

# BRITISH ADVENT MESSENGER

ORGAN OF THE BRITISH UNION - CONFERENCE OF SEVENTH-DAY ADVENTISTS

## Calendar Reform and Religious Freedom

By ALVIN W. JOHNSON

EARLY last year the World Calendar Association announced their plan to have their proposed World Calendar considered by the Economic and Social Council of the United Nations at its spring meeting (1953), in the hope of securing a favourable recommendation by the council for its adoption by the General Assembly. Although they failed in that endeavour, they have now succeeded in having the subject of calendar reform placed upon the provisional agenda of the Economic and Social Council to be considered by that body at its eighteenth session, which convenes in Geneva, July 30th this year.

The supporters of calendar reform are naturally hoping to secure a favourable recommendation from the Economic and Social Council, which will probably assure its being placed on the agenda of the General Assembly at its next meeting. A recommendation to adopt the proposed World Calendar by the Economic and Social Council would also carry considerable weight with the General Assembly in their consideration of the subject.

It is obvious, as the promoters of the World Calendar have themselves indicated, that it must be adopted very soon if it is to go into effect on January 1, 1956, when the first of January falls on Sunday. Otherwise it will not be until 1961 that January 1st again falls on Sunday. In view of these facts it can be readily understood that the promoters of calendar reform are putting forth tremendous efforts to receive favourable consideration of their calendar throughout the world.

Some of the advantages claimed for this synthetic World Calendar are its equal quarters, each having ninety-one days—thirteen weeks, or three months. The four quarters are similar in form. Each quarter begins on a Sunday and ends on a Saturday. The first month of each quarter always begins on a Sunday, the second month on a Wednesday, and the third month on a Friday. Again, the first month of each quarter has thirty-one days, the second and third months of each quarter, thirty days. In this way the

year would always begin on Sunday. Each month would have twenty-six week-days, plus Sundays.

But in order to allow for the 365th day in every year, this additional day is inserted at the end of the year, following Saturday, December 30th. But instead of reckoning it in the regular weekly cycle and calling it Sunday, or the first day of the week, this added literal day is "no-day," or a "blank day." The World Calendar Association people propose to call it "Worldsday," and suggest that it be a world holiday. Then the day following this "blank day," which would normally be Monday, January 2nd, is in this proposed calendar Sunday, January 1st. As the days follow in regular succession, Saturday falls on the seventh day of this synthetic calendar, but actually eight days have intervened since the last

### THE WORLD CALENDAR

1 <sup>ST</sup> QUARTER	JANUARY							FEBRUARY							MARCH						
	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
	1	2	3	4	5	6	7				1	2	3	4							
	8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
2 <sup>ND</sup> QUARTER	15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
	22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
	29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
3 <sup>RD</sup> QUARTER	APRIL							MAY							JUNE						
	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
	1	2	3	4	5	6	7				1	2	3	4							
	8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
4 <sup>TH</sup> QUARTER	15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
	22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
	29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
	JULY							AUGUST							SEPTEMBER						
	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
	1	2	3	4	5	6	7				1	2	3	4							
	8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
	15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
	22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
	29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
	OCTOBER							NOVEMBER							DECEMBER						
	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
	1	2	3	4	5	6	7				1	2	3	4							
	8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
	15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
	22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
	29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

Worldsday, (a World Holiday), W or 31 December (365th day), follows 30 December every year.  
The Leapyear Day, (another World Holiday), W or 31 June follows 30 June in leap years.

Sabbath, or Saturday, thereby constituting an eight-day week, so that actually the true seventh-day Sabbath would fall on Friday, the sixth of January, according to this new calendar, and not on Saturday, the seventh of January. It can readily be seen that such an arrangement would result in much confusion and great hardship.

In addition to this, "Worldsday" ("W"), they would take care of the 366th day in leap years by adding a second world holiday, called "Leapyear Day," at the end of June, namely, following June 30th, which likewise falls on a Saturday; and again the same process would be repeated. This "Leapyear Day" would be another blank day, not reckoned in the regular weekly cycle; for the day following this, which would naturally be Monday, or the second day of the week, would again be called Sunday, thus creating another eight-day week, thereby shifting the true Sabbath of the seventh day back a day for the remainder of that year.

The adoption of this particular calendar, making use of a blank-day provision, actually sets up an eight-day week, as we have seen, and thereby disrupts the continuity of the historic weekly cycle.

