



BRITISH ADVENT

MESSENGER

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ARE YOU WILLING to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe to the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow-men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things one day at a time? Then will your New Year be truly happy.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day?

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the eternal love? Then you can be assured of a New Year that is truly rewarding.

But you will constantly need the Saviour with you.

—adapted from HENRY VAN DYKE

From the Old to the New

Timothy Gorle
Sabbath School Secretary,
Trans-Africa Division

WELL over 100 years ago, about 1852, a boy was born. He was three times sold as a slave, and three times escaped to return to his home, Nyasaland, now called Malawi. In 1884 he saw white men for the first time and in 1890 received a teaching certificate. His name was Morrison Malinki, and his family have written their names with honour on the pages of our early work. At 105 years of age he died after a life spent in service in teaching and preaching.

One son, James, still living, was our first African foreign missionary. He went to the Congo, now called Zaire, far from his people and homeland. After he returned to Nyasaland he opened the Mombera Mission in 1929. James was blessed with the gift of tongues. He knew about forty of the languages and dialects of Africa, and this made him a valuable worker.

Another brother, Joseph, was connected with our printing work for a short time. He probably saw the opening of the little Malamulo press in 1926 when it began in a humble way to turn out literature in the vernacular languages of the country.

Now the Malamulo Publishing House has modern equipment, trained personnel, and is rolling off literature without end to try and keep pace with the demands.

With all this there is one thing they lack—space to operate efficiently. It is just impossible, even with expansion, to work on the old site. A new site has been chosen not far from the gates of Malamulo mission, and everything is ready for a new building complex to be erected that is adequate for our needs. The offering you give on December 29, 1973, will be used to help this scheme.

The second project for December 29, 1973, is also concerning a building. Away down at the southern tip of Africa lies our Helderberg College. We are all proud of the buildings, and also of the product turned out at this centre of learning.

The girls who run up and down the steps of Meade House, their dormitory, in ever increasing numbers, cannot all fit into the old building. They desperately require an addition in the form of an annexe. Then, of course, this will necessitate redecorating work on the old building so that the two will harmonize.

We bring this need before you also on December 29th. Do not spend all your money on Christmas giving, but remember the four days after, when you can give again—pressed down, and running over—for the Trans-Africa Division.



Brother Patrie and a fellow worker at the Malamulo Publishing House. Below left: Renovation and repair are needed at Helderberg College. Right: A neat room in Helderberg College girls' dormitory.



VALIANT FOR TRUTH

Pastor H. W. Lowe tells the Epic Story of Seventh-day Adventist Soldiers in World War 1.

EARLY in 1917 a group of Seventh-day Adventist young men from Watford were conscripted for military service, and within a few days were sent to France in the 3rd Eastern Noncombatant Corps. For about twenty months they were granted freedom from all duty between sunset Friday and sunset Saturday—an arrangement that worked well so long as their considerate captain was with them. They were called on to work at times at night and on Sundays.

When this senior officer was removed and a younger captain took his place, the men were told that this arrangement would no longer obtain, and they were ordered to work on Saturday. They informed the captain that they

could not accept such an order and they hoped the old arrangement would be allowed to continue. But the order came and on refusing to obey, they were immediately courtmartialled.

Before a large assembly of troops they were assembled in due military parade, and sentenced to six months' hard labour in a military prison. They were marched off to prison, which was not far from their camp, and which contained hundreds of prisoners of various kinds, some of them obviously desperate men from all walks of life—English, Scottish, Irish, Australian. Some were deserters, others had refused orders, and some were bad characters scooped up in the military machine. It was strange company for religious conscientious objectors. The prison routine was very rigorous, and obviously geared psychologically to control a tough lot of men.

On entering, the fourteen Adventist prisoners (G. Norris, W. Till, L.

After many years of service in the British Union Conference as minister and as Union President, Pastor H. W. Lowe emigrated to America where he connected with the Sabbath School Department of the General Conference. Pastor Lowe has now retired and lives in Washington.

Williams, D. Barras, A. Bird, H. Lowe, F. Archer, H. Archer, J. McGeachey, F. Coppock, W. Armstrong, A. Penson, J. Clifford, J. Hollis) requested to see the commandant and presented their Sabbath problem. They were told in no uncertain terms that in this prison everybody worked seven days a week, and that "dead men tell no tales," etc. It was a forbidding situation.

We were ordered to select a friend with whom we would like to work as the prison was divided into small barbed wire pens each with a few men living in a tent. Innocently we fell into a trap, for we never were with a friend again; indeed, we were never with another Adventist again during our whole time there. This put intense personal pressure on each man, and brought experiences that had to be fought out alone.

We were then dismissed from the commandant's office and marched off. From that moment we never walked a step in that prison, because everything from morning till night was done "on the double." We were at all times under armed guard and the day-long "left, right, left right" was demoralizing and hard to bear.

