

BRITISH ADVENT MESSENGER

ORGAN OF THE BRITISH UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

Three Dimensions of Religious Experience

By Thomas A. Davis

LENGTH, breadth, and depth (or height) are the three dimensions of the physical world. With these measurements available we may describe understandably the proportions of any material object.

In the spiritual realm there are also three dimensions by which the extent of one's religious experience may be surveyed. These are reason, feeling, and faith. These evaluators may, of themselves, be very deceiving if used in the area of purely human thought and observation. But if they operate in the atmosphere of divinely revealed truths, they lead us to understand something of our spiritual measurements as they are, and as they ought to be, rather than as we hope or fancy them to be.

The first spiritual dimension, reason, is a vital one to true religion. Jehovah made man a reasonable creature, although sin has, at times, made him unreasonable. God's invitation is, "Come now, and let us reason together." In spiritual things, and not infrequently in other areas, human reasoning alone is like a train with a broken track, it soon gets off the way of truth and comes to grief. Man reasoning with man in human logic is often like two blind men trying to guide each other. Both fall into the ditch.

"Prove all things; hold fast that which is good," is Paul's admonition (1 Thess. 5:21). Sanctified reason measures all the available evidence as to whether it be too narrow with bias and opinion, or whether it be too wide in hearsay or speculation or that which partakes of the fanciful. Thus it discovers verities that compare faithfully with God's Word, and fit beautifully into the growing structure of divine truth.

REASON NOT SUFFICIENT

We must not, however, measure everything in the dimension of reason only. There are some professors of Christianity who seem to believe that to be acceptable everything must be reducible to rule and cold logic and exact science. But reason cannot stand alone here. God has not seen fit to present such an overwhelming mass of evidence as to remove all

possibility of doubt. Because of this we discover that even some religious leaders refuse the Bible account of creation, the story of the Flood, and the Bible teaching of the second coming of Christ, as unreasonable, by human standards. Thus it is that "human reasoning is accepted even by professed Christians, in opposition to plain Scripture facts."—*Patriarchs and Prophets*, page 113.

Yet because some individuals have made shipwreck of their faith upon the shoals of human reasoning is no grounds for any to refuse to analyze the foundations of personal belief. On the contrary, we need to examine them carefully. "Reason, enlightened by the teachings of God's Word and guided by His Spirit, must hold the reins of control."—*Acts of the Apostles*, page 311.

Our second dimension in the Christian experience, feeling, might be utterly disqualified by some while given primary consideration by others. But feeling is neither to be the central part of religion, nor is it to be ignored. Because we live, we feel, but we are not to live by our feelings. Certain pious folks of bygone years, when asked how they knew whether or not they were converted, might have answered, "We know because we feel," but the difficulty with such a test is that the next day they might not have "felt" a sense of spiritual buoyancy and joy. Instead they might have felt gloomy and depressed. Then what? Impressions and feelings are no sure evidence that a person is led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not safe guides."—*Testimonies*, Vol. 1, page 413.

While spiritual exaltation is not necessarily an indication of God's forgiveness and smile, yet on the other hand spiritual heaviness is not necessarily a sign of God's displeasure. Even Christ had His hours when feelings tempted Him to discouragement. On the cross He cried out, "My God, My God, why hast Thou forsaken Me?" That was feeling. But then He said, "Into Thy hands I commend My spirit" that was faith, a faith that rose above His feelings and gained the victory.

"At times a deep sense of our unworthiness will

send a thrill of terror through our soul but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel today the peace and joy that we felt yesterday; but we should by faith grasp the hand of Christ, and trust Him as fully in the darkness as in the light. . . . The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul."—*Messages to Young People*, pages 111, 112.

The Christian may not have a perpetual sense of peace and joy, but if a continuous sense of gloom and doubt covers his soul, he should examine his experience closely, for there must be some impediment that hinders Heaven's blessings from flowing into the life.

FAITH NEEDED

The third dimension of Christian experience is faith. As our everyday religion must have breadth, or reason, and will have some depth of feeling, so it must have the "length" of faith. But as we need to examine both our reasons and our feelings, so we must scrutinize our faith. Is our faith really faith, or is it merely gullibility or presumption? Is our faith subject to reason as our reason must be subject to faith? In whom, or on what, is our faith placed?

We have all met people who hold to their "faith" in spite of clear evidence against it, merely because a minister or a relative or a friend, or perhaps some book, teaches what they believe. Or feelings may be the basis of their tenacity. On more than one occasion we have studied with someone who has refused the Sabbath because he did not "feel" it was necessary to observe that particular day. Thus faith proves to be presumption.

Whatever is called faith is subjected to test sooner or later. If it is only presumption, it is manifested as such. If it is weak, it fails. If it is true and tempered, it holds and becomes stronger. Thus James wrote, "Consider it maximum joy, my brothers, when you get involved in all sorts of trials, well aware that the testing of your faith brings out steadfastness." James 1:2, 3 (Berkeley).

And so, to paraphrase Paul, "Now abideth reason, feeling, and faith, these three; but the greatest of these is faith."

—R. & H.

FELLOWSHIP THROUGH PRAYER

By J. L. Tucker

WHAT is prayer? It is more than a petition or a call for help of some kind. There have been many definitions or illustrations made concerning prayer. Here are a few that I have come upon.

Prayer is "the opening of the heart to God as to a friend." "Prayer is the breath of the soul." "Prayer is helplessness casting itself upon power." "Prayer is infirmity leaning upon strength." "Prayer is the soul's sincere desire unuttered or unexpressed, the motion of a hidden fire that trembles in the breast."

"Prayer is the rope in the belfry; we pull it and it rings a bell up in heaven."

"Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence." Prayer is the link that connects earth with heaven." "Prayer is the hand that takes to ourselves the blessings God has already provided in His Son." "Prayer is not conquering God's reluctance, but laying hold of His willingness." "Prayer is the bow, the promise of God is the arrow, faith is the hand which draws the bow, and sends the arrow with the heart message to heaven."

Prayer is a broad subject when studied in the light of Old and New Testament records and experiences. In the over-all picture, prayer includes confession, supplication, entreaty, desire, intercession, thanksgiving, adoration, praise, worship, meditation, communion, and much more.

Prayer to God on the part of the suppliant, of course, presupposes the fact that he believes in the existence of a God who hears and answers. Prayer involves an understood relation between the two. "He that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him." Heb. 11:6.

When one prays he reveals the fact that he believes in a personal God—One with pity, compassion, understanding, and power. What folly it would be to cry to a deity who had no ears to hear, no heart to care, no hand with which to minister the blessings sought. The God of the Bible is real. He is infinite in power. And He is a God of love.

Before sin God communed with man face to face; there was no gulf between. Picturing the wonders of those glorious days, the servant of the Lord has written: "The system of education instituted at the beginning of the world was to be a model for man throughout all aftertime. As an illustration of its principles a model school was established in Eden, the home of our first parents. The Garden of Eden was the schoolroom, nature was the lesson book, the Creator Himself was the instructor, and the parents of the human family were the students. . . .

"In His interest for His children, our heavenly Father personally directed their education. Often they were visited by His messengers the holy angels, and from them received counsel and instruction. Often as they walked in the garden in the cool of the day they heard the voice of God, and face to face held communion with the eternal."—*Education*, pages 20, 21.

How long this blessed friendship continued, we do not know, but it was all too short. Another voice was heard, the voice of one who had revolted from God's government. With his cunning lying words he led our first parents into disobedience, and thus ended personal face-to-face communion. Sin brought a separation. "Your iniquities have separated between you and your God, and your sins have hid His face from you." Isa. 59:2.

Though it nearly broke the heart of Adam and Eve to leave their Eden home and no longer walk its paths or pluck its fruit, yet I am sure the greatest sorrow to our first parents was the loss of God's personal visits evening by evening. And greater than

man's sorrow was the disappointment suffered by the Creator when because of man's sin He could no longer talk with Adam and Eve face to face. Only in the magnitude of the ransom price that He was willing to pay to eradicate sin can we begin to fathom the depths of His love and sorrow.

Surely we are not attributing too much of humanity to Deity when we say that God became lonesome for the close association previously enjoyed with the ones made in His own likeness. How eager He was to be near those who bore His image. He found in Enoch one whose heart was pure, and the record is that Enoch walked with God. The fellowship between God and Enoch grew sweeter and closer as the years and centuries went by, and the record states that after three hundred years of this intimacy, God took Enoch home with Him.

Moses is another human character who entered into an intimate relationship with God. Forty days and nights at a time he communed with his Maker. "There arose not a prophet since in Israel like unto Moses whom the Lord knew face to face." Deut. 34:10. I doubt that it took forty days for God to write the Ten Commandments and make known in detail the sanctuary service. Likely much of that time was spent, in sweet communion and blessed fellowship.

One wrong act marred the record of Moses' leadership. "Had not the life of Moses been marred with that one sin, in failing to give God the glory of bringing water from the rock at Kadesh, he would . . . have been translated to heaven without seeing death." (*Patriarchs and Prophets*, page 478.) Though Moses must die, "he was not long to remain in the tomb." I like to think that the Lord missed the close association and fellowship He had enjoyed with Moses and hence purposed to immediately resurrect him and take him to heaven.

