the Sir Charles Gairdner Hospital, Perth. She is survived by her husband, Michael; sons, Corey and Travis; daughter, Alisha; and her parents, Ken and Dawn McVittie.
Robert M Kingdon, Stephen Hebbard

Keitley, Olive Amy ("Ollie"), born May 17, 1909, in Scottsdale, Tas; died February 26 in the Warburton Hospital, Vic, and was buried in the Wesburn Cemetery. Ollie attended Avondale College in 1929 and met Charles Keitley, whom she married in 1933. He predeceased her in 1944. Ollie was the head of the house-keeping department at Warburton Hospital until she retired in 1972. Since then she gave unstinting service to the hospital auxiliary. She is survived by her daughter, Dawn Deed (Cape Paterson); sons, Barry (Warburton), Brian (Cooanbong, NSW) and Robin (Ballarat, Vic); and their families.
Cliff Winter, Rus Wareham

Larsen, May Anderson, aged 89; died February 9. Her husband predeceased her. She is survived by her daughters, Thelma and Greta; and sons, Ross and Ted.
Wim de Groot, Neville Taylor

Matheson, Elizabeth Finley Brown, born April 3, 1909, at Renton, Scotland; died December 25, 1993, in the Ballarat Base Hospital, Vic. In 1934 Betty married James Matheson, and she was baptised by Pastor Errol Ibbott in 1944. She held many offices in the Ballarat church. She is survived by her sons, James (Adelaide, SA) and Ross (Ballarat); and seven grandchildren.
Robert Trood, Lin Burns

Saville, Roy, born April 18, 1911, in the Casino district, NSW; died November 26 at the John Hunter Hospital, Newcastle. Roy married Gwenda Edna Thomas on April 24, 1935, in Lismore. They joined the SDA Church in 1939 after attending an evangelistic campaign conducted by Pastors Llewellyn Jones and George Rollo. Roy was a leader in the Casino church and later served as elder and deacon at the Avondale Memorial church, Cooanbong. He is survived by his children, Judith Windus (Sydney) Barrie and Neil; five grandchildren; three great-grandchildren; and three sisters.
L C Coombe, S R Goldstone, G W Rollo

Shring, Joyce Olga, born January 26, 1956, in Bahrain; died February 14 in Bathurst, NSW. Joyce was baptised in Bahrain in 1972, and arrived in Bathurst in 1973. She married Nima Shring in 1977. She is survived by her husband; sons, Adam and Aaron; daughter, Rebecca; parents, Don and Cath Yettie; sisters, Susan (all of Bathurst), Yvonne (Melbourne, Vic) and Pam (England); brothers, Winston (Bundaberg, Qld), Vivian (Sharjah, United Arab Emirates), Keith and Eugene (England).
L R Landers, R Jackson, P Harper

Smith, Alvin (Wilfrid Alvin Rudge), born June 3, 1914, in Gisborne, New Zealand; died February 20 at Wonthaggi, Vic. Alvin is survived by his wife, Glenda; brothers, Harold, Eddie and Malcolm; and was a special father and friend of Robert and Chris Ferguson, Susie and Bob Briddle, and Vicki McGowan.
Wim de Groot

Thygesen, Lillian May, born January 29, 1920, in Cairns, Qld; died February 5 in Cairns. The daughter of Charlie and Ethel Honey, Lillian was baptised by Pastor Arthur Needham more than 20 years ago. She is survived by her husband, Eric; and two of her six sisters, Ethel and Marjorie.
Roger Ward

Advertisements

Heritage Panorama Tour. Celebrate the sesqui-centenary! Don't miss out! Hurry to join a memorable Adventist history tour to USA. Write: Heritage Panorama Tour, PO Box 121, Cooanbong NSW 2265.

Canberra Outreach '94—A contemporary evangelistic series, designed to attract and involve former members, relatives and friends living in the Canberra region. For those known to you to receive personal invitations to both the monthly preliminary programs as well as the main feature presentations by Pastor Graeme Bradford in July, please send names and addresses without delay to: Outreach '94, PO Box 800, Canberra ACT 2601.

Back to Dubbo 40th Anniversary July 30, 1994. All former pastors and members are invited to worship, fellowship and a time of nostalgia. Contact Margaret Webster, 144 Cobra Street, Phone (068) 82 2501. Catering deadline July 15.

Whereabouts Unknown. Would any person knowing the whereabouts of Pam Brinsmead or Shawn Farmer please contact the Church Clerk, PO Box 26, Castle Hill NSW 2154.

Video: The New Age—Hidden Perils! "Deadly Poison in Health Care," "Sorcery Invades the Classroom," "The New World Order"—\$A29.95. Write Better Lifestyle Resources, La Mancha, Lindendale Road, Lismore NSW 2480, Phone (066) 29 5222.

Books for Sale. Ellen G White *Signs of the Times* Articles, complete set of 4 volumes, new, \$A250. Phone (03) 898 5107.

House for Sale—Lilydale Area (Vic). Australian homestead with bull-nosed veranda (approx 22 sq) on

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