Some days we were marched down to the docks to unload American Liberty ships bringing grain, timber, hutments, etc., all of which was stacked and later shipped up the line. It was heavy stevedore work to which we were unaccustomed. At other times some of us were kept in the camp and made to saw logs with dull, rusty hand saws for hours. Others were made to march in the open air from one point to another with a heavy concrete slab on the chest and another on the back, tied over the shoulders with wire rope. Under this latter treatment some men collapsed. The armed guards were not blessed with the milk of human kindness when administering these punishments. On some occasions a man would be tied to a wheel in crucifixion fashion for hours in the sun. All prisoners dreaded what they called "crucifixion."

At night, after a heavy day's work, we were made to select six rusty horse-shoes from a pile outside the barbed wire pens, and with an old piece of sacking we went back to our compounds and had to polish the shoes bright before we went to bed. These shoes were inspected in the morning and then we threw them back on the pile to rust again. This kind of treatment was deliberate harassment calculated to crush the human spirit. All the prisoners were embittered by this sort of thing.

When the first Sabbath came we were working inside the prison sawing logs, and late in the afternoon the guards were doubled, obviously because they were determined not to allow us to cease work at sundown. The first man to stop work was attacked with fists and sticks and one by one we were manhandled, and then rushed off to the cell block.

Each man was placed in solitary confinement in irons, and given bread and



Heroes All! Adventist conscripts of World War I, photographed in 1917. Back row: J. McGeachey, W. Coppock, W. W. Armstrong (for several years British Union President), A. Penson, Jesse Clifford (missionary to West Africa.) Middle row: S. Williams, D. Barras, A. F. Bird, H. W. Lowe (British Union President for several years before, and during World War II), F. Archer. Front row: G. Norris (Manager of Granose Foods, and pioneer factory builder in S. America), H. Archer, W. Till (missionary for many years in West Africa).

water twice a day. The cells were lined with black steel plates and measured about nine by five feet. The irons were shaped like a figure eight, hinged at one end. They were placed over the wrists held high in the middle of the back and then screwed tight at the other end of the iron. After eight daylight hours in irons it was extremely painful to bring the arms forward, and after several days of this it was hard to sleep at night because of pain in arms and shoulders.

One Friday morning I was by mistake marched out of camp to the docks with other prisoners, and about mid-afternoon I asked the nearest guard if I could tell the officer in charge that I could not work after sundown. I was informed that if I stopped work I might start a riot, in which case there would be shooting, for which I should be held responsible. The guards after that for the next hour watched me closely. I waited till I had dumped a sack of wheat on the high pile in the hanger and then told the guard I could work no longer. Two guards drew their guns and hustled me round the corner outside the hangar, where the officer gave me a severe tongue lashing and I was escorted back to camp and placed in the cells. When the guard came to put the irons on me, he told me what kind of a fool he thought I was because all my companions had sensibly worked on and I was the only rebel, etc.

This was a dark moment, and my already troubled mind and weary spirit gave way to questioning. I stood disconsolate in a corner of the now darkening cell and pondered the old question: Why did this have to happen to me?

Without thinking I softly whistled the first line of a hymn I heard first among Seventh-day Adventists, but I stopped abruptly as I feared the gaoler might hear and react. After a brief silence I heard someone whistle another bar of the same hymn. I knew at once that there was another Adventist in that cellblock, and if one, then probably more, and my spirit rose as I recalled the words of that hymn:

"The Lord is my light; then why should I fear?

By day and by night His presence is near;

He is my salvation from sorrow and sin;

This blessed persuasion the Spirit brings in.

"The Lord is my light, my joy and my song;

By day and by night He leads me along . . ."

Then I mused: What an incongruous thing to be singing such a hymn to myself in such a place! Then I heard the gaoler going his rounds, opening doors, taking off the irons for the night to the accompaniment of gruff and unprintable comments. He stopped to growl at one man: "We'll make you work in this place! We'll break your back and your heart, then you'll . . ." Then I heard a prisoner say quietly and respectfully: "Sergeant, you may do those things, but I shall not work on the Sabbath!" I knew that voice—Jesse Clifford, my old colporteur colleague. A man with a peaceful, inoffensive spirit, but with convictions of his own. The knowledge that there were at least

two of my colleagues going through what I was enduring, gave me great courage in my moment of need, and my soul revived.

I paced around that little cell hundreds of times, repeating Scriptures, poems and all the inspiring things I had committed to memory, regretting that I had not learned more. Sanity of mind and Christian faith help a man to believe the impossible, I thought, as I looked up at the small barred window, and said to myself:

"Stone walls do not a prison make, nor iron bars a cage."

Back in our old prison camp was a Christian young man of Plymouth Brethren persuasion, and a friend of ours. One evening he met the chaplain who knew us at the Y.M.C.A. Centre, and he told the chaplain of his concern that fourteen S.D.A. young men should be in a military prison rather than in a civilian prison where religious principles were understood better. Years later I learned that the chaplain was also concerned, and that eventually a question was asked in Parliament as to why these S.D.A. men were being kept in France. We were eventually brought home—*learning on the way that all fourteen had stood the severe testing time*—and appeared before a tribunal presided over by the Lord Chief Justice. After an extremely patient hearing we were unconditionally released to return to civilian life.