We are told that "Christ Himself, with the angels that had buried Moses, came down from heaven to call forth the sleeping saint." (*Ibid.*) Though Satan tried to hinder the plan of God, he was unable to, and the blessed communion begun on earth continued in heaven. How honoured Moses must have felt when he with others was permitted to be among the welcoming committee to join in swinging wide the gates when Jesus, the Conqueror of death, the Resurrection and the Life, the Mighty to save, was welcomed home to the courts of glory after His thirty-three years of pilgrimage in the enemy's land! (See *Patriarchs and Prophets*, page 476.) Oh, the joys and rewards now and through eternity that are for those who, learning to pray, come to know Him whose acquaintance means life for evermore!

God's longing to be close to mankind is also seen in His purpose for building the ancient sanctuary. "Let them make Me a sanctuary; that I may dwell among them." Exod. 25:8. What a spiritual lesson of God's closeness and love is here revealed. In the ancient sanctuary the presence of the glory of God was in the inner apartment, the most holy place. So today into the inner sanctuary of the heart Jesus will by His Spirit come and abide. "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him." Rev. 3:20. "Jesus answered and said: . . . If a man love

Me he will keep My words, and My Father will love him and We will come unto him." John 14:23. How close the Lord will be! What oneness! This fellowship is for all who truly want it. It is the one means of present victory and hope of the world to come—Christ in you the hope of glory. From the study of the Bible we learn that our blessed Redeemer desires this close fellowship with us. And prayer enables us to have this experience with God.— R. & H.

South England Conference

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More About New Gallery Evangelism

THE Lord has greatly blessed the work of the New Gallery Centre since its establishment by G. E. Vandeman four years ago. Many years ago the Spirit of prophecy said, "There is a great work to be done in England. The light radiating from London should beam forth in clear distinct rays to regions beyond." We believe the New Gallery is beginning to beam that light.

Recently we received a letter saying, "You stated last Sunday evening that a lady said she had learned more in her first two-hour visit to the New Gallery than she had learned in ten years attending various churches. Well, I can go one better than that. I learned more in the two Sunday evenings that I have been attending the New Gallery, than I have ever learned in the past thirty years of my attending various denominational churches."

The assistant to one of London's leading spirit mediums came to an evangelistic meeting at the New Gallery. The message so gripped him that he has attended ever since. In a letter he states, "On . . . I found myself just in time for your service which I never knew about before. From that moment the power of the Holy Spirit brought me to the feet of Jesus. I humble myself in the sight of our dear Lord and thank Him for this light at the New Gallery Centre."

During the past twelve months we have conducted two series of meetings, one in the mid-winter, the other commencing in the early autumn. Our faithful team of workers have been ably assisted in the work by laymen. These brethren and sisters have visited tirelessly. The fruitage from this last effort will not be reaped until spring, but already hundreds are attending after-meetings and many have made decisions to keep the Sabbath. Over forty are at present attending church.

Pastor E. J. Folkenberg has presented the truth vividly and clearly through the use of many audio and visual aids. We have discovered that the direct preaching of all our message has increased the interest of the audience. Attendances have kept upward of 1,000 throughout the year. We have advertised extensively at the commencement of each series and

each time have been able to bring in an entirely new audience.

Many young people who attend the "Best Saturday Night in Town" are channelled from this meeting into the Sunday night preaching service. In 1957, twenty-five of our 107 baptisms were youth. At present three of our new young people are training at Newbold College.

Useful contacts have been made in the New Gallery Reading Room. Early last year a young couple inquired from the receptionist concerning Adventists. The inquiry led to an interview with a minister. Although they were unable to attend Sunday meetings due to responsibilities in their own church, these young people commenced weekly Bible studies. These studies led him to question their minister about the Bible. He told them it was not possible to believe it all as there were many mistakes, particularly in the Old Testament. This, of course, only aroused their interest further. They both eventually decided to be baptized. The young lady faced tremendous opposition from her father. The young man, a promising career in accountancy ahead of him, was ridiculed and eventually dismissed from his job for refusing to work Sabbaths. In answer to prayer the Lord calmed the father's opposition, and provided the young man with a new job at £1 per week higher wage. These folk are now active missionary workers, visiting the homes week by week.

Many hours of voluntary help have been given to the Gallery not only by the consecrated laymen who assist in visitation, but also by ushers and singers. The choir members have given faithful use of their talent week by week to a total of 5,000 hours of Christian service. At Easter they presented Stainer's *Crucifixion* and at Christmas combined with Watford to sing Handel's *Messiah*. They presented these to packed houses and supported such nationally known outstanding soloists as Kathleen Joyce, Rena Edwards, Llewellyn John, and William Dickie. Other churchmembers have packaged 80,000 direct mail letters and distributed 70,000 handbills, and spent hours assisting the advertising campaign.

We are sure that this wholehearted support coupled with the faithful prayers and earnest wishes of our people throughout Britain, have contributed greatly to the work at the Centre. We solicit your continued support and prayers that God will grant us a double portion of His Spirit throughout 1958.

RUSSELL KRANZ.

Brighton Day of Fellowship

HAVE you ever been one of a happy crowd, full of joyous anticipation, surging through the railway barrier to catch a "South Coast Special" for a day at Brighton? If you have, you will get some idea of how the "South Coasters" felt when they met together, not to catch a special train, but to enjoy a "Special Day" of fellowship for the Brighton, Eastbourne, and Hastings churches arranged by Pastor D. Conroy (Brighton) and Pastor G. Roper (Hastings).

On January 4th the Brighton church was full to overflowing as we assembled to praise God and with hearts prepared for a special blessing. We were not disappointed. It was a day of good things. An excellent Sabbath school, with the lesson well and clearly taken by Brother D. Logan from the platform, was followed by divine service which was a "blest hour" indeed. Pastor G. Roper in his truly encouraging address, "New Year Message," bade us forget "those things which are behind" and to "press toward . . . the prize" Phil. 3:13.

After the service, many stayed and had their lunch in the upper room built by the labours of Pastor Conroy and helpers when the church was enlarged. Others had a quick meal at home and hastily returned for the "Missionary Hour" to be given by four Newbold students, one a brother from Poland, another from Germany, and a brother and his good wife from Ghana.

How quickly that hour went as with rapt attention we listened as they told us of various experiences in their countries and as the brother and sister from Ghana played on real African drums, and explained about their country, and customs. They also displayed some of the gorgeous native robes and dresses. We felt deeply grateful to our brother and sister from Newbold for this, in every sense, really bright programme, and Brighton was the brighter for their coming.

Pastor Conroy then gave a very stirring talk on Seventh-Day Adventists and the Bible and showed how almost alone now, among the various denominations, we accept and believe the whole of the Bible as the inspired Word of God. Almost alone we were "The people of the Book;" wherefore upon us rests a great and grave responsibility to uphold the truth for these last days.

We could not let this "special" day end without a social evening, and so another quick run home and back to the Ralli Hall, Hove, at 6.15 p.m., where we proved that we can thoroughly enjoy ourselves without being "of the world." Adults, young people, and children all discovered the secret of eternal youth and when the refreshments came round the young people and the children also found their eternal appetites.

Too soon came the hour to part. It had been a wonderful day and made us realize what a privilege it is to belong to this fellowship of the saints, "all one in Christ Jesus," one family, all saved by the one wonderful Saviour, all waiting and looking forward to that "Special Day" when all the saved, of all the ages and in all the world, will be united in one bond of love and fellowship, not for one day only, but for all eternity.

PRESS RELATIONS OFFICER, Brighton.

Bournemouth Dorcas Activity

"TAKE my hands and let them move, at the impulse of Thy love." The Bournemouth Dorcas Society thanks God that their hands have been used for Him during 1957.

Here are a few extracts from their diary.

January 15th. Twenty garments sent to Coliston, Warminster.

January 29th. Forty garments sent to Coliston, Marborough (both for the Hungarian Refugees).

February 5th. Parcel of clothing sent to the local W. V. S.

February 19th. Sixty children's garments sent to a local children's home.

April 16th. The sum of £3. 2s. 6d. for Holiday Camp for displaced persons.

October 8th. Sixty warm garments sent to Pastor A. C. Vine for Cyprus.

The year's activities ended with a small sale of work in a local hall, when opportunity was given to the public to become acquainted with Granose Foods.

Of the £20 taken at the sale, £10 was handed to the local treasurer for the Building Fund, as we want to enlarge the present very small room at the rear of the church for our young people and Dorcas activities.

E. L. BAILEY, *Dorcas Secretary.*

North England Conference

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Sunday School Prize-giving in Nottingham

THERE is a very interesting modern way of photographing flowers in which the cine-camera is coupled to a time switch set to expose single frames at a few minutes interval. Focused on a rose bud this ingenious contrivance records on a short strip of film the development of the flower through the sunny hours. Seen on the screen, the full glory of the opening bud until it reaches full pride of maturity is compressed into a few moments of sheer delight. Before one's eyes the delicate bud bursts into glorious full bloom.

On this page, is not a rose bud but a picture of some children—much more precious and attractive to their parents! Will you for a moment allow your eyes to be the camera and your minds backed by the precious gift of imagination—the controlling time switch. Focus your eyes on these young faces, concentrate your mind, and quickly reel off one short decade. Before your eyes these boys and girls are growing and maturing into men and women. In just ten years time that little girl in the back row will be twenty-two, and have a home of her own perhaps? But just now she is twelve and the possessor of a mind delightfully uncluttered with adult economics, phobias, and prejudices. Not subtle but amazingly retentive, what that young mind absorbs now will never be relegated to the hazy halls of the subconscious. To the day of her death today's thoughts and images will remain clear and sharp, for the mind of childhood is "as wax to receive, as marble to retain."

