

## BATTLEFRONT MINISTRY



**S**ABBATH, February 15th has been designated as LITERATURE EVANGELIST RALLY DAY for 1969. At the Divine Worship hour on this day, the place, purpose, and evangelistic power of the printed page should be emphasized from every Seventh-day Adventist pulpit throughout Britain.

#### "The Lord's Devisings"

From the pen of inspiration we read the following admonition regarding the importance of the printed page:

"When we follow plans of the Lord's devisings, we are labourers together with God. Whatever our position—whether presidents of conferences, ministers, teachers, students or laymembers—we are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth. One of the principal agencies He has ordained for our use is the printed page."—*Testimonies*, Vol. 9, pages 86, 87.

For one hundred and twenty years Seventh-day Adventist church leaders and laymen around the world have accepted and applied the foregoing counsel. The result is a growing world family of faithful people.

#### Undaunted Vanguard

In a recently published book entitled *The Undaunted*, the author Carol Hetzell, sets forth numerous interesting

A Message for Literature-Evangelist Rally Day,  
February 15, 1969

by Pastor B. M. Wickwire

facts concerning the beginnings of our work in many countries of the earth. In every case the printing press was an important vehicle in opening and developing the work of the Church, and the literature evangelist is identified as the vanguard—the pioneer worker.

#### Two Types of Literature

There are two types of literature produced by denominational publishing houses: *Trade*, which is literature for use by the membership; and *Subscription*, which is for use by our army of literature evangelists.

Trade literature has less art work and the context is directed more to doctrine, family counsel, home missionary methods, church school counsel, church organization, admonition regarding our medical, educational, publishing, temperance, welfare work. Subscription literature is designed primarily for use by literature evangelists, with considerable art work for quick sales appeal to strangers, but is available also to our churchmembers.

#### Emphasis on Literature Evangelism

Rally Day places special emphasis on the literature evangelist's important role in church evangelism. A literature evangelist is a Seventh-day Adventist church member, who has an understanding of the times and knows "what Israel ought to do." He is not a person unsuccessful in his secular profession. Rather, he is a highly capable and well-balanced person, who recognizes the power of the printed page, and purposes to exalt God—calling "men's attention to the living truths of His Word," by separating himself from secular work to become a full-time or a part-time literature evangelist for God.

#### The Image of the Literature Evangelist

"Students of church history are impressed by the important place held in the ministerial programme by the literature evangelist [colporteur].

"The Divine mind looks upon the printed page and the literature evangelist who disseminates it, as a basic and central function of the Gospel's progress.

Somehow this spiritual concept must quickly and successfully be fully restored in the minds of God's people upon whom the task of evangelizing the world rests."

There is today throughout the world a growing tendency by executives and pastors to restore the image of the literature evangelist in the minds of our people. The result is a growing Church founded largely on a greater distribution of evangelizing literature, both *Trade* and *Subscription*.

**Power**

Long ago the servant of the Lord revealed to this Church the fact that "the publishing branch of our cause has much to do with our power." We are further assured that "our publications are now sowing

**LIGHT THE  
BRITISH ISLES  
WITH LITERATURE**



the Gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as a result of their circulation."—*Review & Herald*, June 10, 1880.

# Inspired Reminders

☪ **ORDAINED BY GOD.**—"God has ordained the canvassing work as a means of presenting before the people the light contained in our books, and canvassers should be impressed with the importance of bringing before the world as fast as possible the books necessary for their spiritual education and enlightenment. This is the very work God would have His people do at this time"—*Colporteur Ministry*, page 6.

☪ **MOST SACRED WORK.**—"Our publications have a most sacred work to do in making clear, simple, and plain the spiritual basis of our faith. Everywhere the people are taking sides; all are ranging themselves either under the banner of truth and righteousness or under the banner of the apostate powers that are contending for the supremacy. At this time God's message to the world is to be given with such prominence and power that the people will be brought face to face, mind to mind, heart to heart, with truth. They must be brought to see its superiority over the multitudinous errors that are pushing their way into notice, to supplant, if possible, the Word of God for this solemn time.

"The great object of our publications is to exalt God, to call men's attention to the living truths of His Word. God calls upon us to lift up, not our own standard, not the standard of this world, but His standard of truth.—*Testimonies*, Volume 7, pages 150, 151.

☪ **THOUSANDS WOULD OTHERWISE NEVER HEAR IT.**—"Canvassing for our publications is an important and most profitable line of evangelistic work. Our publications can go to places where meetings cannot be held. In such places the faithful evangelistic canvasser takes the place of the living preacher. By the canvassing work the truth is presented to thousands who otherwise would never hear it."—*Review & Herald*, Oct. 7, 1902.

☪ **NO TIME TO LOSE.**—"The canvassing work is a work of great responsibility, meaning much to the men and women who engage in it. We are living in a time when there is a great work to be done, and what better opportunity can we have to give the call to the supper Christ has prepared? Those who at this time take up the canvassing work with earnestness and consecration will be greatly blessed. You have no time to lose. Give yourselves willingly and unselfishly to the doing of this work. Remember that it is evangelistic in its nature, and that it helps to give a warning which is greatly needed."—*Manuscript* 113, 1901.

**MY RESPONSE**

I wish to know more about literature evangelism.  
My interest is in selling

**BOOKS**                       **MAGAZINES**

Mr/Mrs/Miss .....

Address .....

.....

I am a member of the ..... Church  
..... Conference/Mission

(Send to your local Conference/Mission Publishing  
Department Secretary)

THE Annual "Missions Extension" Campaign whereby "Our Times" profits are donated to various designated missionary projects normally takes place in February or March of each year. However, many participants have found this date to be too close to the Ingathering Campaign. Therefore, the 1969 "Missions Extension" Campaign has been switched to September. Hence, Literature-Evangelist Day now appears earlier in the Church calendar. W. J. ARTHUR, P.D. Sec., B.U.C.



## CHRISTIAN OPTIMISM

YEARS ago I recall seeing an advertisement for a spectacle cleaner which read: "You cannot be optimistic with a misty optic." Although like so much advertising the words had little real relevance to the properties of the commodity offered for sale, there is undeniable truth in the fact that blurred spiritual vision adversely affects our outlook, our personalities, and our characters.

So prevalent are hopelessness, despair, and depression in today's world that their baleful influence may almost unwittingly taint the experience of the professed Christian. It is possible to be so obsessed with problems that we deny our faith. No doubt it is the strategy of the enemy to cause even those dedicated to God's service to be burdened with such care that their eyes are blinded to the resources of God available to meet their needs. We tend to concentrate too much

on human perplexities rather than to contemplate divine possibilities. A potential threat to the Seventh-day Adventist is inherent in his very belief in the temporal nature of things related to this life unless that basic belief engenders a clear-sighted view of God's provision beyond the present. In other words, the Christian view of the contemporary situation must not engender gloom but glorious optimism—a glad expectancy!

Even in our personal Christian experience our struggle to reach the standard of righteousness through the devastating doctrine of perfection by works nullifies the attempt and effectively destroys the peace provided by the gift of eternal life through the righteousness of Jesus Christ.

Then our relationships with others can be frustratingly negative because of a distorted viewpoint that blurs the vision of the possible accomplishment of the Holy Spirit in the lives of those who surrender themselves to His influence. What by man's standard is counted as failure may in the sight of heaven be a brilliant success.

"God has not given us the spirit of fear. . . ." Such a morbid legacy is not a part of the Father's will. It is a cruel subterfuge of the Arch Deceiver who delights in the torment of mankind. It is God's desire that His children should be realistically optimistic. Certainly we are aware of the current evidences of the closing up of this world's history. The end of all things is at hand. But let us never forget that that end marks the beginning of a far more glorious eternity. "But when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. Friends, let us cultivate the spirit of Christian optimism in our daily living by applying the heavenly eye-salve which will maintain our spiritual sight in correct focus.