By going into effect on January 1st of 1956, as it is now proposed by the advocates of the World Calendar, this new calendar would proceed with changes only in the lengths of the months until June 30th of that year. Since the year 1956 is a leap year, "Leapyear Day" of that year would be inserted following Saturday, June 30th. Instead of the day after June 30th being Sunday, the first day of July, it would be "no day," or a "blank day," called "Leapyear Day," and not included in the regular weekly cycle of this proposed calendar so that the day following this "Leapyear Day," instead of being Monday, July 2nd, would be called Sunday, July 1st, thus disrupting the sequence of the days of the week.

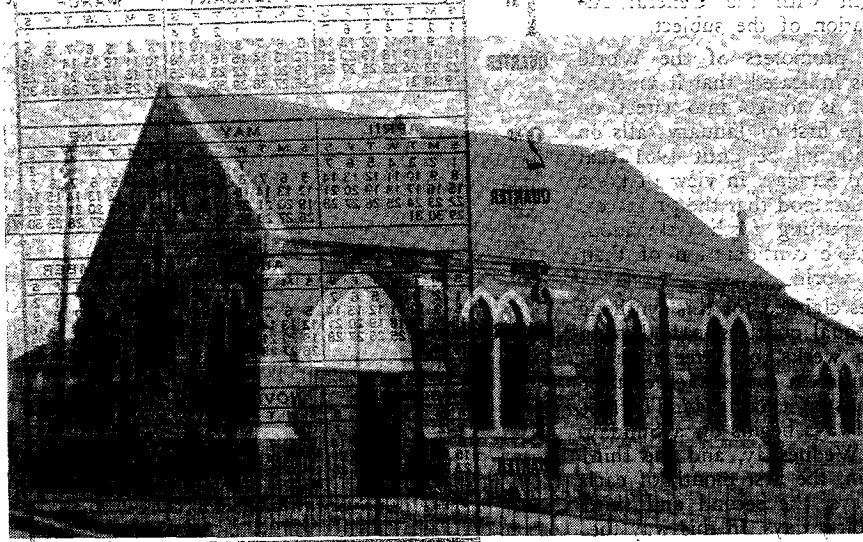
This would mean that throughout the last months of this strange year (1956) Seventh-Day Adventists would be observing Friday of each week of the proposed calendar, until we come to the end of the year. Then, to take care of the 366th day that we

have in every year, a blank day would be inserted at the end of 1956, which would mean that the seventh-day Sabbath throughout the year 1957 would be observed on Thursday of the new calendar as the true seventh day of the week. Likewise in 1958 Seventh-Day Adventists would be observing Wednesday, and in 1959, Tuesday. Since 1960 is another leap year, we would find ourselves observing Monday, the first half of the year and Sunday the last half. Finally, in 1961, the true seventh-day Sabbath would coincide with the seventh day of the week in the synthetic calendar. Then we would begin all over again with the same disrupting influences in 1962.

The same effects would naturally be experienced by those who conscientiously observe Sunday, the first day of the week, as the memorial of the resurrection of Christ, and by Mohammedans, who observe Friday, the sixth day of the week, and any others who attach special significance to a particular day.

A moment's reflection will readily reveal the economic, legal, and social problems, to say nothing about the embarrassment and hardships, such a calendar will bring to Seventh-Day Adventists and other conscientious people all over the world who attach religious significance to a particular day. Such a blank-day calendar will disarrange and demoralize the normal, educational, professional, business, and industrial activities of all conscientious observers of the sixth, the seventh, or the first day of the week.

The single plausible argument in favour of this blank-day revision of the calendar is that it will simplify somewhat the compiling of statistics and the work of business accounting. But this claimed simplification is less than a reality, for the activities—and there will be many of them—on even this "blank day" must be accounted for and records kept of them. Furthermore, people will die on the "blank day," babies will be born; accidents will happen; and even some world catastrophe may occur on such a day. All these events must have a place in any calendar that is to be of any use to



The recently acquired church building at Swindon, formerly a Methodist chapel.



The opening ceremony at the doors of the new Swindon church.

manhood. Likewise, in many countries courts will have to determine, for example, whether the legal phrase found in many laws, "Sunday, the first day of the week," means the original Sunday or the pseudo-Sunday, the true first day of the week or the pretended one. Similar disturbances will come to birthdays and weddings.