Some two years ago a few of our members in Nottingham were deeply impressed by thoughts like these and put their vision to work in that long-term evangelism we call "Sunday School Work."

Whatever our other shortcomings, we Adventists are realists, for almost unconsciously we suffix the word "work" to each of our multiplied activities, and we are not often wrong! Certainly Mr. and Mrs. G. Smith our Nottingham Sunday school leaders and their volunteer helpers would not disagree with the use of the term! If you want a lively, interesting, never-peter-out Sunday school, like Edison's celebrated recipe for genius, you will need plenty of perspiration as well as inspiration.

Last Sunday I had the opportunity of attending the school's annual prize-giving. I wish you could have been there, too; it was most interesting!

To begin with there were the children—oh such a variety of children! Ranging from the sweet little five-year-old dumplings through the gap-toothed and tousle-haired years to the self-conscious eleven-pluses! One could picture the Pied Piper himself feeling perfectly at home with them! As for the audience, could there possibly be one more responsive than that which crowded the Nottingham

A happy group of
Sunday School children
in Nottingham.



church, numbering as it did so many mums and dads?

Guest of honour was the conference Sabbath school leader, Pastor E. H. Foster, and flanking him on the rostrum were the Sunday school leaders, Mr. and Mrs. Smith. Attentively the children listened to a story of the South Seas and not less so to Pastor Foster's vigorous speech which he had prize-worthily condensed to a brevity suited to his youthful audience. Enthusiastically they took part in the action choruses, and with an earnestness and concentration that were almost palpable, performed feats of memory in rendering recitations. Delightedly they received from a benevolently smiling Pastor Foster the colourfully bound rewards of faithful attendance; and if giving be more blessed than was this receiving, then it must be ecstatic indeed!

A pleasant little turning of the tables made even the givers receivers after all; this was when Mr. and Mrs. Smith were, to their own astonishment, presented with a beautiful gift of flowers as a token of esteem from the staff and teachers. The following young people were actively engaged, not only in this special service but in the regular weekly programme, Mrs. M. Olliver, Misses A. Buckland, V. Hayles, M. Reddall, and P. Smith; also Brethren J. Golding and R. Payton.

Take another look at our picture of all these children, so soon to be citizens and parents, and think again of the opening flower analogy. If the photographer had left his camera in position a day or so longer all the beauty of the opening flower would have been spoiled for we should have witnessed in the screen the sad spectacle of the falling and withering petals. So in human life the receptive mind of the child is so soon withered and blighted by prejudice, frustration, materialism, and sin. Old age comes and the bleak prospect of a lost eternity. It is encouraging to know that in Nottingham and other places lambs are being fed. Who feeds them in your town?

J. MAHON.

Welsh Mission

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Church Fellowship in Welsh Valleys

THE two sister churches of Aberdare and Trealaw are separated by two ranges of mountains, necessitating a journey of twenty to twenty-five miles by road. It has been the custom of these churches for a number of years, that each one hold a young people's social at Christmas.

A few weeks before last Christmas when plans were being made, Brother D. R. Lowe, who cares for both churches, gave us a surprise. He said, "Are you planning a social this year?" We answered that we

were. "Then," said he, "Aberdare suggests that you postpone it and join them." We thought it a good idea, so on the Sabbath after Christmas, all the Trealaw members who were able (some are ill and infirm), boarded the bus *en route* for Aberdare to take part in a day of fellowship, followed by a social evening.

Since it was thirteenth Sabbath, we had quite a long programme, many items being rendered by the youth of both churches. Recitations, solos, duets, and a quartet seemed to come in a never-ending stream from tiny tots to a grandfather, the church elder, who is a member of the Aberdare quartet.

After the lesson study, which was very ably conducted by Brother Bukojemsky, the Sabbath school superintendent, we adjourned for lunch.

We were very fortunate in the afternoon service to have Pastor C. D. Baildam with us. He gave us a carefully prepared study, specially adapted for the young in heart. He was also a member of the panel of a Brains Trust which followed the divine service. Also on the panel were Brother Smart of Swansea, Brother Phillips of Gelligaer, and Brother Chapman of Trealaw. The Question-master was Sister D. R. Lowe. Varied subjects were discussed spontaneously and the experiment was enjoyed by the congregation.

At 6 p.m. we all reassembled in a room that had been taken in a large club near the church. There refreshments were provided in the form of hot and cold drinks, sandwiches, cakes and biscuits. Unfortunately Pastor Baildam, who is young people's leader for Wales was unable to stay for the evening, but Brother Lowe acted as M.C. for the wide variety of games which were provided. Being so soon after Christmas, we had the pleasure of a visit from Santa Claus, who found a few gifts left over from Christmas which he distributed among the children.

You will have noticed that I said Trealaw postponed their social. This is quite correct because on Saturday, February 8th, Trealaw invited Aberdare to a day of fellowship followed by a social. This is described elsewhere by one of the visitors. We sincerely hope it will not be their last. We think these gatherings are a good opportunity to cultivate the family spirit of Christ.

A few days earlier, Trealaw church gave a public showing of the cancer film, "One in 20,000." We almost filled our small church with a very meagre amount of advertising. I have since learned that two persons have given up smoking, not because they saw the film but after hearing a report from some who attended.

May God bless the work that is being done by His servants.

H. CHAPMAN.

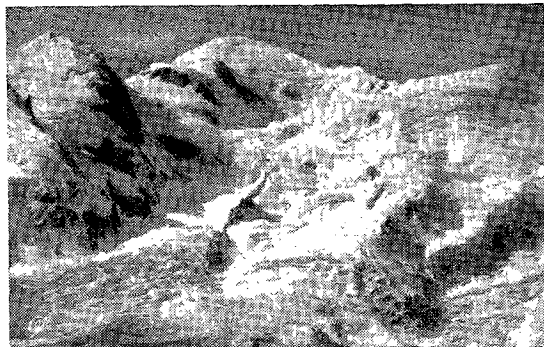
A Happy Day in Trealaw

THE invitation said on the outside that a Day of Fellowship was to be held on Sabbath, February 8th in the Trealaw and District church, and that the

BRITISH ADVENT MESSENGER

Aberdare churchmembers were invited. The inside revealed that a good programme had been prepared and this certainly proved to be true.

At 9.30 a.m. on the special day a coach load of eager members and friends left Aberdare, *en route* for the Rhondda. On the previous day a considerable amount of snow had fallen, and it was doubtful whether it would be possible to make the trip. However prayers had been offered to God, and in a most remarkable way the snow had disappeared on the Sabbath morning.



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It was grand to see the Trealar church almost full to capacity as Brethren Hamblin and Smart mounted the platform to open the Sabbath school. Each child and young person in the congregation had something to contribute to the programme. Some recited poems, others had memorized passages of Scripture. There were three quartets and a solo on the recorder. Brother Chapman, elder of the Trealar church, conducted the lesson, and Sisters Hamblin and Clothier ably cared for the tiny tots. This was certainly a feast of good things, but more was still to come.

After the lunch period Brother J. Marshall led out in the song service, when the Welsh people's gift for singing was well demonstrated.

Brother D. R. Lowe was the speaker at the divine service which followed. His sermon was based on the two vital questions, "What think ye of Christ?" and, "What will ye do with Christ?" There were two solos during the service, rendered by Pauline Williams and Maureen Davies.

At 3.30 p.m. the "brains" of the two churches assembled on the platform to give their views on certain questions which were put to them. This indeed proved to be an interesting hour, and Brethren Smith and Brokojemsky of Aberdare, and Brethren Hamblin and Chapman of Trealar gave some good answers, spiced with a little humour here and there. Sister Jones and Brother Mills of Aberdare sang a duet during the Question Hour.

In the evening the members of both churches gathered in the Tonypandy Library Hall for a social. What a wonderful spread had been prepared by the sisters of the Trealar Dorcas Society! Home-baked cakes, tempting savoury sandwiches, and hot and cold drinks were there in abundance. After tea, everyone enjoyed the games organized by Brother Lowe, and a word of appreciation should be recorded for him and also for Sister Smith and Brother Marshall who so nobly spent most of the evening seated at the piano, supplying musical accompaniments to the games.

All too soon the message came that the coach had arrived to carry the folk from Aberdare back to their homes, and a happy day came to a close. Farewells were said, and many expressed the hope of being able to "do it again sometime."

The invitation had indeed fulfilled its promise of a good programme, which catered for everybody.

A VISITOR.

STANBOROUGH SECONDARY SCHOOL

Headmaster: R. C. Syme, B.Sc., B.E.M.

Stanborough School is Appreciated

FROM time to time, we receive letters from parents which prove a source of great encouragement to those of us who work at the Stanborough School. We felt sure that the MESSENGER family would be just as thrilled as we are if they could share in these

(Continued on page 12.)