Sincerely yours,

*E. H. Foster*

Your last opportunity to book  
for the

### CHARMOUTH CARAVANSERAI

May 9-11, 1969

All applications to attend this family caravan camp must reach:

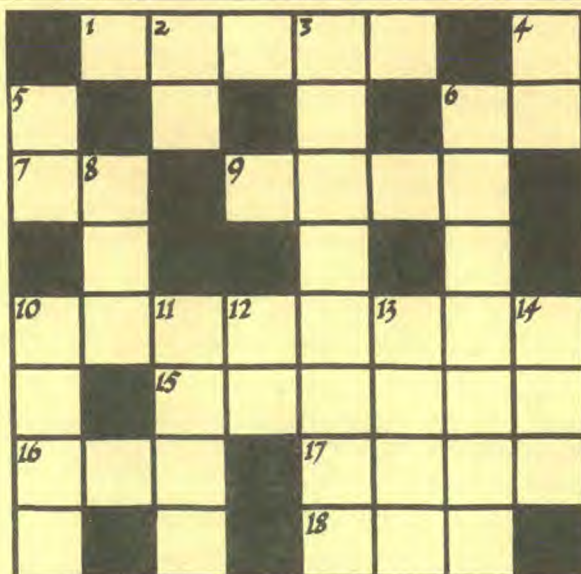
Pastor J. W. Ginbey,  
25 St. John's Road,  
Watford, WD1 1PZ  
by February 6, 1969.

#### CLUES ACROSS

1. The Mission sponsoring this youth activity.
- 7+9. When to apply to be sure of your place this year.
10. Shortest month (N.B. the 28th).
15. American coin in the middle of nothing.
16. Christian name of Union and Mission M.V. leaders.
17. Body of water—there is some at St. Athans.
18. High explosives.

#### CLUES DOWN

2. Exclamation.
3. Name of our Division M.V. visitor
4. Medical officer.
5. Childish thank you.
6. Place of seclusion. Come for spiritual fellowship.
8. Definite article.
10. Great place to live, or work, or camp!
11. St. Athans village is for them, but girls are welcome.
12. A shortened way.



13. So be it.
14. One we need to add to this week-end's success.

SEE YOU AT ST. ATHANS—FEB. 28th to MAR. 2nd.  
Write now to:

Pastor R. A. Burgess,  
72 Tilstock Crescent,  
Sutton Farm,  
Shrewsbury.

# SAINTLY VIGILANCE NEEDED

Report of Middlesbrough's Day of Fellowship, January 11th

EVER since our last Day of Fellowship in Newcastle last September, we have looked forward to spending another Sabbath together. This time it was Middlesbrough's privilege to play host to our members from Newcastle, Burnopfield, Sunderland, Darlington, and Stockton. Despite dangerous roads outside, almost every seat was filled as we studied the Sabbath school lesson.

The spiritual emphasis of the day was the need of saintly vigilance in those who await Christ's appearing "the second time without sin, unto salvation." Satan's assaults against God's chosen people, spanning four millennia from Creation to the birth of Christ, and the study of his strategy, gave fresh understanding of his deadly purpose. Brother Derek Marley, minister at Newcastle, warned us against the devil's serpentine subtlety in these last perilous days when he will deceive the world by miracles. The acclaim given to the three American lunar-voyagers shows that we live in a miracle-hungry world, more willing to believe its five senses than

the Word of God. "Satan today is providing these miracles, not in a crude or frightening way, but in the form of radio-controlled highly sophisticated flying saucers, piloted by friendly supernatural beings who have their own Scriptures and Twelve Commandments, from which the Sabbath is omitted!"

The afternoon uplift-hour included poetry and musical items and once more a warning message showing the urgent need for Adventist homes to erect, maintain, and repair their family altars. The children were not neglected, but had special services in the church hall fitted to their years, and our thanks are due to the faithful sisters who led them.

After a social evening in a nearby hall in which we relaxed and mingled, with games, good food and finally Brother Marley's pictures of his honeymoon in sun-scorched Majorca, we bade farewell, strengthened and blessed by our Day of Fellowship, and longing for the last great Heavenly re-union.

RICHARD L. VINE.

## Chamber Choir Debut

THE Coventry Chamber Choir and Coventry Festival Band gave an impressive performance in the decorated Coventry church on Saturday evening, December 21st. Readings were carefully selected to portray the "Powerful Love of God in Jesus Christ, the Saviour of Mankind." These with a succession of stirring carols created a heavenly atmosphere. An animated rendering of "Angels from the Realms of Glory" prepared the way for "Luther's Cradle Hymn," sung with much feeling by Rosemary Dorschler. Solo work was also performed by Nancy Gunthorpe delighting the attenders with her musical sincerity. Dr. Doreen Bull continued to build up this theme of "Christ," by "The Stable," a reading of such gentle beauty that tears were hardly restrained. The climax of the evening's appeal came after the choir's call: "Christians Awake." The brass struck up a fanfare; Brother Malcolm Pedlar, in a loud, clear voice declared:

## GETTING ALONG WITH PEOPLE

GETTING along with people doesn't mean a compromise. No one ultimately respects those who lack principle, decision, or conviction.

A few rules for getting along with people could be listed as follows:

1. Respect the rights of others.
2. Be civil and courteous under all circumstances.
3. Reveal your honesty by your example.
4. Go out of your way to show a kindness.
5. In word, deed and act, keep your own habits pure, clean and holy.
6. Be positive, enthusiastic and idealistic for the right.
7. Be brave to resist evil despite the consequences.
8. Knowing that you belong to Jesus Christ your Saviour, be confident of divine guidance in all things.

"Christ in Born." Congregation and choir, with unrestrained joy sang: "Hark! the Herald Angels Sing." The air reverberated God's "Passion of Love."

Unanimous thanks were given to choir leader, Ervin Dorschler, to the Coventry Chamber Choir, Coventry Festival Brass Band, represented by six of its members, to the Coventry church committee and to all who gave so freely of their time and enthusiasm to make the evening's performance a resounding success to the glory of God.—MRS. W. B. DORSCHLER, *Church Clerk.*

## Deeply Valued

LINCOLN.—Although Lincoln Welfare society is small in numbers, the members get through a good deal of work. As with other societies, one of the main features this year, has been providing help for Biafra. The work in sorting and packing articles of clothing and bedding has been continuous since July 1968, when a public appeal was made in the local newspapers for used clothing and money.

The members are once more busy knitting bandages for the Masanga Leper Hospital; and during the week preceding Christmas, 21 parcels of groceries were packed and distributed to people in the area round and about the church.

We have also been able to co-operate with other churches and the N.S.P.C.C. in welfare work. A donation was given to the Lincoln Telephone Samaritans to help with their humanitarian work in the City. The Director in acknowledging the gift has written "the practical interest of your church is deeply valued," so by various means the Christian work of the church is becoming more widely known in the city.

MISS A. C. WALKER,  
*Welfare and Press Sec.*

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# YOUTH

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FEBRUARY, 1969

## CAMP MASTERS SPEAK OF SUMMER PLANS

CAMP will be better than ever in 1969," is the unanimous opinion of the camp-masters of the M.V. Department in Britain. Nineteen-sixty-eight saw significant progress in the facilities of the two main camp-sites at Aberdaron and Oxwich. These trends will certainly continue this year.

There is every hope that the new, permanent building at Aberdaron will be functioning by August. Pastor James Huzzey, camp director for the north, is cautiously optimistic that building will commence in the spring. Through the winter months the careful build-up of necessary equipment for first-class camping has continued and August at Aberdaron will be a memorable month.

Family Camp will be the first on the site. Commencing August 4th and running through to August 14th. Then the Juniors and Earliteens take over, August 14th-25th. Traditionally senior camp concludes the camping season. Because of the Zurich World Youth Congress, senior camp is a little shorter this year, August 25th-September 2nd, but what is taken away in time will certainly be made up in quality. Already the North England Conference is taking bookings for these camps. All those who are interested should contact the M.V. Office at 22 Zulla Road, Mapperley Park, Nottingham, NG3 5BZ, for further information and application forms.

Over at Oxwich, Pastor Rex Riches and his staff will be preparing to follow a similar pattern to the successful summer of 1968. Juniors and Earliteens will have their own camps: Juniors, August 1st-11th and Earliteens, August 12th-22nd. Senior camp will be from Friday, August 22nd-Friday, August 29th. A special extended week-end camp for seniors is planned from Friday, August 29th-Monday, September 1st. (The late summer Bank Holiday). Those attending senior camp may wish to choose to stay on for this special week-end "extra." Again, all intending applicants should apply to the M.V. Office, 25 St. John's Road, Watford, Herts., WD1 1PZ, for full information and application forms.