The mere mention of a few of the inconveniences and hindrances that such a calendar would foist upon people calls to our minds numerous other objections to any scheme of calendar reform incorporating a blank-day idea. It will bring untold hardship upon conscientious observers of certain fixed days of the week—Gentile, Jew, or Moslem.

Such a calendar will mean the end of religious liberty. Every conscientious observer of a weekly holy day will be compelled by the circumstances of this blank-day disruption of the weekly cycle, either to keep the sacred day of the original week on a different, synthetic day, behind any old "Lord's day," year, and so on, two different days of the week in leap years—or else to give up his faith and keep a day that has never been proclaimed holy.

The most valuable asset that any nation can possess is a citizenry whose devotion and adherence to conscientious principles and whose loyalty to sacred things are unshakable. No nation can afford to trample on the religious convictions of its people.

[Reprinted from the Review and Herald, general church paper of Seventh-Day Adventists.]

## South-England Conference

President: Pastor J. A. McMillan

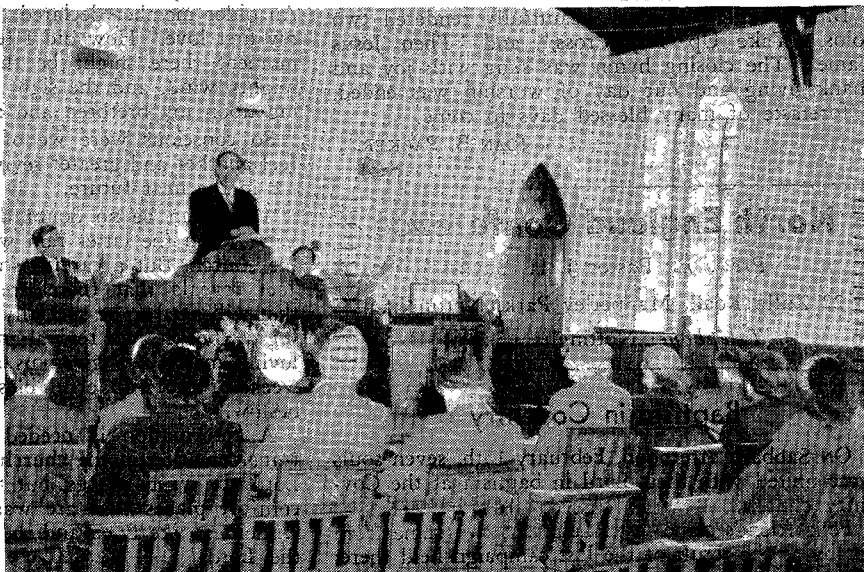
Office Address: 25 St. Johns Road, Watford

Telephone: Gadebrook, 2728

## A Great Day for Swindon

AFTER a week of cloud and rain, Sabbath, February 20th, dawned fair and bright. Not only was there sunshine in the heavens, but also in the heart of each one of the Swindon members, for this was a special day which had been anticipated by all for so long.

Pastor P. Schull speaking at the opening service.



## The ADVENTIST STUDENTS' ASSOCIATION

*announces that its next meeting will be held on*

**SUNDAY, MARCH 28th, at 3.15 p.m.**

*in the*

**CHISWICK CHURCH YOUTH HALL**

Pastor E. B. Phillips, M.Th., of Newbold College,  
*will speak on*

### "THE OLD TESTAMENT CONCEPT OF THE MESSIAH"

**ALL ARE WELCOME**

During the time of Pastor G. Bell's ministry here, negotiations were first begun with a view to the buying of a Wesleyan chapel. The transaction now complete and decorations finished, we were at last able to enter for our first day of worship. Each one had worked hard and sacrificed much and the Lord rewarded by so bountifully providing the means with which to furnish the church so as to be truly representative.

The main service of the day was held at 2.45 p.m. when songs of praise were sung and the Word of God was read in the chapel which had been silent for so long.

Under the ministry of Pastor P. Schuil our minds were directed to the message for these last days: "Fear God, and give glory to Him." He said that modern science does not conflict with the Bible but supports and explains it and although critics have time and again sought to disprove and discard the Bible, the archaeologists, by their discoveries, have proved the Bible to be correct. As we listened our hearts' desire was that our newly opened church might be the channel through which many men and women may be brought to Christ and have faith established in His Word.

Brother Brian Beechey beautifully rendered two solos, "Take Up Thy Cross," and "Then Jesus Came." The closing hymn was sung with joy and thanksgiving and our day of worship was ended, a foretaste of many blessed days to come.