Statement of Tithes and Mission Offerings for Quarter Ending December 31, 1957

SOUTH ENGLAND CONFERENCE

CHURCH OR COMPANY	Membership	Tithe	Tithe per capita	Sabbath-school Offering	MV Offering	Ingathering	Week of Sacrifice and Annual Offering	Special Gifts to Missions	Missions Extension Offering	Total Regular Offerings	Regular Offerings per capita	Famine and Disaster Relief	Grand Total All Offerings
Bath	37	71 9 6	1 18 8	15 4 5	9 10	.....	3 6 6	.....	.....	19 0 9	10 3	.....	19 0 9
Bournemouth	99	390 17 2	3 19 0	64 4 9	4 14 1	.....	27 9 6	.....	.....	96 8 4	19 6	.....	96 8 4
Brighton	107	385 11 6	3 12 1	33 3 11	.....	.....	11 8 9	.....	.....	44 12 8	8 4	.....	44 12 8
Bristol Central	114	289 4 8	2 10 9	43 18 0	4 12 9	.....	10 0 0	.....	.....	58 10 9	10 3	.....	58 10 9
Bristol Lodge Causeway	76	188 18 8	2 9 9	26 4 3	1 1 0	.....	5 16 11	.....	.....	33 2 2	8 8	.....	33 2 2
Cambridge	21	101 19 4	4 17 1	11 2 9	.....	.....	2 9 6	.....	.....	13 12 3	13 0	.....	13 12 3
Central London	291	1574 10 11	5 8 3	122 2 6	.....	.....	15 2 9	.....	.....	137 5 3	9 5	.....	137 5 3
Chelmsford	26	140 16 6	5 8 4	45 9 8	.....	.....	17 12 0	.....	.....	63 1 8	2 8 6	.....	63 1 8
Cheltenham	16	88 4 5	5 10 3	10 6 8	.....	.....	10 10 0	.....	.....	20 16 8	1 6 0	.....	20 16 8
Chiswick	116	582 1 2	5 0 4	57 0 8	8 11 6	.....	30 11 0	.....	.....	96 3 2	16 7	.....	96 3 2
Clacton	17	26 15 0	1 11 6	6 8 6	.....	.....	17 6	.....	.....	7 6 0	8 7	.....	7 6 0
Colchester	36	88 7 9	2 9 1	20 19 4	.....	.....	12 14 1	.....	.....	33 13 5	18 8	.....	33 13 5
Crocombe	34	237 15 3	6 19 10	49 13 5	4 13 11	.....	6 16 2	.....	.....	61 3 6	1 16 0	.....	61 3 6
Croydon	59	332 13 5	5 12 9	52 16 3	1 14 10	.....	8 6 7	.....	.....	62 17 8	1 1 4	.....	62 17 8
Ealing	41	208 0 7	5 1 5	25 19 0	.....	.....	2 8 6	.....	.....	28 7 6	13 10	.....	28 7 6
Edgware	45	434 6 10	9 13 0	81 4 10	10 0	.....	135 4 5	.....	.....	216 19 3	4 16 5	.....	216 19 3
Edmonton	81	194 10 11	2 8 0	22 3 8	.....	.....	6 10 0	.....	.....	28 13 8	7 1	.....	28 13 8
Exeter	23	56 0 2	2 8 8	7 3 0	5 1	.....	3 7 9	.....	.....	10 15 10	9 4	.....	10 15 10
Folkestone	37	69 11 8	1 17 7	14 19 7	.....	.....	2 8 6	.....	.....	17 8 1	9 5	.....	17 8 1
Gillingham	36	151 2 11	4 3 11	27 7 4	1 10 7	.....	4 11 0	.....	.....	33 8 11	18 7	.....	33 8 11
Gloucester	32	100 4 7	3 2 8	15 11 1	.....	.....	6 12 3	.....	.....	22 3 4	13 10	.....	22 3 4
Hastings	42	168 4 9	4 0 1	25 6 8	1 9 5	.....	9 12 6	.....	2 6	36 11 1	17 5	2 6	36 13 7
High Wycombe	24	61 13 7	2 11 5	12 1 6	.....	.....	12 1 6	.....	.....	12 1 6	10 1	.....	12 1 6
Holloway	232	1776 14 0	7 13 2	124 2 0	8 2 2	.....	47 2 4	.....	.....	179 6 6	15 5	.....	179 6 6
Ilford	56	247 5 10	4 8 4	42 16 11	.....	.....	15 19 1	.....	.....	58 16 0	1 1 0	.....	58 16 0
Ipswich	106	206 6 9	1 18 11	48 5 3	4 5 11	.....	15 0 11	.....	.....	67 12 1	12 9	.....	67 12 1
Lewisham	95	434 5 3	4 11 5	41 0 2	.....	.....	22 10 6	.....	.....	63 10 8	13 5	.....	63 10 8
Lowestoft	74	160 5 7	2 3 4	29 15 3	2 10 1	.....	20 8 0	.....	.....	52 13 4	14 3	.....	52 13 4
Luton	34	219 9 2	6 9 1	37 9 10	.....	.....	11 19 3	.....	.....	49 9 1	1 9 1	.....	49 9 1
Newbold	164	845 2 8	5 3 1	148 12 4	4 13 11	.....	132 14 11	.....	.....	286 1 2	1 14 11	.....	286 1 2
Norwich	63	242 17 9	3 17 1	28 8 2	.....	.....	15 18 9	.....	.....	44 6 11	14 1	.....	44 6 11
Plymouth	80	537 11 10	6 14 5	53 9 10	2 2 10	.....	31 7 6	.....	.....	87 0 2	1 1 9	.....	87 0 2
Portsmouth	41	173 7 8	4 4 7	19 14 8	.....	.....	10 13 0	.....	.....	30 7 8	14 10	.....	30 7 8
Reading	62	257 13 2	4 3 1	32 12 7	3 10 8	.....	31 10 1	.....	.....	67 13 4	1 1 10	.....	67 13 4
Richmond	23	132 10 3	5 15 3	16 15 0	.....	.....	14 11 6	.....	.....	31 6 6	1 7 3	.....	31 6 6
Romford	15	40 10 2	2 14 0	9 18 7	.....	.....	9 18 7	.....	.....	9 18 7	13 3	.....	9 18 7
Slough	26	83 4 6	3 4 0	19 8 7	.....	.....	15 7 11	.....	.....	34 16 6	1 6 9	.....	34 16 6
Southampton	62	173 1 2	2 15 10	35 10 8	3 4 0	.....	23 19 3	.....	.....	62 13 11	1 0 3	.....	62 13 11
Southend	71	277 19 7	3 18 4	31 1 9	18 7	.....	7 15 6	.....	.....	39 15 10	11 3	.....	39 15 10
South London	113	747 3 7	6 12 3	80 15 7	.....	.....	7 17 6	.....	.....	88 13 1	15 8	.....	88 13 1
Stanborough Park	541	3664 0 8	6 15 5	475 18 9	36 3 5	.....	234 19 11	.....	.....	747 2 1	1 7 7	.....	747 2 1
Taunton	21	15 15 6	15 0	9 0 10	.....	.....	2 1 0	.....	.....	11 1 10	10 7	.....	11 1 10

South England Conference, Continued

Torquay	45	226	9	1	5	0	8	25	19	9	2	8	10	8	3	4	36	11	11	16	3	36	11	11								
Walthamstow	83	474	13	10	5	14	5	61	17	11	3	12	6	55	18	3	121	8	8	1	9	3	121	8	8							
Watford	85	384	6	2	4	10	5	76	13	0	3	5	6	18	4	0	98	2	6	1	3	1	98	2	6							
Wembley	37	209	8	4	5	13	2	30	12	8				12	0	0	42	12	8	1	3	0	42	12	8							
Weston	19	22	2	0	1	3	3	9	11	3				2	0	0	11	11	3	1	12	2	11	11	3							
Wimbledon	135	917	15	7	6	15	11	104	6	2	3	9	5	47	8	11	155	4	6	1	3	0	155	4	6							
Wood Green	77	375	1	7	4	17	5	63	12	3	4	11	10	18	6	6	86	10	7	1	2	5	86	10	7							
Yarmouth	23	18	9	6	16	1		5	7	0				10	0		5	17	0	5	1		5	17	0							
Bodmin	19																															
Chalford	16	66	18	0	4	3	7	9	8	0				1	4	0	10	12	0	13	3		10	12	0							
Eastbourne	14	25	9	2	1	16	4	8	17	1				2	7	9	11	4	10	16	1		11	4	10							
Ely	15	52	12	2	3	10	2	9	17	7				16	0		10	13	7	14	3		10	13	7							
Grays	9	26	12	0	2	19	1	12	0	11				4	0		12	4	11	1	7	2		12	4	11						
Hutton	18	69	18	9	3	17	8	12	12	1	12	0		3	2	0	16	6	1	18	1		16	6	1							
Liskeard	20	69	13	6	3	9	8	23	19	6				17	4	0	41	3	6	2	1	2		41	3	6						
Maidstone	15	14	7	6	19	2		4	16	2				1	0	0	5	16	2	7	9		5	16	2							
Redruth	12	112	11	3	9	7	7	16	10	6				1	8	0	17	18	6	1	9	10		17	18	6						
Ropley	9	19	4	6	2	2	8	8	5	0				2	0	0	10	5	0	1	2	9		10	5	0						
Rye	6	23	7	0	3	17	10	6	11	0				1	2	6	7	13	6	1	5	7		7	13	6						
St. Austell	18	33	2	0	1	16	9	10	1	3				3	0	0	13	1	3	14	6		13	1	3							
Salisbury	6	17	18	2	2	19	8	10	17	6				8	19	6	19	17	0	3	6	2		19	17	0						
Swindon	16	57	17	6	3	12	4	14	17	9				1	4	6	16	2	3	1	0	2		16	2	3						
Isolated	448	2289	1	4	5	2	2	126	16	8	50	0	0	251	15	1	428	14	9	19	1		428	14	9							
TOTALS 1957	4434	21685	5	3	4	17	10	2728	19	6	113	4	8	50	0	0	1453	11	5	5	6	4346	1	1	19	7	2	6	4346	3	7	
TOTALS 1956	4279	18478	13	4	4	6	4	2562	8	1	94	16	0				1214	2	3	7	0	0	3878	11	10	18	2	2	0	3878	13	10
Increases	155	3206	11	11	11	6		166	11	5	18	8	8	50	0	0	239	9	2	-6	14	6	467	9	3	1	5	6	467	9	9	