Scottish-Irish camps have grown in popularity in recent years. In 1969, the plan is to hold camp in the Isle of Man. Negotiations are still continuing at the time of writing but tentative dates are July 4th-14th and details will be given in the March issue of YOUTH. Pastors Sinclair and Smith will be co-operating in the arrangement of this camp.

Wales has held a most successful week-end camp in June for several years and Pastor Roy Burgess reports that mid-June has again been reserved for this special occasion. Visitors from south west England always add a happy fellowship to this week-end under canvass.

Motorcamp is associated with Congress this year and is already fully booked with a sizeable waiting list. Congress itself will claim the attention of scores of young people from Britain giving its own inspiration and emphasis on personal commitment to soul winning. We invite your support of these M.V. Department plans and your prayers for their success.

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## NEWBOLD OLD YEAR ENDS IN A RUSH



TO report on life at Newbold College is often problematic.

Not that there is difficulty in finding reportable material—the trouble is in knowing what to leave out when there is so much happening. This is especially the case just before Christmas when the year draws to its close. Life seems like a row of speeding cars suddenly halted and all bumping into each other in succession. So many college activities happen in such a short space of time.

"What is Big Day?" posed the announcement on the notice board

Winter view of Girls' Dormitory.

at the main entrance to the college. The enigmatic answer supplied at the bottom of the poster—"26 hours perhaps?"—was not a clear one for the uninitiated. Big Day is the college version of the "Missions' Extension Programme." It is the day on which the student body goes out *en masse* (so much so that coaches have to be used) to sell 5,000 copies of the *Our Times* magazine. The profits are devoted to overseas work of the Church. Big Day 1968 was Sunday, December 1st.

Practical missionary work such as this provides wonderful opportunities to meet people and talk to them about the faith of Seventh-day Adventists. Mr. H. Leonard, our history lecturer, met a science teacher who showed some interest and to whom further suitable literature has been sent. Then there was the woman who, on hearing that the proceeds were for the Seventh-day Adventist mission work, gave a five shilling donation because she had read the leaflet distributed during a former Ingathering call. She was not alone in giving more than the

cost of the magazine. Despite the "mini-Budget," students found many people still willing to give. Proof, they thought, that those who refuse to purchase would do so, squeeze or otherwise.

December rushed on. The Newbold Students' Association's annual Christmas programme, with its accompanying gastronomic treats, was next on the schedule. The week preceding was one of feverish activity as the programme took shape. It was agreed that the preparation was well worth it. The Christmas Tableau, consisting of literary sections from authors such as Dylan Thomas and Charles Dickens interspersed with carols, concluded with a nativity scene, and was greatly appreciated.

This reporter will not forget Scrooge [Martin Bell] and the Ghost [Nigel Cony]. Entering from the rear of the hall, Nigel was quite a convincing ghost until he almost lost his sheet coming on to the stage! The credit for organizing the whole evening goes to Monica Vine and Dale Maloney.

Examinations and Registration for

next term, follow in quick succession. Registration and cards seem synonymous. Class cards, schedule cards, matriculation cards, permutations of cards—cards to be filled out—or filled in, cards to be signed, stamped, collected or deposited! But it is all quite easy—really! Your faculty advisor sees to that.

Next term?—Already? By the time this report is read several weeks of that term will have sped away. The Newbold students will be back again to study, to work and to submit themselves to examinations. And why do they follow this pattern? The logical answer is straight-forward: "Because they wish to graduate." But there is a deeper answer. Conscious of the momentous time in the world's history they prize the opportunity of training in a college where faith in God as Creator and Saviour is basic to all learning. "As thy days, so shall thy strength be" is a promise precious to Newbold students for they believe that in a faith coupled with knowledge they receive the strength to stand. MARTYN SAXBY,

Reporter.

## WEEK-END STUDY CONFERENCE PLANNED March 21-23

ONE of the halls of Residence at Nottingham University has been hired for the week-end of March 21-23, 1969, for a special Study Conference Week-end.

Announcing this, the organizer, James Huzzey of North England M.V. Department, stressed two things. First, there is plenty of room for all who would wish to attend and the invitation is extended to all who might be interested, whether they are from North England or not. Second, the emphasis will be on study and discussion. Lecturers will include Charles Rhodes, B.Sc., and Albert Watson, M.A., B.Sc.

The theme of the Conference is "Foundations of Christianity" and the programme will feature presentations of the evangelical faith in a reasoned manner with particular reference to some of the problems encountered by students in the current intellectual atmosphere of agnosticism and amorality.

It is believed that this Conference will meet a need often expressed by British youth and others. (There is no age limit for those desiring to attend—at least, upwards!) All those interested are urged to contact immediately, Pastor J. M. Huzzey at 22 Zulla Road, Mapperley Park, Nottingham, NG3 5BZ. Approximate cost £3 10s.—£4.

## CHELSEFIELD RETREAT AT EASTER WEEK-END

SOUTH England young people have greatly appreciated Davison House, Chelsfield, Kent, as a retreat centre since it was first "discovered" by Pastor Martin Anthony. This year it has been booked for the Easter week-end, April 4th-6th. The approximate cost will be £3 per head. Pastor Rex Riches, Retreat Director, is prepared to accept bookings from young people both from within and without the South England Conference area.

Under the theme of "Seeking Answers," the practical aspects of Christian living in modern society will be carefully discussed. Among the questions to be considered will be: "I don't want to—but I do, why?" "What is involved in preparation for the final crisis?" "How can Bible Study be made worthwhile?" "Meeting temptation in 1969—how can the Christian deal with the problems of life in the contemporary situation?"

This study conference is expected to attract a wide group of our young people and early application is recommended. Address all inquiries to Pastor Rex Riches, 25 St. John's Road, Watford, Herts., WD1 1PZ.

# New series of articles commences

IT is an exhilarating experience to travel around our church groups in Britain and meet with M.Vs. and their leaders. So many times one wishes that it would be possible to share this inspiration with all but this is not feasible.

We did think, however, of bringing some of this inspiration into print by asking some of the interesting personalities we meet to contribute an article for YOUTH. Hence this new series.

We have left it to each individual as to the form their presentation will take. Some will be autobiographical, others will share a specific message or talk given at a young

people's meeting. But whatever form we know it will be fascinating reading.

The first in the series is written by Colin W. Mitchell. Born in London, Mr. Mitchell has lived in the U.S.A., Sudan, Iraq, Pakistan, Kenya, and Tanzania. For two years he served in the R.A.F. in the Far East. Today he is a Lecturer in Geography at Reading University. He has entitled his article "Some Experiences."

Among others who have agreed to contribute to this series are Mr. Lehman of Sheffield University, Mr. Dennis Porter of Oxford, Mr. Sydney Rose of Wimbledon and Dr. W. Staples of South Africa. Here's to reading **par excellence!**  
R.E.G.

## SOME EXPERIENCES



by Colin W. Mitchell

I WAS brought up in a God-fearing Anglican home. We went to church every Sunday and this practice was continued during my war-time evacuation to cousins in America. But the concept of Christianity in which I was raised did not regard the Bible as infallible and laid little emphasis on sin, judgment and the new-birth so that, like many others, I never squarely faced the challenge of complete personal commitment implicit in the Gospel. I questioned and rejected all the main Christian doctrines while in my teens and became a humanist, an agnostic, and, incidentally, a great arguer.

I went up to Oxford to study geography, my lifelong interest, when

I returned from America in 1945. My ideas were by this time strongly "left wing" and owed much to the avid reading of such authors as Bernard Shaw, H. G. Wells, Somerset Maugham, and Samuel Butler, and the realization of the impossibility of reconciling the creation story in Genesis with current geological theory.

Despite some contact with "OICCU" (the Oxford Inter-Collegiate Christian Union), these views were only deepened during my short stay in Oxford and subsequent National Service in the R.A.F., during which time I served in the Far East. The two years in the R.A.F. were a salutary, if traumatic, experience. For the first time in my life I was brought into contact with those much less fortunate than myself and without some of the basic assumptions which I held. My scepticism had hitherto been intellectual and its moral consequences had been modified by the elements of refinement which my parents had instilled and by the advantages of a moderately prosperous home.