About sixteen years later one of our Bible workers was distributing handbills announcing evangelistic meetings in a certain English city, when the gentleman of the house asked if she knew some S.D.A. men he named. She did, and I went down to spend a few hours with our old friend the Plymouth Brother, now a successful business man, and as friendly as ever. He was the instrument used by God to effect our release.

For some twenty years after our release our group was, of course, scattered to the four winds, and some had passed away. I was by this time the British

Union Conference president, and one day there came a telephone call from the War Office asking if we could visit the legal department there, because a new Military Service Act was in course of preparation [it was 1937 and things looked ominous] and the War Office desired to make proper provision for conscientious objectors.

The late Alexander Carey, then Union Conference treasurer, and I went to London and met the lawyer in charge. For nearly an hour he went into great detail, and referred to a dossier on his desk, which he said was a record of the experiences of S.D.A. men during World War I, and he stated that H.M. Government did not want those experiences repeated.

Finally, in reply to certain suggestions I made, he proposed something better than we had imagined possible. "I think," he said, "that military officers do not understand religious convictions such as your people hold sincerely, and that the best thing would be for us to make it possible for your men to serve the country in time of emergency in some capacity outside the armed forces."

I thanked God in that office that He had used the tough experiences that came to many of our young men in World War I, to insure that in World War II such things were not repeated.

Through the years I have reflected often on the trials of life that seem so inexplicable at the moment. It is in those moments that acts of loyalty are the seeds sown for another to reap. (Luke 4:37.) It is also true that while reward of itself is not the motive of loyalty, there is a sense in which loyalty to God brings an eventual satisfaction and reward:

"He who has appointed 'to every man his work,' according to his ability, will never let the faithful performance of duty go unrewarded. Every act of loyalty and faith will be crowned with special tokens of God's favour and approbation."—E. G. White, *Testimonies*, Vol. 5, page 395.

Newbold Calendar

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in red

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lighted. This week it was the phrase: "In Jesus' Name." Mike Pearson of philosophy fame told us when he and his wife had visited America, friends of Dr. Harry Leonard had extended hospitality to them on the basis of their being Dr. Leonard's friends. Mike pointed out if they would do that in Harry Leonard's name then how much more would God do for us in Jesus' name?

The Divine service was taken by Dennis Porter. His theme: "Things Are Not Always What They Seem." I wish all the Sabbath sermons were like that one. The Newbold choir embellished the service with an item by Gounod.

In the afternoon for the more energetic of our number there were Sunshine Bands. However, the majority opted for an on-campus-Gate. This included both visiting and resident talent.

In the evening there was a special programme called "Jack and His Union." Items from all four corners of the British Union were presented—England, Ireland, Scotland, and Wales. It is a good thing Newbold does not teach geography. Somebody ought to tell them where Wales and Ireland are. The Scandinavian Britishers were most convincing. This was an enjoyable evening and it is difficult to itemize special highlights. The comic Dr. Leonard was fantastic, as was the back part of Delaney's Donkey. The latter for its capacity to absorb punishment.

SUNDAY: In the morning we went to classes. The change in the appearance of the students was amazing. The spruce respectable Sabbath people were replaced by hordes of humanity in jeans and jumpers. They were no less really respectable nevertheless.

A choice of classes was available to help us get the "feel" of Newbold. I chose Bible Themes, Medieval Literature, Life and Teaching of Christ, European History, and General English. It was all interesting and inspiring.

All too soon the week-end came to an end. We said hurried good-byes and were away.

CONCLUSION: Newbold for me is an attractive place, and while not fully decided if I want to take a course I do intend to spend at least one year there, if nothing more. AUDREY BOYLE.

"MEET NEWBOLD" DIARY

FRIDAY: Left Leeds City Hall 1.30 p.m. with Pat and Priscilla; arrived Newbold 7.15 p.m. too late for supper. The inner "woman" was "satisfied" or was it "stuffed" with left-overs which, though kind to the appetite, did not help the figure. Preceptress Bacon-Shone soon had us sorted out bed-wise.

The big event was the M.V. programme. The main speaker was an American, Joe Gallusha, who "gave us the bird." The pursuit of the seagull, the object of his study programme at Oxford was a vehicle by means of which he explained his relationship to Christ. His study was helpful and interesting. I meant to ask the meaning of his frequent use of the word "effervesced" but did not—my loss.

After the programme those of us who were not too tired went over to Keough House and sang and listened to the Gate group singing. This was an excellent opportunity to meet with old friends and make new ones. I cannot remember whether the beds were comfortable, I slept so well.

SABBATH: I always look forward to Sabbath because it is the one day when I do not have to be up very early. In this respect, Newbold disappointed me—rise at 7.15 a.m. followed by morning worship at 7.40 a.m. in Salisbury Hall, breakfast 8 a.m., then Sabbath school 9.45 a.m.

The Sabbath school at Newbold was unusual. Each week a facet of the Sabbath school programme is high-



SOUTH ENGLAND CONFERENCE

President: DONALD LOWE

Colchester and Chelmsford Share in Baptism

THE Colchester and Chelmsford members shared the blessings of a baptismal service on Sabbath morning November 24th, at the Colchester church. Each church joyfully welcomed two new members.