NORTH ENGLAND CONFERENCE

Barnsley	16	33	0	1	2	1	3	4	12	4								4	12	4				4	12	4	
Beeston	8	66	2	0	8	5	3	9	13	3				1	0	0		10	13	3	1	6	8		10	13	3
Birm. Erdington	61	103	18	7	1	14	1	21	1	8				2	19	0		24	0	8	7	10		24	0	8	
Birm. Handsworth	99	435	2	1	4	7	10	34	8	1				4	11	9		38	19	10	7	10		38	19	10	
Birm. Camp Hill	234	1012	6	8	4	6	6	74	12	10	4	18	2	21	18	9		101	9	9	8	8		101	9	9	
Bolton	14	179	2	8	12	15	10	13	1	5				1	12	6		14	13	11	1	12	0		14	13	11
Bradford	48	170	2	2	3	15	0	20	17	1	9	0		1	17	8		23	3	9	9	8		23	3	9	
Bramley	7	31	12	9	3	10	4	8	0	5				5	0	0		8	5	5	1	3	7		8	5	5
Coventry	62	330	19	10	5	6	9	45	17	0				3	10	0		49	7	0	15	10		49	7	0	
Darlington	31	40	19	6	1	6	5	12	17	10				2	12	0		15	9	10	10	0		15	9	10	
Derby	75	317	4	10	4	4	7	43	10	0				18	12	3		62	2	3	16	6		62	2	3	
Grimsby	24	65	0	1	2	14	2	13	6	2				8	9	4		21	15	6	18	1		21	15	6	
Huddersfield	30	135	5	10	4	10	2	17	17	3				4	10	0		22	7	3	14	10		22	7	3	
Hull	66	189	2	8	2	18	0	28	4	6	3	1	11	7	1	7		38	8	0	11	7		38	8	0	
Kettering	34	246	8	6	7	4	1	33	8	6				17	10	0		50	18	6	1	9	11		50	18	6
Leeds	77	381	4	3	4	18	0	49	0	1	18	9		15	15	0		65	13	10	17	0		65	13	10	
Leicester	80	388	14	2	4	17	2	33	1	8				9	3	9		42	5	5	10	0		42	5	5	
Lincoln	28	65	5	9	2	6	7	16	1	7	1	12	1	3	3	0		20	16	8	14	10		20	16	8	
Liverpool	82	313	19	11	3	16	7	55	0	0	1	18	10	6	6	6		63	5	4	15	5		63	5	4	
Manchester	124	461	5	6	3	14	4	57	2	1	5	3		13	16	9		71	4	1	12	3		71	4	1	
Middlesbrough	58	100	2	6	1	14	6	18	0	0				5	5	6		23	5	6	8	0		23	5	6	
Newcastle	97	245	14	9	2	10	8	39	17	5	8	18	5	13	6	0		62	1	10	12	7		62	1	10	
Nottingham	127	612	18	2	4	15	6	74	4	6	4	8	2	9	2	9		87	15	5	13	9		87	15	5	
Rochdale	15	63	8	5	4	4	6	4	12	8				14	0			5	6	8	7	1		5	6	8	
Rotherham	19	58	2	5	3	1	2	4	16	5								4	16	5	5	1		4	16	5	
Rushden	14	60	0	3	4	5	8	4	18	3				3	2	6		8	0	9	11	6		8	0	9	
Sheffield	109	329	17	1	3	0	6	65	9	10	1	16	10	8	8	5		75	15	1	13	10		75	15	1	

North England Conference, Continued

Shields	12	25	17	0	2	3	1	3	12	1	11	6	4	3	7	7	11	4	3	7
Stockport	31	102	4	1	3	5	11	14	16	9	3	6	6	18	3	3	11	18	3	3
Stoke	77	289	9	10	3	15	2	61	9	0	16	2	10	79	17	4	1	79	17	4
Sutton	39	199	11	5	5	2	4	19	4	11	3	14	6	22	19	5	11	22	19	5
Wakefield	17	77	13	7	4	11	4	11	17	10	2	5	0	14	2	0	16	7	2	10
Wallasey	21	76	10	6	3	12	10	5	17	1	1	15	9	6	12	10	6	6	12	10
Wellingborough	12	50	13	9	4	4	5	8	18	10	1	13	0	10	11	10	17	8	10	11
Wolverhampton	52	266	6	1	5	2	5	54	11	2	12	11	5	67	2	7	1	5	10	2
West Bromwich	35	116	2	2	3	6	4	10	0	8	9	6	2	10	10	2	6	0	10	2
Worcester	19	78	6	5	2	4	5	15	19	2	6	16	9	22	15	8	1	3	11	8
York	36	133	3	5	3	13	11	32	5	1	4	11	9	36	16	10	1	0	5	8
Blackburn	23	214	17	8	9	6	10	17	15	11	11	2	0	28	17	11	1	5	1	1
Blackpool	20	38	6	6	1	18	0	6	15	1	12	0	0	7	7	1	7	7	1	1
Burnopfield	10	22	12	0	2	5	2	8	9	11	2	16	6	8	9	11	17	0	8	9
Burton	18	82	17	9	4	12	1	6	16	1	9	12	7	10	8	7	9	12	7	7
Carlisle	21	81	11	6	3	17	8	11	1	0	2	5	0	13	6	0	12	8	3	6
Denton	12	70	7	0	5	17	3	8	14	1	6	4	0	14	18	1	1	4	10	1
Dudley	20	114	8	9	5	14	5	18	19	8	13	3	0	19	13	1	14	8	1	1
Halifax	6	30	14	6	5	2	5	6	5	2	9	0	0	6	14	2	1	2	5	6
Keighley	12	37	9	6	3	2	5	4	2	9	10	0	0	4	12	9	7	9	9	4
Kidderminster	5	28	16	6	5	15	3	1	16	3	1	0	6	2	4	3	8	10	2	4
Killamarsh	5	31	6	1	6	5	2	11	9	7	0	6	0	12	10	1	2	10	0	1
Morecambe	8	14	12	0	1	16	6	7	2	2	3	7	0	10	9	2	1	6	2	10
Northampton	38	84	16	5	2	4	7	7	19	10	1	12	0	8	14	4	4	7	6	8
Oldham	28	131	7	5	4	13	10	12	3	8	1	14	0	13	15	8	9	10	13	15
Rugby	17	39	17	0	2	6	10	9	7	9	6	6	0	15	13	9	18	5	13	9
Scarborough	10	78	17	0	7	17	8	10	9	6	6	4	0	16	13	6	1	13	4	6
Skegness	8	32	8	4	4	1	0	10	3	6	6	12	0	16	15	6	2	1	11	16
Southport	11	5	2	0	9	3	3	2	0	6	4	0	0	2	4	6	2	4	0	6
Ulceby	5	16	10	0	3	6	0	7	0	3	2	0	0	7	0	3	1	8	0	3
Ulverston	13	46	17	9	3	12	1	6	1	9	2	0	0	8	1	9	12	5	8	1
Conference	257	1494	12	11	5	16	4	21	3	10	50	0	0	57	17	0	1	10	0	130
TOTALS 1957	2533	10551	7	11	4	3	3	1238	3	11	50	0	0	348	9	0	1	10	0	1668
TOTALS 1956	2526	10144	7	11	4	4	0	1220	6	10	33	0	11	441	8	3	1	7	3	1696
Increases	7	406	10	0	3	0		17	16	11	-2	8	0	50	0	0	2	9	-27	7