JOAN B. PARKER.

## North England Conference

*President:* Pastor J. H. Bayliss

22 Zulla Road, Mapperley Park, Nottingham

*Telephone:* Nottingham 66312

## Baptism in Coventry

ON Sabbath afternoon, February 13th, seven souls were united with their Lord in baptism at the Coventry church.

Four friends came from Leicester, two came from Rugby as the result of the last campaign held there,

and one was added to the church in Coventry as the result of work done by a faithful lay member.

The service, which was very well attended, was conducted by Pastor F. Edwards. Mrs. Reynolds sang a very beautiful solo.

We were glad to have Brother J. H. Parkin with us to share this happy occasion.

D. M. TURNER.

## Scottish Mission

*President:* Pastor B. F. Kinman

*Office Address:*

3 Bristo Place, Edinburgh, 1

*Telephone:* Caledonian 3798

## Revival in Glasgow

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly." For many years we, as a people, have prayed most earnestly for the outpouring of the Holy Spirit in the latter rain.

As we received the call recently to assemble ourselves as a congregation in Glasgow for a special week of revival, many of us wondered if the time had come for the fulfilment of the promise, "I will pour out My Spirit upon all flesh."

The first meeting found a number of members present in whose hearts was great expectation, and from the very beginning there was a consciousness of the presence of the Lord.

All who attended the services though the week knew that the Lord was present, and in humility they gave their hearts to Him in new consecration.

Never before has there been such a sense of the divine presence. Such remarks as these were heard: "Oh, there was such a quiet stillness. I felt uplifted." "My wife was thrilled," said one husband. An older member declared, "I'm experiencing anew my first love." How did I feel? It was as if at any moment there might be the sound of a rushing mighty wind, and the sight of tongues of fire resting upon my brethren and sisters.

So conscious were we of His presence that we feel another and greater revival might well be called for in the near future.

There can be no doubt that the time is near at hand when the latter rain will be poured out upon the church. But a careful study of the prophecy of Joel reveals that there are certain considerations that will need to be specially emphasized in "gathering the people" for revival and reception. God in His loving mercy has given us a foretaste, during this week, of the wonderful blessings He is waiting to bestow.

A reformation is needed in the world, and a transformation in the church. "In the garden of the Lord are waste places, but the promise is, He will comfort places that are waste and will make the wilderness like Eden and the desert like a garden of the Lord."

PHILIP W. BOLAM.

## INGATHERING NEWS

### "In Service for Humanity"

WILL those members who use the loose-leaf prospectus, "In Service for Humanity" in their Ingathering solicitation, kindly write *soon* to their conference or mission Home Missionary secretary.

The following "refills" for use in 1954 will then be sent to you.

1. The 1954 Ingathering magazine.
2. Printed "Partial List of Donors," 1953, together with audited Balance Sheet.
3. Ruled sheets for recording names and amounts of your own donors. Each sheet provides for about sixty names, so please state the number of sheets you need.

If you will mention the total amount you collected last year an official acknowledgment will be attached to your first record sheet.

Those who desire *rings* to replace the *studs* which were originally supplied with some prospectuses should mention this when writing.

E. R. WARLAND.

## OUR REST HOME

### More Staff Needed

RECENTLY it was stated in the MESSENGER that our Rest Home at Oulton Broad was almost filled to capacity. We are now able to give the information that every bed is booked, and a waiting list has been formed. The fortunate applicants number fourteen, comprising nine elderly ladies and five elderly gentlemen, all, of course, members of the church.

Again we would express our thanks to all those who have sent in their gifts to assist in maintaining this establishment, which appears to be so successfully filling a long-felt need.

With the Home filled to capacity, the responsibility of the matron is greatly increased, and the Board has decided that additional staff must be provided. Consequently it is very desirable that the services be secured as soon as possible of two assistants, one preferably of middle age, and having some practical knowledge of nursing, and another with experience in vegetarian cookery. Any interested in either of these vacancies, please write for further details to: The Matron, "The Dell" Rest Home, Cotmer Road, Oulton Broad, Nr. Lowestoft, Suffolk.

N. H. KNIGHT.

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5. *King's Heralds*.—Sottly and Tenderly. Through the Shadows.
7. *Phyllis Bonney and King's Heralds*.—After. My Faith Is Clinging to Thee.
8. *King's Heralds*.—Glory Dawn. Cleanse Me.
9. *King's Heralds*.—Nothing Between. Kneel at the Cross.
10. *King's Heralds*.—Dearer Than All. What a Friend We Have in Jesus.
11. *Phyllis Bonney*.—My Heavenly Father Watches Over Me. Jesus Took My Burden.