For Colchester there was Louise Evers—youngest member of a sterling Adventist family, and her friend Lita Cracknell, a young newcomer to the faith. The Chelmsford membership rejoiced to witness the baptism of Mrs. Gladys Madgwick (greatly loved by Adventists in several countries), and Melvyn Ellis, who adds to the youth witness of the church.

Exhorted by the Apostle's words to live henceforth in union with our victorious Lord Jesus Christ, these new members were then immersed by their respective ministers, Pastors Ian Trevena and Brian Martin.

Joy Evers and David Andrews rendered appropriate solos: "Beside Still Waters," and "Consecration." The scene was further beautified by entwined laurels on which chrysanthemums formed a white cross behind the pool. We gratefully remember this occasion for the Holy Spirit's witness to new life in Christ.

B. MARTIN,
Pastor.

West Country Baptism

ON Sabbath afternoon, September 1st, the members of the Cheltenham and Chalford churches gathered together with members of Gloucester church, for the baptism of nine young people in their early teens, who in their young lives have fully accepted Jesus Christ as their personal Friend and Saviour from sin.

Of these nine, five attend the Gloucester church: Mary Brinson, Selwyn Harris, Colton Bennett, and two brothers, Orreth and Roy Haynes. The four young people from the Chalford church are all cousins: Jacqueline Whiting, Ian Whiting, and brothers Robert and Stephen Fanstone. These young people have attended the Chalford church since their cradle roll days. In the congregation was Mrs. Elizabeth Whiting, the proud grandmother.

All these young people began to attend baptismal classes early in the new year, under the guidance of Brother Alan Nash. They were taken through the waters of baptism by Pastor W. J. Arthur. It was a very happy day for him, as it was the first baptismal service he had conducted.

G. WHITING.

Forefront Fighters

"Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks."—*Gospel Workers*, page 384.

Pastor Thomas H. Fielding has been elected president of the Southampton Temperance Council for the year 1974. The vice-president was Miss W. F. Buckle, also a member of the Southampton church. Among the twelve members of the executive committee there are now six members of the Seventh-day Adventist church and these have been among the most faithful attenders at committee meetings for the past few years.

Recently, fourteen children and youth entered the temperance examination in conjunction with the Band of Hope [Temperance Organization], and as a result of studying, each of them has decided to be a total abstainer. We ask your prayers that they each may be able to stand firm in his resolution in the coming years.

DAISY L. BENNETT,
P.R. Secretary.

Investment Sale

A SABBATH SCHOOL INVESTMENT sale at Stanborough Park on November 17th raised £135. The sale was organized by Mrs. Margaret Meredith, who works as a full-time secretary at the B.U.C. during the week, and cares for husband and two teen-age daughters in her spare time!

At least 200 people crowded into the Williams Hall for the sale. Satisfied customers went home bearing toys, books, pottery, and "White Elephants." The most interesting purchase of the evening was an "antique" gramophone of HMV-label vintage, definitely a collector's piece.

P. R. SECRETARY.

Christmas Sale at Watford Town Church

ON November 14th we held our Christmas sale of fancy goods, cakes, Christmas cards, and bric-a-brac. Quite a number of folk from the neighbourhood came to buy. Altogether we raised £58 for needy church projects.

Recently the aisles and vestries have been recarpeted, thus enhancing the beauty of the church interior, and adding to the spirit of reverence. It is our prayer that the church may shed its light more fully so that more people may be led to the One True Light and be saved eternally.

ELSIE PRATT,
Church Clerk.



NORTH ENGLAND CONFERENCE

President: BRYAN W. BALL

MANCHESTER BAPTISM

MEMORIES of a warm summer's afternoon linger in the thoughts of members of the Manchester and Preston churches, for it was back in high summer, on June 30th, that eighteen young men and women were baptized in the presence of a packed congregation.

"Many are called, but few are chosen"—this was the theme used by Brother George Annis, who gave an inspiring talk to the candidates before Pastor C. D. Baidam and Pastor D. Cox entered the baptistery to officiate in the leading of these faithful young people through the waters of baptism.

The candidates were handed their manuals and offered the hand of fellowship by their respective ministers. Pastor Cox welcomed Laura Jamison and George Jones into the Preston church, and Pastor Baidam welcomed Agnes Campbell, Ray Grant, Sandra Evans, David Picart, Beryl Holness (Stockport), Adrian Davids, Vernica Crooks, John

Keeling, Malcolm Perry, Lorraine Questral, Denise Williamson, June Thompson, Vernice Ross, Vivienne Kelly, Vivien Kelly (twins), and Christopher Kelly into the Manchester church.

During the service many beautiful musical items were rendered by members of the Manchester and Preston choirs. In particular, the words of one piece, a special favourite in the Manchester church, echoed in the hearts of all those present:

"My Lord is in the Homeland,
With angels bright and fair,
There's no sin in the Homeland
And no temptation there.
The music of the Homeland
Is ringing in my ears,
And when I think of the Homeland,
My eyes are filled with tears."