I returned to Oxford in 1948 with a mind, as I thought, "inoculated" against Christianity as I understood it. I still had no very clear idea of what I wanted to do in life beyond getting my degree, though by the end of the course I had applied to, and been accepted by, Liverpool University for the two-year post-

graduate course leading to an M.C.D. [Master of Civic Design].

While I was at Oxford the OICCU conducted an evangelistic campaign. I received a note from a friend suggesting I go to a film show, and I agreed. I can remember little of the film except that it was a production of the Moody Institute in the "God of Creation" series. But I vividly remember the attractive personalities of the students who organized it and of Dr. Moon, the narrator in the film. It did not convert me, but it made me question all my assumptions about life and made me more receptive to subsequent approaches. I read Frank Morrison's book, *Who Moved the Stone?* which made a strong case for the miraculous resurrection of Jesus. Soon after I was urged by the same OICCU friend and others to attend an evangelistic address by Dr. Basil Atkinson. He based it on Absalom's question to Hushai: "Is *this* thy kindness to thy *Friend?*" (2 Sam. 16:17) and the Spirit convicted me how little kindness I showed to One who gave His all for me. I went forward after the address and was given an Inter-Varsity Fellowship paperback booklet called *Henceforth*, by Evan Hopkins, which I read next day in the college library. That afternoon I gave myself to Him in all my sin and received assurance of salvation.

I joined the OICCU and attended its weekly Bible study group in Brasenose College. I still had difficulty in accepting the idea of Scriptural infallibility in the face of the obvious conclusions of geology,

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# ROUND and ABOUT WITH THE M.V. SOCIETIES

Pastor James Huzzey sends a post-script to our recent report on  
**PRESTON**

"Preston M.Vs. do not have all the advantages of those in larger churches but their recent investiture shows that where there is a will there is a way. Their leader, David Coke, had carefully trained a group of nine juniors for their big day and a normally full church overflowed as they marched in to receive their awards. Their presentation of the required memory work showed that they had really earned their awards and was witness to the good training they have had."

It is a little while since we have heard from **SHEFFIELD**. The following brief report is most welcome. Let's hear more from you, Sheffield!

"That was good." No, not a compliment to the cook on Christmas day, but a sigh of satisfaction as one of the visitors left the Sheffield church on December 14th after a day of youth fellowship.

Don Brook, the M.V. leader of the host church, extended a welcome to visitors from Doncaster, Barnsley, Sutton and Huddersfield as Pastor R. E. Graham presented the message for the Sabbath. In the afternoon both he and Pastor Huzzey told of the plans for youth activities during 1969 and we had a preview of the trip to the Zurich Congress.

All returned home with the memories of a day enjoyed and with a taste of things to come.

**RHYL** is a small society but their record of activity by their youngsters in December is very impressive. The church clerk reports:

"December 7th saw the investiture of Eleri Clothier, Derrick and Marie Shaw and Paul Eaton as Sunbeams. Gethyn Clothier had also completed the course but was too young to be

invested this time. It was a thrill to see them march down the aisle led by the smallest of the band—Gethyn Clothier proudly holding high the M.V. banner.

Pastor Clothier had prepared the children for this honour. One facet of their curriculum had greatly interested the churchmembers as during the spring and summer months they watched the progress of five small gardens in the church grounds flourish with vegetables, strawberries and colourful flowers.

December 21st. Members of the Llandudno church united with us to enjoy a programme presented and arranged by Mrs. Clothier who had spent much time preparing the children for this Nativity feature. The stage was beautifully set with a Nativity Tableau, and the children entered the darkened church carrying lighted candles and dressed in rich, glowing colours as kings and shepherds, softly singing, "How far is it to Bethlehem?" The congregation then sang a carol and Pastor Clothier offered prayer and read the lesson.

Mrs. Clothier delighted all with the sweet rendering of two carols—"O Little Town of Bethlehem," and "The Road to Bethlehem." The children each in their turn read portions of the Scriptures and sang carols.

At the end of this inspiring service each child was presented with a gift from the church.

One of the thrilling developments in the north has been the progress of the **BRADFORD** Pathfinder club. Deputy Director Archie Blevins sends this report:

"December 7, 1968. A great day for the Bradford Pathfinder Club. The first Investiture since the club was formed on July 14, 1968. Mansell Jones, elder of Halifax church, together with our minister, Pastor Colin Cook, arranged for Pastor Huzzey, Conference M.V. secretary, to come to our church to give a ten-hour, staff-training course, inviting all members

of this and Halifax, Leeds and Huddersfield churches (five hours in two successive Sundays.) Pastor Huzzey explained to us very clearly how to form a club of this kind and as we can boast of a very fine body of youth, all we had to do was to form the Pathfinder staff.

This was done with Mansell Jones as our director. It was decided to be bold and hold our first investiture on the above date and also to include a concert afterwards, given by the Pathfinders. All the district churches were invited in order to encourage the movement and to obtain support from churchmembers both financially for uniforms, etc., and also to call on their individual talents as Instructors. Our efforts were well rewarded. On the 7th, everyone was tensed up a little before the opening ceremony but once started, everything went with surprising smoothness. Pastor Huzzey, after explaining the meaning and purpose of Pathfinders, had the pleasant duty of investing the following as:

*Companions:* Baxter Harun, Florence Harun, Priscilla McGoldrick, Faith Unger.

*Friends:* Steven Blevins, Janet Blevins.

*Helpers:* David Turner, Mark Turner.

Last but not least, Mansell Jones himself was invested as a Master Guide, a long overdue recognition of his services in the past.

The concert which followed was organized by one of our Counsellors, Miss Anthea Hough, who did a splendid job and was substantially helped by several adult members from all the churches, helpers too numerous to mention by name, but in short, it was a great success and we are looking forward to the next one.

The Bradford Pathfinder Club thanks all who gave their support financially to this venture and also for their individual help in service. We hope to prove in the next twelve months that with God's help, we as his servants may be privileged here and now to win precious souls for the coming kingdom.



Stop Press of our last issue indicated the large investiture recently conducted at **BRIXTON**. A full report has been prepared by Hugo Kennedy, the P.R. Secretary for the church, and M.V. leader for 1969.

**"63 Pathfinders  
Invested in Brixton"**

Whenever a large programme like an investiture is anticipated in the Brixton church roomier accommodation is always sought. The occasion of December 7, 1968, was no exception. By kind permission of the Rev. D. F. Towers, minister of the local Anglican church, we were able to use this spacious building and accompanying youth hall for both morning and afternoon services.

The Sabbath school was led by the local officers, the missions news being presented by Mrs. T. McLeary and the lesson study conducted from the desk by Pastor Rex Riches, M.V. secretary for the South England Conference. Pastor Riches did not fail to give an incentive to the youth as he brought into perspective the witnessing of a captive Israelite girl before her mistress. Pastor Roy Graham, British Union Conference M.V. secretary, preached in the divine service. His theme was "Count Me In." Well-known songs and anthems were rendered during the course of the morning by the Brixton church choir, conducted by Brother Samuel Fenton.

In the afternoon, 63 Pathfinders (one from Harlesden), having spent months in preparation for the investiture, marched to the tune "St. Gertrude," used for "Onward Christian Soldiers," and took their seats in colourful array in the front pews of the church. Brixton Master Guides assisted the Union and Conference secretaries in the actual investiture which was preceded by a talk given by Pastor Graham on "The Ideal M.V." Various individuals among those who had been invested gave practical demonstrations of their knowledge gained from the M.V. course work.

Pastor T. McLeary concluded the day by an earnest appeal to all parents to make sure that their children receive the benefit of the Denomination's Pathfinder programme, and with the singing of "The Captain Calls For You" and the benediction, another successful year of Pathfinder activity in Brixton was concluded. That evening a special youth social was held in a near-by hall.

## North England Conference

# CAMP REUNION

## Report

**O**N the first week-end of each new year a large group of Adventist youth take their turn to lift the veil of silence from Eastwood Grange, near Ashover, in Derbyshire. This week-end, familiar to most Adventist young people, is known traditionally as "Camp Reunion." Eastwood Grange, which for many years has been a conference centre for the use of Christian groups, was started by Mr. Herbert Jones who was concerned for the welfare of others. When he died, Eastwood Grange became a memorial to him, and now provides fellowship and enjoyment in a situation ideally suited for this purpose.