Nos. 8, 9, 10, and 11 have just been released. They are all favourite radio requests.

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## REPORTS FROM MANY LANDS

### Greenlandic Literature

DURING my two months' visit to various parts of Greenland, our most northerly mission field, I came to realize how important it is for the people there to get our truth-filled literature in their own language. Even though they are not very well acquainted with the Danish language, many were eager to buy the Danish editions of *The Great Controversy* and *Your Home and Health*. Yet time and again I was told what a great pity it was that they could not read Danish. Through an interpreter one Greenlander said to me: "Let us have these tracts printed in our own language, and distribute them all along the whole coast of Greenland."

A small beginning has been made with translating and publishing C. B. Haynes' excellent tract *Survival through Faith*. In Greenlandic it is called *Ardlorin*, after the Danish title *Se Opad* ("look up"). I was glad to be able to distribute these pieces of litera-



A Greenlandic woman standing beside her home high up in the mountains with a copy of "Ardlorit" in her hand.

ture to approximately one-tenth of the population of Greenland during my short stay. The tract is being read with great interest. A young Greenlandic who had read it himself a couple of times told me that his old father appreciated it so much that he "continued to read it." As practically every one of the indigenous population knows how to read, we ought to take full advantage of this and see to it that these people who love to read and who hunger and thirst after meat in due season, "get access to our truth-filled literature."

The following testimony should inspire us with holy zeal for the more wide-spread distribution of the printed message as one of God's greatest means for the proclamation of present truth.

"The great and wonderful work of the last Gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing of the Word in our books and periodicals. Our publications are to show that the end of all things is at hand."—*Testimonies*, Vol. 9, page 61.

—Even though from a business point of view it may not pay to publish a book in a small edition, yet from the missionary point of view it must be done. We are therefore very happy and grateful to know that the Division committee has decided that this newly begun literature ministry in Greenland will benefit by part of the 1954 Missions Extension fund. The doors of Greenland, closed for centuries, have now been thrown wide open, and we believe that the doing is of God. We see in it the fulfilment of these words of the servant of the Lord: "On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence."—*Testimonies*, Vol. 9, page 126.

By what means is this done? The Spirit of prophecy gives the answer: "In a large degree through our publishing houses is to be accomplished the work of that other angel who came down from heaven with great power, and who lightens the earth with his glory."—*Testimonies*, Vol. 7, page 140.

Before me is a letter which I received a short

while ago from our friend Amon Berthelsen in Greenland. He, together with his son, decided to keep the Lord's Sabbath when I visited them at Holsteinsborg last summer. I am happy to say that they are both remaining faithful to God and to His holy day. As far as we know, they are the only Sabbath-keepers in the country. I met another Greenlandic by the name of Manassa Petersen, while my boat was lying off Frederikshaab, and he and a friend of his came rowing out to greet me. In a letter to one of our believers in Denmark whom he knew, Petersen writes about this meeting I had with him, and how greatly he has been blessed by reading *The Great Controversy* and *Your Home and Health* which he bought from me. He asks our Danish brother to write him by every boat.

In *Acts of the Apostles*, page 109, we read the following encouraging and assuring words about the winning of souls in every part of the world: "There are many who are reading the Scriptures who cannot understand their import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."

Another reason why Greenlandic literature as a pioneering and establishing agency is so greatly needed in our Arctic mission field, is the fact that a large portion of Greenland is cut off from the outside world by ice during the long winter months. Approximately 185 settlements are scattered along the 2,000 kilometre coastline, and communication is by boat. No roads or paths are to be found over the vast snow-bound mountains. The centuries old dog and sledge traffic is still an important means of communication in northern Greenland.

When one has seen a little of this vast country and has heard the pleading prayers of the people for literature in their own mother tongue, one can only appeal most sincerely to our dear believers to do their utmost in this important matter. But a short time is left us; we must take the opportunity which offers now. Mrs. White says: "I have been shown that our publications should be printed in different languages and sent to every civilized country, at any cost. What is the value of money at this time, in comparison with the value of souls?"—*Colporteur Evangelist*, page 28.