L. J. KEELING,
P.R. Secretary.

THE JOY OF BAPTISM AT WALSALL

THE joy of baptism, was a real experience to the members of the Walsall church on Sabbath, November 17th, when they travelled over to the Oxford Street, Wolverhampton church for a service of baptism.

Walsall church was established by members from the Wolverhampton church a few years ago, during the administration of Pastor Dennis Conroy, so it was fitting that until this new church has a building of its own, it should return to the mother church for ceremonial occasions, such as a baptism. This facility of using the baptistery, was willingly extended by Pastor A. Farrow, the resident pastor, who also took part in the service. It was also fitting, that Pastor Dennis Conroy, should be at the baptismal service, to examine the new candidates and preach the sermon. This link of church and pastor, brought joy to the hearts of all who attended.

The attendance in the church was very encouraging to the five people who

went forward in baptism. They undoubtedly felt the warm interest and joy of the congregation on that cold afternoon. It was evident as Pastor G. R. Bell spoke to them, that they had arrived at their decisions as a result of the guidance of lay members, who became their friends and teachers, as well as by the inspiration of church attendance. Decisions had been made at the revival services of Pastor Walters, from Jamaica; decisions had also been made quietly, as the Spirit of God spoke to them in the little church of Walsall; some had made their decisions in their own homes. This is as it should be, the whole church in its various capacities being involved in the winning of souls, and then joining them in rejoicing on the day of baptism.

On the baptismal day five people put their hand into the hand of Jesus their Master, and vowed a vow to walk with Him a new and exciting journey to the earth made new. God give them strength to keep close to the Master as they journey through life.

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Swansea Baptism

DECEMBER 1st, a day of trees etched black against a high blue sky and a bitter east wind gnawing at faces and fingers, but inside the Swansea church only happiness because there was a baptism of two young ladies from among our friends at Port Talbot: Selina Deeble and Janet Lewis.

Selina's parents were baptized by Pastor W. H. Frazer, they have guided her, and she in turn has been active in the children's department. Janet showed an immediate interest when she heard the Adventist message, and has studied hard in her search for knowledge.

We were delighted to welcome these two young people and their friends and relatives for a time of warm fellowship.

Pastor P. Stearman, the Welsh president, presented the address. He gave each girl a special text, containing a promise to live by, and showing them, and us, how much like soldiers we should be when we decide to follow Christ. He quoted Paul's advice to Timothy: "Take your share of suffering like a good soldier of Christ." As soldiers do, we take a vow of loyalty to a king, whom we must obey, conquering [ourselves] for him and staying rock-like under attack. Where the soldier has his officer to help him we have our Leader, supreme in power to guide us to the crown of life.

Pastor L. A. D. Lane led them through the waters of baptism to newness of life in the Friend they love. Sister Stearman and Sister Kelly added to our joy by their beautiful singing, and our new sisters were offered the hand of fellowship by Pastor Stearman, Pastor Lane, and Brother Gregory, elder of the Port Talbot company. T. HUGHES,
P.R. Secretary.



WELSH MISSION

President: P. H. STEARMAN

WHEN BUSINESS LED TO PLEASURE

BROTHER ARTHUR FLEET is a businessman in the city of Newport and for quite a long time a young lady employed by a large Bristol warehouse regularly telephoned him each week to take orders for his shop.

The young lady seemed so pleasant and so different from most. One day, after discussion of orders, conversation led to the subject of music. She told Brother Fleet of her husband's participation in a singing group. Thinking that this was probably one of the regular "pop groups" Brother Fleet mentioned his personal interest in music, that he sometimes played an electronic organ, and that his musical tastes were rather more elevated than "pop." This evoked the question as to where he played.

On being told that it was the S.D.A. church, the young lady said: "That's interesting, for my husband and I were walking in Bristol on Saturday morning and were surprised to hear music and singing coming from a church." Thinking it rather strange that a meeting should be held at such an unusual time, except that it might be a wedding, they decided to go inside and satisfy their curiosity.

The meeting probably surprised them as it was the quarterly Communion and Ordinance service. Although the foot-washing ceremony must have appeared a little bewildering at the time, they were impressed by the humility of the

act. The relating of the young lady's experience, however, led to the pleasant discovery that not only was this person a sincere Christian herself, but that the whole singing group previously mentioned, instead of singing pop music were all members of the Baptist Church and had consecrated all their musical talents to the Lord Jesus Christ.

Their missionary activities as such took them continually into such places as old folk's homes, hospitals, youth clubs, and even prisons. When this was made clear to Brother Fleet, he, as young people's leader, along with Pastor Richard Vine, invited them to come and give a musical evening at one of our young people's meetings. This they did on November 16th. It truly was a Christ-centred programme of music, poems, and readings. We look forward to the next planned for the new year.

Other churches in the area wishing to invite "The Followers" may like to contact the writer at the Newport church.

Many readers will know Sister Vera Machel. She was in the audience that night and thought that the appearance of one young man in the group had a family resemblance. On speaking to him about this afterwards she made the pleasant discovery that he was a second cousin.

H. NAPTHINE,
P.R. Secretary.



IRISH MISSION

President: VICTOR H. COOPER

Coleraine Building Project

THERE is always the danger when one has written an initial article about a church building project, that if a further article is not forthcoming, some will conclude that either the writer is asleep or that the project has been abandoned.