So the time came round once again for Camp Reunion 1969. The welcome meal provided a congenial atmosphere for the making and renewing of acquaintances and friendships as well as topping up the blood sugar lost in travelling during the afternoon. Throughout the meal different faces peered round the dining-room door and the appropriate name buzzed around the tables as each was recognized.

The excitement of the evening was

relaxed while Pastor J. M. Huzzey conducted evening worship after an enthusiastic song service led by Pastor Roy Graham, using an appropriately named song sheet—"Song Power." Without doubt there was a lot of power in the singing throughout the week-end. After extensive conversation silence reigned once more as sleep finally caught up with us.

Dreams were rudely shattered by the determined efforts of Pastor Huzzey who gave individual attention to those still in bed. Mansel Jones led out in the Morning Watch which provided a suitable basis for the Sabbath day. Sabbath school was in the hands of our leader who also took the lesson study from the desk. An item was presented by the McGoldrick Trio who sang a new composition by Phillip McGoldrick. Both Sabbath school and the divine service were held in the small chapel in the main building. Pastor Graham gave the address in the divine service using 2 Corinthians chapter 5 as the Scripture reading. His sermon was appreciated by all, especially

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Happy group of campers and leaders at the Reunion.



## SOME EXPERIENCES

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but was helped by a friend to see an answer to this. His argument ran as follows. Firstly, God is all-powerful and all-knowing as evidenced by Jesus' life and resurrection and such fulfilled prophecies as Isaiah 53. It was inconceivable that such a God would put in His Book things which were untrue. Secondly, there are serious weaknesses in the evolutionary hypothesis. One of these is the difficulty of explaining how life began on earth. Spontaneous generation as a result of chance combinations of elements is unlikely and is as far from being achieved experimentally as ever. Another is the absence of true "missing links" between "kinds" of life. The number of *simultaneous* changes in physical organs needed to affect the transition from one kind of life to another is usually so large as to be beyond the range of reasonable statistical possibility. From such considerations as these I was driven to an intellectual acceptance of the infallibility of Scripture.

Another member of the college Bible study group was Adrian Kent, the son of a Seventh-day Adventist Conference president in Australia. He had come to Oxford to read for a post-graduate degree and was carrying out research (on the organization of assemblies in ancient Rome). We both had lodgings in the same quarter of town, off Iffley Road. As we regularly walked home together from Bible studies and prayer meetings along the "High" and over Magdalen Bridge, he expounded new doctrines to me—the Sabbath, tithing, diet reform, and others which he could prove from the Bible. He also frequently asked me to share his meals—mixed vegetables done in a pressure cooker. He lived extremely cheaply, even by the standards of twenty years ago, paying only 35/- a week for his room and growing virtually all his food on an allotment. In addition to this, he sold Adventist magazines from door to door, had one family he visited keeping the Sabbath, and was never afraid of initiating and pursuing a discussion on Christian things in the face of passivity or even some ridicule from his hearers. His sister was married to Pastor Eric Syme, then in charge of the Gloucester church, one of the nearest to us as there was none in Oxford at

that time. He used to take me on the pillion of his motor-bike to spend the week-end with them. All this impressed me and showed me the way Adventists lived.

It was about a year until these impressions deepened into conviction. I remember one night we discussed the Sabbath and I maintained that the Church had the right to determine how it observed "times and seasons." Adrian replied, almost sternly, that man could not tamper with God's laws. When I got home I thought about this in the light of the conviction of the Scriptural inerrancy that I had already accepted since my association with OICCU. The Spirit convinced me that night about the Sabbath and I took the decision to obey.

I left Oxford soon after this and joined the Adventist Church in Liverpool where I was baptized by Pastor V. Cooper in 1951.

On leaving Liverpool the following year, I had difficulty finding a job, turning down several because they would have meant working on the Sabbath. I finally answered an advertisement in *The Times* and became a soil surveyor in the Sudan. This was interesting work. We surveyed and mapped the quality of the soils in areas due for irrigation or other agricultural development. I saw a good deal of the country. Two seasons were spent among the Moslem Arabs of Northern Province—that narrow ribbon of cultivation along the Nile between Khartoum and the Egyptian frontier described so graphically in chapter 1 of Churchill's *River War*. The objective of the survey was to assess the Sudan's irrigable lands for the purposes of the Nile Waters Agreement with Egypt. The rest of the time was spent in the flat and featureless Gezira plain between the two Niles and among the pagan and semi-Christianized tribesmen of the bush country in the south. There was a fine *esprit de corps* among the officials involved in developing the country and the soil research problems kept one absorbed, so that superficially I was happy. But I did not keep the Sabbath and even returned to smoking and drinking, though the voice of the Spirit never altogether left me. Looking back, I think it would have been possible to do this work and remain a good Adventist but this was rendered well-nigh impossible by my not having made a consistent stand for it from the start.

I returned to Britain in 1955 to do further study in soil science at Aberdeen University. I went back to

church and started keeping the Sabbath again, and it was in this church that I met my future wife, then a medical student.

The job I was offered after leaving Aberdeen was with Huntings, a firm doing contract soil surveys in Iraq. Here was an illustration of God bringing a person back to the point where he had failed to surrender. Iraq is a Moslem country and the Englishman, whom I shall call Mr. Jones, who had first employed me in the Sudan, joined the firm at the same time as I did and became my new boss in Iraq. After a painful week during which I felt miserable and found it impossible to pray, I received a letter from an old Adventist friend prompting me to follow God all the way. This galvanized me and I asked for the Sabbath off and it was granted with surprisingly little objection by Mr. Jones. The relief was wonderful and similar to that which I had experienced after my conversion.

The work in Iraq was very similar to that in the Sudan and involved assessing the land which could be irrigated from the Diyala and Tigris rivers. The resolution to observe Sabbath ended my nagging feeling of spiritual failure but brought practical problems in its train. Fortunately Moslems do not observe Friday as a rest day very strictly and on the whole my assistants and labourers were prepared to work a six-day week with only Saturdays off, but the lack of fellowship with other Adventists was discouraging until I was working near enough to Baghdad to make contact with the Dar Es Salaam Hospital and the missionaries there.

In the winter of 1958-9 following the Iraq Revolution, we could not follow the planned programme and had to work in the office in England. The problem of Friday afternoons came up. I prayed for help and guidance. The very next morning Mr. Jones did two things which separately might not seem remarkable but in combination were. He came early to work and into my cubicle for no reason and gave the impression that he didn't know why he was there. His status meant that he had the privilege, which he often exercised, of arriving late. He also had his own office. To come to my cubicle involved a journey of perhaps 50 yards along corridors, and through doors, which he would never otherwise have made without reason. The Lord thus gave me the opportunity to ask and I was granted the right to leave early on Friday afternoons.

While employed by Huntings I

also worked for short periods in other countries. In Kenya we surveyed a small area in the northern desert for a possible irrigation scheme to resettle hardcore Mau Mau. In Tanzania the survey covered the lower slopes of Mt. Kilimanjaro and I shall never forget the experience of seeing its snow-capped peak in the early morning while one worked in the tropical bush at its foot. The work in West Pakistan was aimed at the reclamation of vast areas of waterlogged and salt-impregnated ground which had been caused by over-irrigation without drainage.

Though commercial soil survey work had been interesting and had allowed me to travel and visit many places, I became dissatisfied with the lack of intellectual challenge and with the necessity of living so much "out of a suitcase" and hankered after a more settled and academic life. I accepted a Research Fellowship in the School of Agriculture at Cambridge to work on the assessment of desert soils from aerial photographs. I moved there in 1963 and was married the same year.

We spent five years in the town. The relative independence of a research fellow's life made it possible for us to devote time to church activities while working toward producing a Ph.D. thesis. Since early last year I have had a post at the University of Reading.

What experiences in my life could be of help to others? The first thing

I would say is that God very early implanted an interest in geography, almost amounting to passion, which determined my basic choice of profession. On three separate occasions — on leaving Liverpool, on leaving Aberdeen, and midway through my time with Huntings, it seemed as if the Lord was calling me to the ministry or denominational teaching but each time circumstances intervened to make it clearly the wrong choice. God does reveal His will through circumstances and by implanting interests in us.