May this year's offering for the Missions Extension fund provide the necessary means to enable us to launch out on a programme of publishing Greenlandic literature in such a way and to such an extent that it can meet the spiritual and physical needs of the people of Greenland. ANDREAS NIELSEN.



## A Lay Preacher's Influence in Guatemala

BEGINNING in 1939 Sosa Y Sosa, one of the outstanding lay preachers of Guatemala, went through repeated trials for Sabbath-keeping while working for the United Fruit Company. Finally the foreman complained to the general manager. He described the problem he had, trying to keep things running smoothly while one of his employees was not willing to work on Saturday.

Mr. Haas replied, "Why put up with that? Get rid of him!"

Brother Sosa was dismissed, but that night the general manager was unable to sleep. He told his wife that an upset stomach caused his sleeplessness. The next morning he called the foreman into his office and inquired about Brother Sosa's work. He was informed that the Saturday-keeper was one of his best workers but that he persisted in this foolish idea of keeping Saturday as the Sabbath.

Mr. Haas said, "I'll get him to give that up. Find him and send him in!"

When Brother Sosa came to the manager's office he was informed that in the world today one cannot keep the Sabbath. The general manager concluded,

Now just give me one good reason for Sabbath-keeping!"

Brother Sosa quickly grasped this opportunity, and gave a complete study on the law of God, the Sabbath, and the change of the Sabbath. The manager, convicted by the study, gave our brother his work back again, with Sabbath privileges. Then he issued an order that all Adventists in the United Fruit Company were to be granted regular Sabbath leaves.

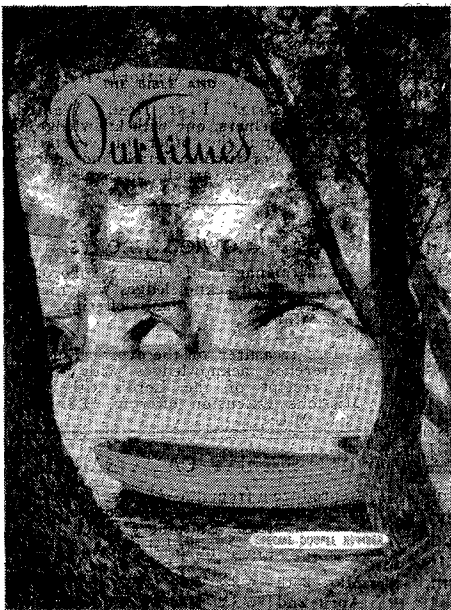
Years later the manager of the United Fruit Company became head of the railways of Guatemala. When he was approached two years ago for an Ingathering contribution he said, "I know Seventh-Day Adventists, but you do not know me," and he told of his experience with Brother Sosa. He gave the solicitors £50 and interviewed each department head in his office, presenting our workers and appealing to his staff for their donations.

Brother Sosa, a leading soul-winner in Guatemala, conducts evangelistic meetings every night. He has just finished a lay effort and eight persons have been baptized.

J. ERNEST EDWARDS

(Reprinted from the *Review and Herald*, general church paper of Seventh-Day Adventists.)

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## Till the Day Dawn

YOUNG.—On August 29, 1953, John Young fell asleep in Jesus. For some months he had been bed-fast as a result of a weak heart, and on that day, God, in His mercy, delivered him from his pain and suffering to await the call of his beloved Saviour at the resurrection morning. Physically his heart was indeed weak, but spiritually it was big and strong on behalf of the church, and of the men and women with whom he came in contact. His greatest joy was found in service for others and in furthering the cause which he loved. He first heard the third angel's message many years ago, while working for an Adventist lay brother in East Anglia, and took his full stand in 1948 during the campaign run by the writer in Bolton, Lancs. From that time on, he was the mainstay of the church in that place, and gave excellent service both as a devoted officer and sincere lay preacher. In the presence of a large group of his brethren and members of the family, we tenderly laid him to rest in Heaton Cemetery. He earned his rest and we are confident that soon his sleep will be broken by the coming of the Saviour he longed to see. Our deepest sympathies go to his wife, Marjorie, and to his brothers. So come quickly, Lord Jesus. K. A. ELIAS.

McLACHLAN.—Our young brother, Ernest McLachlan, who died at the age of twenty-nine years, on Christmas Day, 1953, in the Bridge of Earn Hospital, was baptized in July of that year by Pastor I. McGougan. He gladly accepted the truth along with his mother during the last Glasgow campaign. Though his association with us in the church was not long, the time of learning the truth was to him a precious preparation for the untimely end. Ernest had not enjoyed the best of health for a few years, but it seemed that when he heard our message, a new lease of life was given him. Our brother's earnest hope and sincerity make us think confidently of him as we look forward to the resurrection morning. He was laid to rest by Pastor McGougan and the writer.