It is a pleasure to deny the former by writing this article, and to reassure you concerning the latter by telling you the latest news. The building contracts were signed in mid-October. By the end of November, the foundations will be finished. By Christmas, the church will begin to take shape as the walls are built. The whole project should be finished in the summer of 1974—probably around the end of July. Soon after that, the church will be officially opened and dedicated. We hope to clear the cost of the church before opening date.

So much for the building. How about the activities of the church?

We seem to be getting nicely underway with Lay Activities in Coleraine. Just now, the members are busy with Gift Bible cards, visiting the interested people as the replies are sent in. We have some good contacts, too. Each week a young family of six is visited. We have just reached the stage where they are considering where their future allegiance should lie. How happy we are to be able to tell them that soon, very soon, they will be able to worship God in a church especially built so that His people can meet together on His day.

Remember us in your prayers please. It comes as a shock sometimes to see what might have happened but for the grace of God. Forty-five yards from the hall in which we meet in Londonderry, a bomb was planted in a shop. The shop was wrecked. The hall we rent on Sabbaths was undamaged. And the members are of good courage.

M. K. TAYLOR,
Minister in Coleraine,
Londonderry.

Ulster's "Jimmy" Visits London

SMOKING is a major national enemy which everybody knows. Yet despite the grip which Dame Nicotine gets on the smoker, the lethal habit can be overcome. The writer could say much about the Five-day Plan which proved so very successful in his own case. An "eighty-a-day" man six years ago, he followed the plan with his wife and son, and all three smoked their last cigarettes before the first lecture on the Monday

evening. If only all who attended these lectures followed the required programme, what a wonderful success would be attained.

In January, 1970, Pastor Kinman took part in a Belfast Clinic and suggested that the writer's ventriloquist doll, "Jimmy," could become a smoking manikin. This he did, and quite a success has been the result. As "Jimmy's" operator works in an Export Office, time to do this work has been a problem; but by arranging holidays it has been possible to provide quite a comprehensive service in schools. There have also been anti-tobacco programmes provided for various church organizations, the Boy's Brigade, Scouts, and Youth Clubs, throughout Northern Ireland.

During a week in November, Pastor R. M. A. Smart, now minister of Walthamstow and Edmonton churches, with the co-operation of the local Health Department, arranged a school visitation programme. Thus it was that "Jimmy" experienced his first air-flight. Due to security at Belfast and London airports for Northern Ireland passengers, he made an impromptu appearance for the officers who examined the luggage and caused some light-hearted remarks.

Several classrooms were visited in a number of schools, and while some of "Smoking Jimmy's" remarks cause some amusement, the children soon realize he is not there just to provide fun, and a look at the glass lungs and just a smell of them soon brings everyone back to reality and the serious reason for "Jimmy's" visit.

The film: "Dying for a Smoke," also makes the young audiences think about this smoking problem, as is proved by the question time. If this message can be got through to children then there can be victory over old "Nick O'Teen." But it must be persistently presented. One visit a year to each school, though good, is not really enough. A regular follow-up programme must be provided, if not by us, by the Health and Education Authorities.

This has been attempted by the writer at one school near where he lives. The headmaster and his staff are interested to see smoking stamped out, and are providing suitable programmes on a regular basis, with the writer visiting when possible. Now an 80% reduction in smoking is reported after two years of work. If our laymen and women co-operated fully with their pastors and the Temperance Department in this work, what country-wide success could be achieved.

Health programmes were also provided in Walthamstow and Edmonton churches, and the members had the

opportunity of seeing "Jimmy" smoke and hearing some of his remarks. At the latter church Dr. L. G. White also gave a very interesting talk about the dangers of smoking and spoke about the new smoking material, N.S.M. being produced by Courtaulds, who claim this will reduce the dangers at present existent.

The work of the Temperance Department should not be forgotten in your prayers. Do pray for all engaged in this work and ask that God's blessing will be on each one.

B. MCCORMAC.

Deacon's Faith Rewarded

AT this time each year many people annually have a Sabbath problem: How to get off work on Friday evening in order to obey the Master's command? The head deacon in the Belfast church is one such, who ran up against this each year. He was always wondering: Will there be real difficulty. Yet each week he always found himself walking home at the right time.

For four years he has been undergoing management training in the large linen thread mill and attending Belfast Technical College each week. As the end of his training approached, David McCormac, worried more and more about the future, but as well as worrying he also prayed, and felt sure that God would not let him down. So his training ended this week, and he was asked to sign a new employment agreement. He looked at one of the clauses a second time, what did it say? Yes, there it was quite clear in black and white: "Owing to his conscience and beliefs David McCormac is permitted to stop work each Friday before sunset and will not be asked to work on Saturday."

Isn't it wonderful how God will look after His people, and when He sees they are determined to fulfil His wishes will answer their earnest prayers. May this young man's experience encourage others who come face to face with this difficulty each year.