Secondly, God continually brings us back to a point where we failed to surrender in an attempt to help us to do so.

Thirdly, obedience to God's revealed will, e.g. over the Sabbath, tithing, the donation of money, etc., not only brings spiritual blessings but also material recompense in excess of the gift. I cannot recall any act of obedience to the Lord which has not resulted in ultimate advantage.

Fourthly, I would emphasize the importance of a Christian Adventist (both words used advisedly) partner in marriage and daily prayer and Bible study together. Speaking for ourselves we find it hard to see how marriage can bring joy, or indeed survive the stresses of two people living together, unless it be "in the Lord" and with shared Christian principles. For Adventists this is even more vital because of our adherence to the highest Bible standards.

## Worth a thought

"A politician thinks of the next election; a statesman of the next generation."

"No man's opinion is entirely worthless. Even a watch that won't run is right twice a day."

"Stretch the truth and it will fly back and sting you."

## North England Conference CAMP REUNION REPORT

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those who were unsure and still looking for their place in the Church. Carol Harlin sang and Phillip McGoldrick accompanied her on the guitar.

After a tasty vegetarian lunch Pastor Huzzey pulled out his ordnance survey map of Derbyshire and his navigating instruments and perfected arrangements for the afternoon hike. This was a change for many who had grown unaccustomed to exercise over the Christmas holidays. Although the four-mile walk produced many sore muscles it was refreshing and was enjoyed by all—especially those who found the short cut home. After all had relaxed for half an hour, sunset worship was offered during which the new North England Conference President, Pastor Donald Lowe, gave a short but interesting talk, closing Sabbath in the same way it had begun.

Whereas Sabbath morning was the high point in spiritual activity, Saturday night was the highlight of social activity and entertainment. The evening programme consisted of games and a concert. Pastor Huzzey provided a variety of amusing and tiring games (rumour has it that there was an ulterior motive!) The temperance bar benefited financially from this exertion and the fruit juices and non-alcoholic wines refreshed us for the second part of the evening programme. The concert items were of a very high standard, varying from instrumental solos to comedy sketches. Perhaps the most amusing of the sketches involved the leaders supplicating goddess Marion for a camel. Much to their embarrassment and our delight the indignity of the situation was recorded for posterity by several

## Announcing

# M.V. READING COURSE 1969

<b>PRIMARY</b>	<b>The Fireman</b> (Ladybird Book) <b>People Jesus Loved</b> , by Betty Smith <b>Eight Bags of Gold</b> (Arch Books) <b>The World God Made</b> (Arch Books)
<b>JUNIOR</b>	<b>Young Rebel In Bristol</b> , by Faith Coxe Bailey <b>Life in New Testament Times</b> (Ladybird Book) <b>To Be a Pilgrim</b> , by Joyce Reason
<b>EARLITEEN</b>	<b>Sometimes I Feel Like a Blob</b> , by Ethel Barrett <b>The Story of Radio</b> (Ladybird Book) <b>Jungle Doctor Spots a Leopard</b> , by Paul White
<b>SENIOR</b>	<b>Extraordinary Living for Ordinary Men</b> , by Sam Shoemaker <b>Evolution or Creation</b> , by Professor E. Enoch <b>Ten Fingers for God</b> , by Dorothy Clarke Wilson

If purchased separately these books would cost you a total of £3-9-0

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back page →

# M.V. ANNOUNCEMENTS

**ORDER IMMEDIATELY!** The New Reading Course Books for 1969. These are a must for all societies working on M.V. Courses. Unrepeatable value. Stocks quickly sell out. Post your order with cash remittance—today!

**REMEMBER** the competition to design a new banner heading for the title page of our YOUTH magazine. All entries to The Editor, "Youth" Magazine, B.U.C. Offices, Stanborough Park, Watford, Herts., WD2 6JP.  
CLOSING DATE—March 31, 1969.

**TURN BACK** and read about the Camp Plans. Note the dates and get your application forms from the various offices. "Camp will be better than ever this year"—that's a promise. Come and enjoy it with us.

**SPECIAL STUDY CONFERENCE**—"Foundations of Christianity." See details inside this issue of YOUTH.

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## STOP PRESS

- \* Annual Welsh Retreat to meet at St. Athans again. February 28th-March 2nd. Details from Pastor R. A. Burgess, 72 Tilstock Crescent, Shrewsbury. Pastor J. P. Sundquist planning to attend. Returning direct from Ethiopia and West Africa.
  - \* Lewisham youth emphasis weekend, Jan. 4th, a significant step forward. Report in next issue.
  - \* 300-strong brass band coming from Germany to World Youth Congress in Zurich. 6,000 in U.S.A. request place at Congress but quota limited to 4,000.
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keen photographers. The evening's programme was rounded off by the enthusiastic singing of "Auld Lang Syne." A certain amount of lassitude was displayed with regard to bedtime, by our favourite Youth Leader—much appreciated by those who had to sleep in the annexe.

Sunday morning arrived very quickly with Pastor Huzzey awakening everyone in his own inimitable style, using various cool liquids. In spite of the activities of the

previous evening, most of us attended Morning Watch, which was conducted by Brother Bill Cowin.

The morning's programme, following breakfast and birthday greetings to Mansel Jones, continued with a preview of the Zurich Congress and a review of the summer camps on the screen. Then a topical film was shown on the subject of boy/girl relationships and their consequences. This was followed by a discussion on the film, and questions put forward on the subject.

Camp Reunion officially ended

after lunch and after the group photograph, people gradually seemed to drift away and the house became progressively quieter.

In concluding, we would like to thank the visiting speakers and organizers including our hosts Mr. and Mrs. Kingsley. Of course, we must not forget our hard working Youth Leader, Pastor Huzzey, about whom we would like to say this one thing: he "played chess" right to the end and he surely knows how to organize his knights!

MURRAY MAHON and MARTIN LANE.

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## YOUTH

Editor: R. E. GRAHAM

Assistant Editors:

R. RICHES · J. HUZZEY

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# Fund-Raising Carol Service

in Trafalgar Square

SUNDAY before Christmas Day was bleak. The weather forecast had predicted: "Very cold with wintry showers." For once the forecast was accurate, and as members of the Wimbledon church choir approached London's Trafalgar Square their spirits seemed chilled at the thought of standing and singing. To make matters worse, just before the appointed time a wintry shower descended, and instead of the crowds collecting in the Square they scurried down the steps of the Underground. But the situation was soon reversed when the rain suddenly stopped. Thus was the scene set for a memorable carol service, and soon the crowd began to reassemble.

It was a unique experience for the choir to be invited to sing carols in this notable meeting-place which so often is massed with people calling for every kind of reform. On this occasion it was peaceful, and it was Christmas. It seems that even today everyone loves to sing carols.

The choir had been invited to lead the carols, by the Rev. Dr. B. Peake, founder of the Golborne Rehabilitation Centre. This Centre provides a home for over 30 destitute men who would otherwise be without food, clothing or shelter. What better reason could there be for singing carols to raise funds for people such as these? Journeying to the Square two members of the choir had observed a heap of rags



Wimbledon church choir in Trafalgar Square, London. Behind them is a Christmas tree, donated to Britain by Norway. In the background is the National Gallery.

on the steps of one of London's many theatres. Protruding from one end was the head of a man. There he lay, surrounded by bottles, unconscious. Nothing could be more eloquent of the plight of these people, than the sight of this derelict.

At the end of the carol programme the choir went to the Golborne Centre where they were most hospitably served with refreshments. To complete a very satisfying day the choir then took the evening service in the church attached to the Centre. The former minister of the Wimbledon church, Pastor J. Collins who had joined the choir for this occasion, preached a very timely sermon which offered words of encouragement from the Scriptures for those who have fallen by the wayside.

EILEEN ROSE.

## LOWESTOFT

### Hundreds for Biafra

A FANTASTIC response by the aged members of "The Dell" aided by the Lowestoft church resulted in £300 combined offering being set aside for relief work in Biafra. Pastor Walter Newman drew the attention of the membership to the recent articles which appeared in the MESSENGER describing the plight of our fellow-believers there, who were suffering from lack of food. News of this generous response was published in the local press.