R. H. BAINBRIDGE.

## Wedding Bells

ROBERTSON - McCLEMENTS.—On Wednesday, February 24, 1954, Miss Phyllis McClements and Mr. Desmond Robertson were united in marriage in the Stanborough Park church. The writer conducted the service. Mr. John McClements, the bride's father gave his daughter away.

After the service, while photographs were being taken outside the church, the morning sun poured down its gentle, winter

rays, as if to add further blessing upon the happy pair.

After the wedding reception, the bride and bridegroom left for their honeymoon on the coast.

We wish Phyllis and Desmond God's rich blessing and much happiness in their future lives.

A. K. ARMSTRONG.

## The Quadrennial Session of the BRITISH UNION CONFERENCE of Seventh-Day Adventists

will be held in Watford from  
Thursday July 29th, to Wednesday,  
August 4th

Begin planning now to attend  
Watch MESSENGER for further  
details

DOUGHERTY-WILSON.—On December 16, 1953, in the tastefully decorated Coleraine church, Brother James Dougherty and Sister Lettie Wilson joined hands in marriage. The bridegroom, a well-known and much respected farmer in Coleraine district, was born in the message, and is a member of Kilmoyle group which has stood faithful so long in isolation, while his bride is a member in Coleraine. After the ceremony, the bridal party was entertained to lunch in the home of Pastor and Mrs. J. Lewis, of Coleraine. Later the bride and groom left for a short stay with friends in Dublin. We, in the Irish Mission, join in wishing Brother and Sister Dougherty much of God's blessing as they establish another Adventist home in this northern outpost.

W. G. NICHOLSON.

PROUDLEY-DICKS.—Relatives and friends braved snow and ice to witness the exchanging of vows of Brian William Proudley and Valerie Dicks at the Seventh-Day Adventist Church, Alma Road, Bournemouth, on Wednesday, January 27, 1954.

Gowned in white, carrying a bouquet of crimson and salmon-pink carnations, and attended by six bridesmaids, the bride entered the church on her father's arm.

"O Perfect Love" was sung, Ephesians 5:15-33 read, prayer offered, and then vows were exchanged, hands were clasped, and Pastor G. T. Hewlett declared, "I pronounce that they be husband and wife together."

The bride and groom with the colourful attendants, Jeanette Proudley and Doreeta Cooper dressed in mauve, Wendy Dicks and June Moody in yellow, and Carol Mitchel and Christine Dicks in pink, took their seats to hear a short address in which Pastor Hewlett gave ten commandments for a happy home, a little heaven on earth.

About sixty guests enjoyed the tastefully prepared lunch and an evening of games held in the Throope Congregational Church Hall.

May God bless abundantly this newly established home.

G. T. HEWLETT.

## Advertisements

OULTON BROAD HOLIDAY. Booking now for Raven 4-berth caravan. Reduced terms for May, June and September. Apply: D. Dowell, 28 Cotmer Road, Oulton Broad, Lowestoft.

FOR SALE. 4-berth caravan. Blue Bird Challenger. Suitable for seaside summer rental or for private residential. Apply: Pastor A. W. Cook, B.U.C. Offices, Stanborough Park, Watford, Herts.

"THE DELL" REST HOME. Wanted, two lady helpers, one with knowledge of nursing and the other of vegetarian cookery. For further details and address for replies, see article on page 5.

## Acknowledgments

THE manager of The Stanborough Press Limited acknowledges with thanks the receipt of a thank offering, £3 from McF.

THE treasurer of the North England Conference acknowledges with thanks the receipt of the Lord's tithe and Missions Extension offering, £8. 10s., from M.C.

## SUNSET CALENDAR

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Mar. 26th	6.22	6.34	6.37	6.27	6.47
April 2nd	6.33	6.46	6.52	6.39	7.01

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EDITOR: W. L. EMMERSON

## Listen to the Voice of Prophecy—Radio Luxembourg FRIDAYS, 208 metres.

Friday, March 26th, at 11 p.m.

"THE GOOD SAMARITAN"

Friday, April 2nd, at 11 p.m.

"AN ANTIDOTE FOR PESSIMISM"