* Famine Relief

WELSH MISSION

Aberdare	32	106	3	11	3	6	5	34	1	5	5	12	6	39	13	11	1	4	10	39	13	11										
Barry	22	39	8	0	1	15	10	8	12	9	15	10	6	8	12	9	1	7	10	8	12	9										
Cardiff	77	419	18	10	5	9	1	69	5	2	1	19	8	86	15	4	1	2	6	86	15	4										
Hereford	10	39	4	6	3	18	5	6	12	9	2	13	0	9	5	9	18	7	9	5	9	5										
Newport	103	364	5	7	3	10	9	37	9	7	3	2	8	20	10	0	11	10	3	61	2	3										
Rhyl	24	107	10	0	4	9	7	12	6	9	16	0	13	2	9	10	11	13	2	9	10	11										
Shrewsbury	28	182	12	6	4	10	5	19	14	11	39	5	0	19	14	11	14	1	19	14	11											
Swansea	42	378	14	1	9	0	4	50	2	7	1	1	0	89	7	7	2	2	7	339	7	7										
Trealew (Porth)	18	60	10	10	3	7	3	7	10	7	4	8	6	8	11	7	9	7	8	11	7	9										
Abergavenny	8	18	0	4	2	5	0	8	12	11	10	0	0	13	1	5	1	12	8	13	1	5										
Buckley	13	3	2	6	4	10	1	18	0	1	10	0	3	2	8	0	3	8	2	8	0	3										
Caerphilly	19	27	9	6	1	8	11	3	13	5	6	18	0	3	13	5	3	10	3	13	5	3										
Gillygaer	25	59	7	10	2	5	11	7	13	1	3	8	0	14	11	1	11	8	14	11	1	11										
Llandudno	17	71	8	10	4	4	0	8	3	3	3	8	3	11	11	6	13	7	11	11	6	13										
Rhos/Wrexham	8	17	6	6	2	3	4	3	19	0	1	2	6	5	1	6	12	8	5	1	6	12										
Isolated	111	478	19	6	4	6	4	18	13	3	50	0	0	5	2	0	11	7	74	6	10	13	5									
TOTALS 1957	557	2374	3	3	4	5	3	298	9	5	5	2	4	106	17	6	250	0	0	11	7	461	0	7								
TOTALS 1956	547	2059	14	10	3	15	4	315	15	3	14	6	3	579	6	5	917	4	11	1	13	7	917	4	11							
Increases	10	314	8	5	9	11	-17	5	10	-9	3	11	50	0	0	-472	9	2	250	0	0	-7	5	5	-456	4	4	-17	0	-206	4	4

SCOTTISH MISSION

Aberdeen	62	178	9	4	2	17	7	26	4	4	.....	30	0	0	.....	56	4	4	18	2	.....	56	4	4
Dundee	69	238	18	8	3	9	3	23	9	5	59	16	6	87	4	0	1	5	3	87	4	0
Edinburgh	91	488	6	9	5	7	4	49	17	9	.....	18	16	0	.....	73	10	5	16	2	.....	73	10	5
Glasgow	166	461	9	7	2	15	7	50	19	7	.....	19	6	0	.....	75	2	1	9	1	.....	75	2	1
Dunfermline	14	62	17	11	4	9	10	6	17	0	.....	12	9	.....	7	16	5	11	2	.....	7	16	5	
Kilmarnock	14	8	0	3	11	5	.....	2	0	9	.....	13	0	.....	2	13	9	3	10	.....	2	13	9	
Kirkcaldy	14	66	9	2	4	14	11	3	10	9	.....	3	6	.....	3	14	3	5	3	.....	3	14	3	
Stirling	11	39	14	3	3	12	2	7	9	3	.....	1	3	0	.....	8	12	3	15	8	.....	8	12	3
Isolated	61	306	14	11	5	0	7	14	13	2	50	0	0	69	1	2	1	2	9	69	1	2
TOTALS 1957	502	1851	0	10	3	13	9	185	2	0	.....	134	18	9	.....	383	18	8	15	4	.....	383	18	8
TOTALS 1956	504	1905	19	4	3	15	7	181	10	8	.....	94	7	11	.....	279	3	1	11	1	.....	279	3	1
Increases	-2	-54	18	6	-1	10	.....	3	11	4	.....	40	10	10	.....	104	15	7	4	3	.....	104	15	7

IRISH MISSION

Belfast	75	639	15	9	8	10	7	81	4	5	4	3	0	40	13	0	7	0	0	133	0	5	1	15	6	7	0	0	140	0	5
Portadown	46	76	13	2	1	13	4	13	13	6										13	13	6	5	11					13	13	6
Kilmoyle	13	12	9	8	19	2		3	12	4				1	13	0				5	5	4	8	1					5	5	4
Larne	14	See Isolated																													
Dublin	30	193	5	3	6	8	10	43	10	1	1	12	6	13	16	0				58	18	7	1	19	3				58	18	7
Isolated	48	337	4	11	7	0	6	11	1	11				50	0	0				104	2	11	2	3	5				104	2	11
TOTALS 1957	226	1259	8	9	5	11	5	153	2	3	5	15	6	50	0	0	99	3	0	315	0	9	1	7	10	7	0	0	322	0	9
TOTALS 1956	225	1073	5	6	4	15	5	159	0	0	5	13	10				94	16	7	264	10	5	1	3	6	5	0	0	264	10	5
Increases	1	186	3	3	16	0		5	17	9	1	8		50	0	0	4	6	5	50	10	4	-4	4	2	0	0		57	10	4

TOTALS

South England Conf.	4434	21685	5	3	4	17	10	2728	19	6	113	4	8	50	0	0	1453	11	5	.....	5	6	4346	1	1	19	7	2	6	4346	3	7			
North England Conf.	2533	10551	7	11	4	3	3	1238	3	10	30	12	11	50	0	0	348	9	0	.....	1	10	0	1668	15	9	13	2	5	0	1671	0	9		
Welsh Mission	557	2374	3	3	4	5	3	298	9	5	5	2	4	50	0	0	106	17	3	250	0	0	11	7	461	0	7	16	7	.....	711	0	7		
Scottish Mission	502	1851	0	10	3	13	9	185	2	0	13	17	11	50	0	0	134	18	9	.....	.....	.....	383	18	8	15	4	.....	383	18	8				
Irish Mission	226	1259	8	9	5	11	5	153	2	3	5	15	6	50	0	0	99	3	0	.....	7	0	0	315	0	9	1	7	10	7	0	0	322	0	9
Union Miscellaneous .....	.....	190	9	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
TOTALS 1957	8252	37911	15	4	4	11	10	4603	17	0	168	13	4	250	0	0	2142	19	5	250	0	0	9	7	1	7174	16	10	17	5	9	7	6	7434	4	4
TOTALS 1956	8081	33761	3	11	4	3	7	4439	0	11	151	1	6	.....	.....	.....	2424	1	5	.....	21	9	9	7035	13	7	17	5	15	6	6	7051	0	1	
Increases	171	4150	11	5	8	3	.....	164	16	1	17	11	10	250	0	0	-281	2	0	250	0	0	-12	2	8	139	3	3	.....	-5	19	0	383	4	3

Stanborough School

(Continued from page 7.)

testimonies to Christian education, and so we quote extracts from three such letters, one from Adventist parents and two from non-Adventists.

"Now that the time has come for — to leave school, . . . we would like to send a word of appreciation for all that has been done for her.

"— leaves school with very mixed feelings . . . after spending . . . happy years at the school. How happy she has been is expressed in her statement that if she could have lived her school life over again she would have chosen the same school.

"We have been very grateful for all that the teachers have done for her, not only in caring for her studies, but by their example, understanding, and good counsel, upholding before her the true principles and high ideals of Christian education. We have more than appreciated all the extra time they have sacrificed to help her in her studies, and the personal interest they have taken in guiding and counselling her over the past few years. . . . Our dearest wish is that they may see the fruits of their labour manifested in —'s life in the years that lie ahead."

* * *

"I do not feel that I can let —'s last days at school pass without once more thanking you and your staff for what you have done for him. Twelve years at one school is a long time.

"My husband and I do hope that you will make use of the enclosed as a slight token of our appreciation—perhaps to buy a book for the library or go toward a piece of sports equipment.

"I have no doubt that you will see — at Stanborough on many future occasions."

* * *

"I would like you to know how much we appreciate the time and trouble you are taking with —. She has progressed very much under your excellent guidance." —H. H. LEONARD.

Veilefjord Corollaries (2)

By Hubert J. Brookes

"BUT ye, brethren, are not in darkness . . . ye are all children of the light . . . therefore let us not sleep as do others; but let us watch and be sober." 1 Thess. 5:4-6.

The vast majority of people today care little concerning the philosophy held by educationists, not realizing its vital importance. Our own people, however, should guard well against such indifference.

The schools are turning out masses of young people who respect neither God, nor their fellows. Thus does worldly education miserably fail. We recall the results of Nazi philosophy working out in German education. But godless education is godless wherever it is given. There are few schools in this country where the Ten Commandments are taught upon the basis of a literal interpretation of

Genesis. In the majority of schools, erroneous teachings, coupled with the corresponding psychological and sociological aspects of their work, silently produce the tragic results cited above.

It is highly important that our people should understand the social function of education today, because, as the Adventist position in philosophy differs markedly from that of worldly educationists, so the social function of Adventist education must be equally distinct from that of other educational bodies. The writer wishes to consider this matter particularly herein.

In its truest sense, education consists of the sum total of a person's experiences, be these for good or for ill, throughout his entire lifetime. If it is seen by the reader that there are many other educative influences, some beneficial, some harmful, which bear upon the individual from birth to old age, it will help him to see also the unique function of the school as an institution existing *specifically* for education. Let us consider some of the sources of these educative influences which help to mould a person's character and condition his mind.

The first source is the home, where, with his mother as the greatest educational factor in the child's early life, he amasses a store of knowledge from the rhythm of daily routine, and from the other members of the family. The very atmosphere of the home life, whether it be positive or negative, communicates itself to the child.

His next educative society is that of the neighbourhood children, association with which brings him another store of mixed experiences which all silently leave their mark upon his mind.

Then perhaps some youth organization—in the case of an Adventist child, the J.M.V. society—will make its appeal to him, and here his education, mostly positive, proceeds apace.