P.R. SEC.

## EASTBOURNE

### Church Building Fund Effort

THE climax to one year's handiwork and personal effort resulted in overwhelming success in only two hours of selling. Total raised was a record £104 at the annual pre-Christmas Sale of Work at Eastbourne, exceeding last year's fine total by £3. Our total now is just over £800, of which £700 has been raised during the last four years.

Where finance is limited, it is only through earnest prayers and efforts such as these that major church projects can be realized. It will certainly be a day of rejoicing and thanks to God when a building is realized in Eastbourne.

C. T. MURRAY,  
P.R. Sec.

### Visiting Slough ?

SINCE Albert Street, on which the S.D.A. church is located, is now linked to the Slough by-pass road, visitors to the church are advised to make for the Datchet Road roundabout opposite St. Lawrence church, when travelling from the Watford direction.

We welcome as our new minister, Pastor Owen Da Costa, and family, who have recently returned from mission service in Ethiopia.

Services are: Sabbath school at 10 a.m.; Divine service at 11 a.m.; Y.P. services are held fortnightly at 3.30 p.m. Monthly socials are held for all under 35.

LESLIE J. WOOD,  
P.R. Sec.

## "Could you let me have the details?"

Report of Newbold V.B.S.  
by Dr. A. J. Woodfield

EVEN though Mrs. Vivien Freeman of the Newbold children's Sabbath school department vows as she thinks over her plans that she will never run another Vacation Bible School, she abandons the vow as soon as she gets going, enjoys herself, and under the surge of appreciation from parents cheerfully agrees to think about the next one.

During the last week of the Christmas holiday Mrs. Freeman and a band of helpers ran another very successful Vacation Bible School in Binfield, attracting some 35 children between the ages of 7 and 13 every morning from 9.30 to 12.00. The V.B.S. staff of assistants this time included three trained teachers—Miss Betty Robertson, Mrs. Margaret White, and Pastor A. G. Freeman; Mrs. Iris Birch, a veteran of many years standing in children's Sabbath school work; Mrs. Pearl Sjolander, Pastor Dennis Uffindell, Graham Scarr, and Mrs. Crocker, a friend from Binfield village.

The theme of the Bible school was "The Word of God," which by means of reiterating such statements as "The Bible tells" brought home to the children something of the unique authority of the

Scriptures. Each morning's activity began with rousing chorus-singing, followed up with Bible stories, activities of varying kinds, more Bible stories, and finished up with games and crafts.

At the closing programme on Sabbath afternoon, Pastor Leonard Barnes spoke first of the race of life, and later intrigued, amused, and won the sympathy of his audience of parents and children by telling how his desperate little prayer of "Lord, I'm in a jam, please get me out" rescued him from the clutches of angry motorists, suspicious policemen, and ticket-sticking traffic wardens in Oxford Circus, when at the height of the Christmas traffic his car ran out of petrol and he lost his keys coming back with some.

So well established and appreciated is the V.B.S. in Binfield now, that the main thing Mrs. Freeman heard as her last session closed, apart from thanks, was: "Can you let me have details of your next holiday school in the summer?"

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## STATUS SYMBOLS AND BIAFRA

WE are not a two-car family. There is no boat in the garage. In fact, there is no garage. Our undistinguished house sits in what real estate men euphemistically describe as a "fine, *old* residential neighbourhood." But for the past few months we have had a status symbol on display in our back yard that would make us the envy of many unfortunates in less affluent societies than ours—three dust-bins.

Why three dust-bins, then? For years there was only one. And then, one day, there was a bargain—two dust-bins for the price of one. And our one was showing the results of a lifetime of dissipation. Even dust-bins around our house are expected to serve to a ripe old age, however, so now we have three. And, the odd thing is, we can't understand now how we ever got along with one!

Until last Sabbath the bins troubled my aesthetic sense more than my conscience. Then W. Duncan Eva, president of the Northern European Division, spoke in the Takoma Park church. He drew a word picture of man's inhumanity to man in Biafra that shook my soul. I was aware of Biafra's suffering in a remote statisticalized way. But the horror and carnage that have become the expected and accepted fare in newspaper and on radio and television—napalmed babies, war atrocities, thousands dead in earthquakes—had caused me to opt out. I had turned to another "channel." The human mechanism can stand just so much horror, and then it becomes desensitized.

But once in a while the Holy Spirit penetrates the malaise of conscience, and suddenly, as though for a moment compelled to perceive it, we see the horror of man's inhumanity to man.

Biafran babies dying of hunger. A whole generation being wiped out. Picture, if you can, empty seats in the schoolroom. Classrooms without students, for all the children who would have come to learn are dead. Follow those empty classrooms up through the grades. One year, as for many years past, there is a graduating class. Then for four, five years, nothing—for a generation of children is disappearing in Biafra.

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## Fellowship of Prayer

SINCERE believers everywhere are earnestly invited to remember in their family and private prayers at the sunset hour each Friday evening, the needs of fellow members who have special burdens or problems. Particularly are they invited to remember before the Throne of Grace the requests here published. Letters of request for prayer, and of thanks and praise for answered prayer should be addressed to: The Messenger Fellowship of Prayer, The Stanborough Press Ltd., Alma Park, Grantham, Lincs. All letters will be carefully filed, and remembered. For the encouragement of others we will be happy to publish special answers to prayer, and expressions of thanks. Kindly let us know.

"WILL you kindly pray for my aged father that he accept Jesus Christ as his personal Saviour; . . . and please pray for Margaret and her parents who are in special need of spiritual help."—*A Sister in Bath.*

"PLEASE remember Mr. J., Mrs. M., Mr. K. and family—all of Watford, in your sunset hour prayers, that they may fully accept the truth, and also that God will give grace for certain unique problems to be overcome."—*MRS. D.G., Watford.*

"GOD's miracle-working power, as of old, continues today, and we need to recognize it. A closer walk with God and fervent prayer are always rewarded. It was in December, 1968, I had a letter from my sister, in which she informed me of a growth in her eye. She was told by the eye surgeon that this would need an operation and he would operate on her on January 2nd. This naturally kept her in suspense. I was alerted by this news, and wrote asking her to believe that the great Physician would heal her. I asked her to pray, and I would join in asking God's healing power to be upon her. I also suggested that she request a prayer group to pray for her healing. We put our faith in the Lord, and believed in His promises, and kept praying every day. When she visited the eye surgeon on January 2nd for the operation, she was told that her eye was better, and there was no need to operate! God's name be praised! How happy she was, and her daughter was thrilled! It made us all realize that this was the miracle-working power of God."—*M. CLAASZ, Leicester.*

PLEASE CONTINUE TO REMEMBER PREVIOUS REQUESTS

Elder Eva pictured it all—unemotionally, as if he had been drained of feeling by his two-week visit there, as indeed he had been. The swollen-stomached babies whose cells have begun to attack one another for needed protein. The child squatting on withered haunches before a saucepan over an open fire containing a few greens floating in a sea of water. The haunted eyes from which even the awareness of hunger has gone. Our Adventist doctors and nurses passing by those who are beyond help, that some may have a chance for life.

When the plump little arm of my three-year-old daughter beckoned me back to the reality of the Takoma Park church, her eyes so dancing with life, the Biafran scenes become even more terrible in their impact.

I visited a home for handicapped children once. There lay a 21-month-old boy, tubes in mouth and arm, injured at birth (under circumstances that do not bear repeating) and abandoned, never to hold a toy or to feel the hug of a proud father. On another bed lay a

hydrocephalic, a little lad of three, unable to raise his massive head from the pillow. In another room was a microcephalic, his brain expanding, his skull incapable of expansion, until . . .

Sabbath the horror of that visit came back. In the midst of a service in which the love of God for suffering humanity was taught, I wondered whether somehow I hated enough. Hated the devil. Hated the works of his hands. Hated his reign with such intensity that I bend every sinew to help end his tyranny.

I suppose the Bible teachers are correct: the martyrs will be next to the throne. Or could there be an inner circle composed not of those who died faithfully in great tribulation, but of those who lived sacrificially, frugally, vitally, in the midst of affluence—who, when all else loved the world, hated it with enduring hatred?

Yes, we're using more dust-bins at our house now, but since Sabbath we're enjoying them less.