B. MCCORMAC.



TILL THE DAY DAWN

BEACON.—Miss Grace Naomi Beacon was born November 29, 1886 and passed peacefully away on July 11, 1973, aged 86 years. Brought up in a Christian home, she was a keen and devoted member of the Open Brethren for many years and rejected the Advent truth for nearly 30 years. She went to live with her niece, Mrs. Barbara Izsars in Watford in 1968, and it was during this time that she attended Pastor Knowles' meetings at Stanborough Park church. She accepted the truth and was received into the church in 1970. Though joining the Church late in life, she was a faithful and loyal member and rejoiced in the message. In April, 1971, she entered the Dell, Lowestoft, and it was here that she died. She is mourned by her sister, Mrs. Olive Ashmore, her niece Mrs. Barbara Izsars, and many other nieces and nephews in Birmingham; also Brethren friends, who still remember her with affection, and some of whom attended the funeral conducted by Pastor J. A. McMillan at Stanborough Park before she was laid to rest in the Kingswood Cemetery to await the call of the Lifegiver. We look forward to the time when we shall be reunited with our dear sister in Jesus.

PASTOR J. A. McMILLAN.

WITTS.—The Ealing church will sadly miss the loyal attendance of one of its most faithful members, Mrs. Nora Gladys Wits, who fell asleep in Jesus on November 16, 1973, aged 75, after a long and painful illness. Sister Wits, a former Salvationist, accepted the Adventist faith as a result of a large campaign conducted in the middle 1930s by Pastor Roy Allan Anderson. Together with her two teen-age daughters, Audrey and Doreen, she was baptized in July 1936. Having become a widow some years before, and although being the main support of her home, she made a strong stand for Sabbath observance. All through the years she never failed to honour her Lord's day. Many times the writer heard her testify to the Lord's goodness when facing difficulties with her employers, especially during the war. She held many offices in the Ealing church, and assisted Mrs. Eileen Rose with the welfare work at the New Gallery Centre. As a result of her devotion to her Saviour she had the joy of not only seeing her two daughters remain faithful to the Christian faith, but also her two grandchildren, Malcolm and Andrew Parr, both active members of the Wimbledon church. On November 22nd she was laid to rest in the Ealing cemetery. At a service held in the Ealing church, Pastor John Shaw spoke of how even at a time of sadness we could give thanks for her life and influence, and rejoice in the hope of the resurrection. She leaves to mourn their loss, two daughters, her son-in-law Richard Parr, and two grandchildren. Our sister trusted fully in her Lord for salvation, she fought a good fight to the end, and henceforth there is laid up for her a crown of righteousness which shall be hers at His appearing. L. M. DAVISON.

BROOKS.—On October 22, 1973, after a long illness, our Sister Maud Brooks passed peacefully to her rest in the Oakwood Hospital, Moorgate, Rotherham. She was interred on October 29th, in the Masborough Cemetery, Rotherham and the funeral service was conducted by Pastor D. R. Lowe. The Rotherham church has lost a faithful member. She was the organist, and was present every Sabbath. She accepted the truth while attending a campaign conducted by Pastor P. Pearce, and was baptized in 1962. She rests until the resurrection day. M. K. PURSGLOVE, Church Clerk.

BARNES.—It is with deep regret that we announce the death of Sister Barnes on October 22, 1973. Sister Barnes was a faithful and regular member until recent years when she entered an Old People's Home in Wednesbury, Staffs. But her faith never grew weak. She often talked and looked forward to the day of the Lord's return. A small and simple service was conducted by Pastor A. Farrow on October 29th, at West Bromwich Crematorium. Sister Barnes now awaits the call of Jesus. We extend to those she leaves behind, our deepest sympathy. HAZEL LAYLAND, Church Clerk.

BEAVON.—Sister Doris Beavon passed away in the Dindley Road hospital on October 27, 1973 after a heart attack, and was laid to rest at Handsworth New Cemetery on November 1st. The funeral service was conducted by Pastor L. G. A. Antonio, who gave a comforting and encouraging message to mourners and friends. Sister Beavon was won to the truth partly through her sisters Rose and Kitty, and Pastor William Hall who gave her Bible studies. She was baptized by him in the Handsworth church which was then located in Nineveh Road. She served the church admirably as Sabbath school teacher for many years. Her great love for young people placed her in great demand as a young people's teacher. She leaves to mourn their loss her only surviving daughter, Janet, and her husband Derek Harvey; Bill and Sue McDonichie; and her sisters, Kitty, May, and Rose. L. G. A. ANTONIO, Minister.

Advertisements

NEWBOLD COOK NEEDED

THERE is a vacancy at Newbold College for a cook to work under the Director of Food Services. This is pleasant work in congenial surroundings. Applicants should write to The Principal, Newbold College, Bracknell, Berks., RG12 5AN stating age, and experience. A trainee would be considered.

A DARK walnut reed organ is offered as a gift to any needy church group. Apply: Miss E. Trott, 61 Onslow Gardens, Ongar, Essex.