The Saturday morning cinema club, where this is indulged in, is an educative society wielding a preponderance of harmful influences which effect within the child's mind an unconscious weakening of his taste for nobler things.

Throughout later life a diversity of educative societies bring their influences to bear upon him, such as office or factory association, university life, various clubs, political or trade union groups, church association, and that of his own home. With these educative societies, none of which, incidentally, is mutually exclusive in its influence, should be coupled educative agencies which wield influences for good or ill, such as radio, television, the screen, books, magazines, and newspapers. Education, apart from the acquisition of skills and knowledge, is thus mainly a subtle matter of unconscious impression throughout life; of constant diffusion of ideas; of continual permeation of unstudied influences.

Now the school exists to provide a *conditioned* atmosphere, and to give *selected* experiences to counter the harmful influences to which a child is ever exposed. He is helped thereby to discriminate between right and wrong. Also in addition to mere factual instruction, the school provides conscious and unconscious character training which may well govern a child's attitude to the rest of his life's experiences. Herein the Adventist school fulfils its

truest function, because it has the requisite moral standard for living as contained in its philosophy, and which is entirely lacking in worldly schools where the Scientific tradition has displaced the Christian tradition. Indeed, such schools transmit to the children the standards of the world, and, *all unconsciously*, train them to value what the world values, laugh at what the world laughs at, love what the world loves, think as the world thinks. As long, therefore, as we lack our own schools, so long will our children be imperilled by this subtle process of weaning them *unawares* away from Christ. A strong programme of Adventist education which will save our youth and preserve Adventist tradition, claims priority in our Gospel commission. The position cries aloud for schools to be attached to all our churches.

In contradistinction to the unstudied social results of worldly schooling, education authorities do try to meet their social commitments by co-ordinating the work of the schools with that of Youth Employment Guidance Councils, Youth Organizations, Industrial Organizations, Juvenile Courts, Trade Unions, Church Leaders, and Welfare Organizations with a view to establishing continuity of education, in the sense described, throughout life. We know why they are failing, but we must admire and emulate their zeal and sincerity, and seek to enlarge the number, the social function, and the influence of our own schools, providing at the same time the highest standard of scholastic work.

The children of the world must not be wiser in their generation than the children of the light. Our own work of education should emerge as the most important department of our organization, as stated by the servant of the Lord.

THE MINISTRY OF LITERATURE

A Tale of Two Literature Evangelists in Brazil

By H. J. Harris

EARLY in 1951 a colporteur was working the suburb of Caixias in Rio de Janeiro, Brazil. Going from house to house with her books, she came to the home of Laura Maria Furtado. Laura felt impressed to buy, although she had little interest in books, not even the Bible. She was an active member of a Christian church.

In a few short days she had finished the book and was amazed at the truths it taught. She made no immediate decision to do anything about her interest, however.

About a month later, her brother, seeing the book lying on an end table, picked it up and glanced through it simply out of curiosity. As he turned the pages, his interest grew, so he sat down and read the book through. Like his sister he was convinced that what the book taught was true, but neither of them knew what church taught these truths.

MARCH 7, 1958

Later God sent another colporteur, this time a man, to the little shoeshop where Mr. Furtado worked. Mr. Furtado began to ask questions about the Bible, not knowing that the colporteur represented the same organization as did the one who had sold his sister the book. In the course of the conversation, however, he learned that both colporteurs were Seventh-Day Adventists, so he asked directions to the nearest church.

The next Sabbath found him sitting in the back part of the church curiously noting all that went on. Sabbath school impressed him more than the sermon that followed, for the Bible was discussed in such a manner that he learned many things. He then and there decided that henceforth his shoeshop would be closed at least on Saturday morning so he could attend church.

Laura, who had not yet decided what to do about the things she had learned in the book, decided to go to church with her brother. Soon she too manifested an interest in the Sabbath school, and together they studied the Sabbath school lesson each night.

A short time later Pastor Enoch Oliviera began a series of meetings in the church, and both the brother and the sister attended faithfully. They drank in the truths and doctrines so clearly presented. Both became members of the baptismal class conducted by Dona Isaula Peixoto, and in a short time were baptized.

The story does not end there, however. There were still unsolved problems—problems with work, a fiancée, family opposition, and others. Nevertheless, Laura and her brother remained faithful, each taking the Voice of Prophecy Bible Correspondence Course.

While they worked for their own salvation, they also worked for the salvation of the members of their family. Their labours were not in vain. Today, because of their efforts, they have each won a member of their family; another is now in the baptismal class and will be baptized soon.

—R. & H.

NEWS FROM MANY LANDS

Onward in South Africa

By Pastor D. J. Handysides

It is now over three years since we left our home in north London to spend a term in South Africa. We arrived on a day well remembered by us, as it was the birthday of our son. We could not deny the fact that we were a little homesick on that day, but the friendliness and kindness of the Durban churchmembers quickly made us feel very much at home.

Since that day we could literally fill a book with the events that have taken place, but to make it brief we shall merely tell you a few of the highlights of the three years.

First, our evangelistic programme for the three

years in Durban can be summarized as, "Well blessed of the Lord." In the one campaign conducted and the follow-up work of that campaign we were privileged to add three new churches to the city, and to baptize over one hundred new converts, while our tithes and offerings from Durban reached greater records than ever before. Besides this we enjoyed a very fine Christian fellowship all the way through.

During the three years I was pleased to conduct, as guest speaker, meetings for the Indian Mission, the Coloured Conference, and the Bantu Conferences. ("Coloured" means the half-caste brethren. The "Bantu" are the native people.) It was also a wonderful experience to visit Helderberg College on two august occasions to take the Week of Prayer services, and then later to be present at the Graduation Exercises, when it thrilled me to witness the earnestness and sincerity of the student body.

We enjoyed also our visit to the Rhodesias. To stand overlooking the Victoria Falls on the very spot where Dr. David Livingstone heard the "Voice of the Thousand Thunders" was an experience worthy of much travel. To visit the beautiful modern cities of Bulawayo and Salisbury and see our people there was a real pleasure. In Salisbury a fine modern building is in the course of erection to house the South African Division Offices.

The biggest thrill and experience, however, came last year, when I went on a real missionary safari over the old hunting grounds of Pastor W. W. Armstrong and Pastor E. R. Warland, still well remembered and dearly loved. Into Kenya, Nairobi, then off to Kisumu and Kendu, where we have I think one of the largest Seventh-Day Adventist communities. It can almost be said to be a "State religion." To live on those mission stations is to get the "feel" of the mission. I shall never forget those black faces, their eager questions, their lovely singing. To witness the dire poverty and their need for Christ makes a great demand upon us that can only actuate our interests in greater efforts. To see the doctors perform operation after operation, and before each request the help of God in a simple, sincere prayer, touches the hearts of all in attendance.

I shall never forget Lake Victoria, Kisii, Musoma, Busagwa, and Kamagambo, where Pastor E. R. Warland had his home. In my memory's eye there is the little house where the late Pastor G. Lewis did his translation of the Bible, where at the present time Pastor Fred Thomas holds the fort. My memory brings to mind Kurura Mission and the baptism I saw there, a mission station built by Pastor W. W. Armstrong. I think of the sixty-one natives I helped to baptize in the river at Thur-gem. I think of the sacrifice of dear Brother and Sister Harcombe working in isolation for the black people, while in that mission home their son is stricken with a disease capable of taking his life at any moment.

To live in a mud hut with a smeared cow dung floor for a week or so, helps one to realize the privileges that are ours as Europeans. Yes, as I flew over the stormy heights of Kilimanjaro and saw

below me the vast lands of Africa I prayed for our missionaries and their stupendous task.

Three years have gone by, but they have been full of interest. For fourteen weeks I lay with a double fracture of the hip after a car accident, when our car overturned, but God knew I needed some rest. Then to have one's house robbed of all one's valuables and then set on fire is just another page in memory's storehouse.

We have good news to tell you that Allan our son has begun at the University of Capetown to train as a doctor. He wants to be a medical missionary.

Doubtless in a few years we shall be returning to the homeland to help finish the task of soul saving among our own kith and kin, but pray for us as we finish our term here in Africa that God may grant us yet greater exploits in His service.

We have just moved to Capetown, and our new address is as follows: Pastor and Mrs. D. J. Handysides, "Bradmore," Bollihope Crescent, Mowbray, Capetown, South Africa.

Heathen Darkness in West Africa

By G. M. Ellstrom

THIS is written from a land of the old and new, a land of diversities and differences—West Africa. Here, millions of Moslems may be seen several times a day saying their prayers toward Mecca, and other millions sacrifice their goats and chickens (human sacrifice is now forbidden) to appease the wrath of an angry god or to receive a good harvest of crops or fish.

This is a land of education and progress, yet millions here still serve pagan gods, worshipping the god of thunder, the god of iron, and others. Many also still go through fire, sacrifice to their jujus, and build houses for the devil. They do not know the joy and peace that comes to those who serve God.

Just a few days ago I returned from a trip through part of the Benin Province where there are some areas that are nearly 100 per cent pagan. Going into one village, we saw the head of a goat that had been sacrificed to protect the builder of a new house from death. At the entrance of the village was a pole across the road, hanging about ten feet from the ground. About it some vines had been wrapped. This precaution was to protect the village from smallpox or some other evil thing.

Just a little farther on, right at the edge of the village, there was a juju underneath a shelter. This was more or less a mud mound upon, around, and above which were the bones and skulls of animals that had been sacrificed in order to heal the sick or to kill evil people and workers of witchcraft. There are thousands of people in this and surrounding villages who are eternally lost unless we take them the light of the Gospel.

In this village we are happy to say that six people are interested in the message because of the efforts of a man who is not yet baptized. Only a few

months ago he determined to keep the Sabbath, but already in his own village he has twenty-one interested, at another village he has three, and at still another, five. We are happy for what he is doing, but we must try to send him an evangelist who can spend all his time preaching the Gospel in this area where such an interest has sprung up and where no Christian church has yet been established.

We went through village after village where little was known of Christianity. We saw jujus to protect the pagans from evil. We even arrived at one while the feast was still being celebrated. They had killed a goat as a sacrifice and were sprinkling the blood on the juju.

Thousands need to know a better way of life and need the hope of salvation that you and I have found in Jesus. We don't have the means to enter these places though our hearts yearn for the scores who die yearly "without God and without hope." Such lands as this are a bold challenge to all our dear people in the homeland to give ever more liberally to the cause of missions.

New Work in Northern Thailand

By D. Kenneth Smith

THE patient labours of a consecrated blind man working under the blessing of the Spirit of God, have resulted in the baptism of seven new believers and the opening up of work in a new district of northern Thailand.

Formerly a Buddhist priest, later converted to Christianity, Charoon, a blind man of Chiangmai,

became convinced of the Sabbath and talked it wherever he went, before he had ever heard of Seventh-Day Adventists. Finally being brought into contact with our people, he readily accepted the full message and was baptized. With a great desire in his heart to share his faith with others, he continued his barefoot itinerating from village to village teaching the truths of God's Word to all who would listen.

In the village of Amphur Prow, seventy-one miles north of Chiangmai, he found some sincere seekers for truth. After nearly a year of studies he had seven ready for baptism—three fine couples and a young man. One of the native workers from Chiangmai, Chalow Artpadung, spent two weeks with the interested ones, holding public meetings each evening and leading out in the building of a simple chapel.

On Sabbath afternoon, December 28th last, I officiated at a baptismal service in a nearby river for these seven new believers. And so the message has made a beginning in yet another section of the harvest field. But there is much yet to do in this village and in the many other cities and villages of Thailand where the truth has never been proclaimed.

How wonderfully God blesses when we consecrate our talents to His service. Are those of us with two good eyes and the many other talents with which God has entrusted us being used as fully as God would like to use us?

Please pray for these new believers. They have experienced much opposition from the elder and members of the church they formerly attended, but their faith is strong and they want to help carry the message far and near.

R. & H.

Till The Day Dawn

JAMES BLACKBURN WEST

WE regret to inform the MESSENGER family of the decease of Pastor James Blackburn West on January 18, 1958, after a short illness, while living with his daughter in Lincoln.

Brother West was born in Ulceby on May 14, 1878. As a young man he found Christ as his personal Saviour at a Methodist Mission in that town. Later, through the medium of *Present Truth*, he accepted the Sabbath and crossed the Humber to Hull to study with Elder Johns. He was baptized and joined the Ulceby Seventh-Day Adventist church. He had planned to emigrate. However, upon accepting the third angel's message, he decided to work for the cause. Newcastle-upon-Tyne was his first field of labour as a literature evangelist.

Soon he felt the call to prepare for the ministry and proceeded to the College, then situated in Holloway Road, London. After his

graduation he entered the work in Scotland, where he married Miss Martha Pinkerton. His next field of labour was Southampton. He was ordained to the Gospel ministry in London on August 7, 1917. Until his retirement he served with credit in both the North and South England Conferences. In spite of official retirement, he did not relax his labours for the cause, and until an accident to his wife, requiring his constant domestic attention, he distributed over 300 copies of every issue of *Our Times* to readers in Hayes, Middlesex.

The funeral service was conducted by Pastor F. Edwards, in the presence of relatives and friends. Our brother leaves his dear wife, his two sons, John and Horace, and his daughter Gladys Butters, to mourn their loss. While our brother rests from his labours, not the least of which were the satisfaction of seeing both his sons ordained to the Gospel ministry and his daughter sharing her life with an ordained minister, we rejoice in the certain hope of his

appearing in the resurrection of the just.

J. H. BAYLISS.

WOOLLARD.—The Ipswich church has been saddened and made poorer by the death of Mrs. Charlotte Woollard, the "mother" of the church, which occurred on December 29, 1957. Mrs. Woollard was ninety-one years old. Right up to the time of her passing she was in the house she had occupied for over sixty years, almost half of which she had lived alone! Mrs. Woollard was a woman of great fortitude, courage, and consecration; her life being a living testimony to the power and grace of the Saviour she loved and served. A great follower of the Wesleys nearly all her days, she became during her last seven years, identified with the Advent message through the first of our Ipswich campaigns and enriched our fellowship by her presence and devotion. She became a great favourite with us all. Through the years since her husband's death, a watchful eye was kept over her by her nephew, Mr. C. J. Allman, and Mrs. Allman, and though living far away, they gave loyal and devoted attention to her. In later years this devotion was shared by many in our Ipswich Advent fellowship. Our sister is now at rest, asleep in Jesus, awaiting the glorious day of awakening. Following a service in our Rope Walk church, shared by Pastor J. M. Howard, we laid her in her resting-place on New Year's Day, assured by the promises of God and the blessed hope that we shall meet her again.

S. G. HYDE.

Wedding Bells

COWDERY-CHAMPION.—The wedding took place on Sunday, February 2, 1958, in the Reading church, of James Cowdery and Miss Ann Champion, both well respected members of this church and its MV Society.

The bride, who was given away by Mr. N. Benwell, wore a dress of white nylon, with veil to match, and carried a bouquet of spring flowers, daffodils, tulips, and freesias. The bridesmaids were Miss Doris Cowdery, cousin of the bridegroom, and Miss Carol Lambourn. They wore ankle-length dresses in pale blue and lemon, and carried posies of anemones. Pastor G. Emm officiated at the ceremony. The best man was Mr. E. Etchells. Mr. R. Scarr was the organist.

A reception was afterward held in the church schoolroom. A tape recording of the wedding service and reception was made, to be sent to the bride's mother in Melbourne, Australia.

Our good wishes go with these young people as they establish yet another Christian home.

E. ETHELLES.

Advertisements

OLD-WORLD thatched cottage, modern conveniences, garage, 10 miles Bourne-mouth, 8 miles Poole, to let furnished, August 10th-24th. Also bed and breakfast accommodation available June, July, September. Waldon Cottage, Sturminster Marshall, Nr. Wimborne, Dorset.

RELIANT REGAL, first taxed 1955, one owner, genuine mileage 9,000. Excellent condition. Price £235. Apply: J. Cun-ney, 11 Mapperley Street, Sherwood, Nottingham.

URGENTLY REQUIRED. Adventist to care for home and young children of widower. Write: Pastor C. W. Knowl-son, 123 Loughborough Road, Leicester.

FOUND at Nottingham Bible Festival one lady's striped fur glove. Loser please apply to: J. Mahon, 22 Zulla Road, Mapperley Park, Nottingham.

HOLIDAYS. Bed and breakfast. Sabbath meals arranged. Write: Mrs. Gregory, "Woodside," Port Road (West), Barry, Glam.

HOLIDAY ACCOMMODATION. Adventist home, in the country, by the sea. Vacancies throughout the summer. Most trains stop at Par, and all Royal Blue coaches. Please write for particulars to: Mrs. M. Hall, The White House, Par Lane, Par, Cornwall.

CHRISTIAN lady offers bed-sittingroom to another Christian, rent free, for help in flat. Sabbath privileges granted. Miss Bohm, 92 Selborne Road, South-gate, N.14.

CLIFF; countryside. One minute bus.

Close sea. 15 Burlington Drive, Belt-inge, Herne Bay, Kent.

HOLIDAYS: HASTINGS. Furnished flat-let. Own catering or otherwise. Opposite Alexandra Park. Five minutes sea. Reasonable terms. Write: Lakeside, 24 Lower Park Road, Hastings, Sussex.

Acknowledgments

THE treasurer of the South England Conference acknowledges with thanks the receipt of the Lord's tithe, £6 from "Thankful."

THE treasurer of the North England Conference acknowledges with thanks the receipt of the Lord's tithe, £11. 10s., from M. C.

Sunset Calendar

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Lon'n Car'l Edin. Not'm Bel't
March 14th 6.02 6.15 6.14 6.06 6.25
March 21st 6.14 6.27 6.28 6.19 6.38

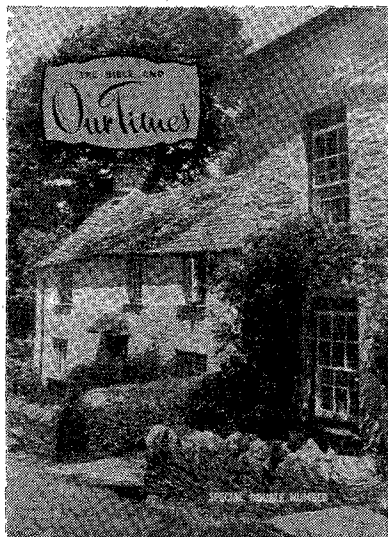
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