FAMILY AUTOS. 138-142 Pinner Road, Harrow, Middlesex. 01-427-0441. For sale: Cortina 1600, Mark III, G.T., 71 J. Metallic blue, 30,000 miles, radio, immaculate. 3 mth. warranty. Good part exchange given. H.P. £955. STD 427-0441. Capri 2000, G.T. XLR, white 71 K. Sunshine roof, radio, 27,000 miles. £995. STD 427-0441. Triumph 2000, 1969. Previously Pastor Mahon's. Excellent running order. Usual list price £800. For quick sale £695. STD 427-0441.

17-year-old Adventist German girl wishes to be an au-pair in an Adventist family from 1st April 1974 to 1st March 1975. Contact: Pastor H. Imhof, West Berlin Conference, Koblenzer Str. 3, 1 Berlin 31, Germany.

YOUNG German girl, non-Adventist, wishes to spend four weeks during the summer of 1974 with an Adventist family. Willing to pay expenses. Contact: Pastor H. Imhof, West Berlin Conference, Koblenzer Str. 3, 1 Berlin 31, Germany.

ADDITIONAL person required for twelve-week motor caravanning tour of Europe. Leaving early March. For further particulars telephone London 5-426416.

Now available in England—Deep River Quartet cassette tape. Price £1.50 plus 10p packing and postage. Please contact Miss W. David, 10 Springwood Avenue, Huddersfield, Yorks, HD1 4BG.

If you are dissatisfied with your present position and earnings and would like to break into the Insurance Field in London and outlying districts, an internationally known Company offers an opportunity to several earnest men. Our plan includes a weekly advance, plus liberal commissions, bonuses, group life and pension plan. Sales background would be helpful although it is not essential. Should possess a pleasing and aggressive personality, rounded out by some sound business experience and capable of meeting and talking to business men of large and small Companies. Write to Mr. Gary Keshishian, Unit Manager, A.L.I.C.O. Station House, Harrow Road, Wembley, Middlesex. Telephone 01-903-3904.

VOICE OF MELODY.—The Voice of Melody Group of the Wolverhampton church are very pleased to announce their EP record which plays four wonderful songs: "When You Know Jesus Too," "Burdens are Lifted at Calvary," "Whisper a Prayer," "My God is Real." Price: 75p. Cash with order please to: Mr. W. Harvey, 59 Bolton Street, Wednesfield, Wolverhampton, Staffs.

CHOICE OF FIFTY good used cars. Full guarantees. Hire purchase and part exchange. Family Autos (Brother R. Littlejohns), 142-166-184 Pinner Road, Harrow, Middlesex. Tel. 4270441.

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SPECIAL CAR SALE and repurchase arrangements for overseas missionaries and visitors on 3 to 6 month trips. Immediate cover insurance. Family Autos (Brother R. Littlejohns), 142-166-184 Pinner Road, Harrow, Middlesex. Tel. 4270441.

COLLECT used postage stamps to help buy Bibles for overseas mission work. For further details contact: Mrs. M. M. Jones, 2 Terrace, Mailwyd, Machynlleth, Mont.

URGENT! The Dell Rest Home is in desperate need of additional care assistants. Accommodation available. Please contact the Secretary, British Advent Missions Ltd., Stanborough Park, Watford, Herts. WD2 6JP.

ADVENTIST STUDENTS' ASSOCIATION Annual Meeting at Newbold College

January 4-6.

Whatever you're studying, wherever you are, come and join us!

The week-end's theme is the Christian life—prayer, day-by-day experience, and witness.

As well, we'll choose officers, and plan for next year.

The week-end will cost £3 each. Write to say you're coming, and join us in time to open Sabbath. K. Hertogs, 77 Tulseimere Rd., London, S.E. 27.

Fellowship of Prayer

M.A. of London requests prayer that her husband and her three children, together with herself, be ready for the return of Jesus, and that love will be seen in their home as they prepare for this great day.

"Will you please pray for me that the Lord will forgive me for any wrong I have committed, and that He will cause His Holy Spirit to enter into my heart and life once again. I am experiencing spiritual problems causing me great concern."

SISTER Z.C., Birmingham.

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Ask for special discount prices when buying for church building projects.

Acknowledgements

The Treasurer of the South England Conference acknowledges with thanks the receipt of the following: £2 Tithe, 25p Sabbath School Offering from H.T.; £45 Tithe from Anon; £25 Tithe from O.R.; £1 Tithe, 50p Week of Prayer, and Sacrifice Offering, 50p Temperance Offering from C.S.

The Treasurer of North England Conference acknowledges with thanks the receipt of £25.75 Tithe from J.H.P.

The Treasurer of the Welsh Mission acknowledges with thanks the receipt of £5 tithe from 'a member of the Welsh Mission living in London.'

ATTENTION CHURCH BOARDS. We wish to bring to the attention of all church boards the necessity of submitting insurance claims for loss or damage to church properties or contents, within seven days of the occurrence, as the insurers are entitled to repudiate any claim made out of time. Claim forms can be obtained from British Advent Missions Ltd. by return of post on notification of loss or damage.

C. WILSON,
Secretary, British Advent Missions Ltd.



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	Lon'n	Car'f	Not'm	Edin.	Bel't
Jan. 4th	4.05	4.17	4.01	3.53	4.11
Jan. 11th	4.15	4.26	4.11	4.04	4.22



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