ROLAND R. HEGSTAD,  
*Editor: Liberty.*

## At Rest



### A. R. ANDERSON

sincere esteem in which our brother was held.

Reg Anderson was born in the City of London on November 18, 1914. In February 1955 he entered denominational service as cashier in the British Union office, and this was followed by a period of service as Assistant Treasurer in the Union. In 1961 Brother Anderson and his wife responded to a call to Ethiopia and gave almost five years dedicated service there as Union Secretary-Treasurer and Sabbath School Secretary. Upon his return to England he spent a year as Accountant at The Stanboroughs. Brother Anderson was appointed as the Secretary-Treasurer of South England Conference in June 1967 where he served—to quote from the funeral address—with “Good will, good sense, and good cheer” until his untimely decease.

Once again the uncertainty of human existence has been impressed upon us, urging us to lift our eyes from the temporal to the eternal, and admonishing us to be personally prepared to meet our God.

E. H. FOSTER,  
*South England Conference President.*

Mrs. Brenda Anderson sincerely thanks all who have so kindly expressed their sympathy in her bereavement by thoughtful letters of condolence and beautiful floral tributes.

DAKERS.—Miss S. Dakers of the Aberdeen church, passed away suddenly while on holiday on October 4, 1968. It was during the ministry of Pastor Ron Edwards, on June 4, 1962, that Sister Dakers was baptized, and she remained a quiet but faithful member of the church. A service was conducted by the writer at the Aberdeen

Crematorium in the presence of many relatives and friends. Our sister rests from her labours, and awaits the call of the Lifegiver.  
J. M. CUTHELL.

WELCH.—The Rugby church records with sorrow the sudden death of Sister Lily Welch, aged 70, so soon after the death of her husband Stanley, who died on March 8th. On Friday evening, October 25, 1968, friends called and found her studying the Sabbath school lesson and looking forward to attending church next morning. However, in the morning our dear sister suffered a heart attack and passed away very suddenly. She leaves behind to mourn, her two sons, John and Tony; her daughter Ruth, who, with her husband Dr. Lennox, is serving as a medical missionary in Kwahu, Ghana; and grandchildren. The members extend their sincere sympathies to her family, and with them look forward to that happy resurrection day when Jesus comes.  
ANNE JAMES,  
*Church Clerk.*

Cox.—The Stanborough Park church, Watford, mourn the passing of Mrs. Brenda Cox who died on December 3, 1968, after an illness lasting fifteen months, which she bore courageously. Our sister accepted the faith as a result of the efforts of lay brethren and the ministry of Pastor E. Cox. She became a member of Wimbledon church in 1950, and sixteen years later moved to Stanborough Park. The interment took place at North Watford Cemetery on December 9th, and Pastor E. Logan conducted the funeral service and committal. To her husband and brother we extend our sincere sympathy in their hour of sorrow.

P. R. SEC.

WINDROSS.—Sister Hilda Alexandra Windross will long be remembered by all who knew her for her “patient continuance in well-doing,” and it was with great sorrow that, after the well-attended funeral service at the Middlesbrough church, we laid her to rest on Monday, December 9, 1968, at the Teesside Crematorium to wait the call of the Master. Baptized in 1920, she was a founder-member when the Middlesbrough church was organized in 1937. Her mother was baptized in 1914. Sister Windross led the Young People’s Society for many years, she was treasurer of Conference funds for almost thirty years, and as a stimulating Sabbath school teacher, pianist, and board member, she made a lasting contribution to the Advent proclamation. She taught at a local school for forty-two years until her recent retirement. She passed away after a brief illness at the age of sixty-seven, and leaves to mourn their loss a large number of relatives and friends and especially her own niece, Mrs. Edna Dent. May we be as faithful as she, that we may all be found together in that glorious Heavenly reunion.  
R. L. VINE, *Minister.*

**WILKINSON.**—The members of the Sutton-in-Ashfield church were saddened to hear of the death of one of its members, Sister Verley Wilkinson, who fell asleep in Jesus, December 15, 1968. A member of the Remnant Church for 38 years, she was baptized by Pastor R. S. Joyce in 1930. For the past three or four years, owing to illness and often suffering great pain, she was unable to attend church very often. However, when the opportunity arose, she never failed to witness for her Saviour. She will be sadly missed by her daughter Verley and son Cyril, to whom our sympathy and prayers are assured at this time. Our sister was laid to rest in the Pinxton Cemetery on December 18th. A service held in her home was conducted by Pastor H. K. Munson, who also officiated at the graveside and spoke words of comfort and hope to the mourners. Our sister suffered long, but now is at rest awaiting the call of the Life-giver. M. E. 3LY.

**SMITH.**—We were all very sorry to learn of the sudden death of Brother J. Smith, aged 63, on Christmas Day, 1968, in Peppard Hospital, Reading, after a brief illness. Brother Smith was baptized into the Advent faith by Pastor E. W. Marter in 1966 during the ministry of Pastor J. R. Lewis at Reading. It was Brother J. Baker who first gave Bible studies to Mr. Smith when they worked together as night porters at Battle Hospital. Brother Smith was well respected in our church, and we all admired his quiet Christian character. The funeral service was held on New Year's Day at the Henley Road Cemetery, and was conducted by our minister, Brother G. Munson, who spoke words of comfort to the relatives and friends who were present. A letter of sympathy was sent on behalf of the Reading church to Mrs. Glanville, Mr. Smith's daughter. We deeply regret the passing of this brother, but we commend all who mourn to look to Jesus, who is the Resurrection and the Life. E. ETCHHELLS.

**MUSTOW.**—After a long life of outstanding service and loyalty to the Lord, Mrs. Sarah Elizabeth Mustow of Sheffield peacefully died at the age of 84 on Sunday, January 5, 1969, and was buried on January 10th, in the City Road Cemetery. A veritable pillar in the church she loved. Sister Mustow had served in several major offices during the fifty-five years she was a member. During the last war, neither blackout nor bad weather deterred this intrepid soul from attending all church services. At that time, the writer was encouraged in his ministry in Sheffield by one who truly represented the cream of the movement. The funeral service was jointly conducted by Pastor John Handysides and the writer. Sad though we are at the parting, our sister was ready for the call when it eventually came; and for this we are glad. To her son Maurice and his wife; her grandson, Pastor Derek Mustow, now ministering in America; and to her aged sister, we extend our sincere sympathy. R. D. VINE.

**SMITH.**—Miss Elizabeth Maria Smith who was baptized in Nottingham by Pastor T. L. Gillett in 1952 died at the age of 87 on January 7, 1969, at our Rest Home at Lowestoft. The writer laid Sister Smith to rest in the Kirkley Park Cemetery on January 13, 1969. W. J. NEWMAN.

## WEDDING BELLS

**OGILVIE-BARNES.**—On Sunday afternoon, December 7, 1968, Mr. Cedric Ogilvie and Miss Kathleen Barnes were married at Lewisham church, thus uniting two well-known and loved families from the West Indies who immigrated to this country almost a decade ago. The proud fathers Brethren Barnes and Ogilvie, have held many offices in the church, and the former was elected to the eldership for this coming year. The young bride and her attendants presented a lovely

picture as they entered the church, she wearing a full-length white satin brocade dress with a long train and carrying a bouquet of red and white carnations. The bridegroom's sister was Matron of Honour, and there were two bridesmaids, and two flower girls in yellow gowns whose baskets of roses lightened the clear, cold daylight which filtered through the church windows as Pastor P. H. Stearman conducted the beautiful traditional wedding service. The choir rendered two items, with Miss Verina Drummond officiating at the organ. A reception for 200 guests was held afterwards at St. Mark's Hall, Lewisham. We pray that the blessing of God will rest upon these two young people, and that He will ever abide in their home.

MARGARET J. WIBER,  
Asst. Church Clerk.

**THORNE-WILSON.**—The marriage of Miss Yvonne Wilson, elder daughter of Mr. and Mrs. Colin Wilson, British Union Treasurer, to Graham Thorne, only son of Mr. and Mrs. Thorne of Garston, took place at Stanborough Park church, Watford, on Wednesday, December 18, 1968.

The weather had cleared for the happy occasion, and the bride, very attractive in her white dress trimmed with fur, was attended by three bridesmaids: her sister Anne, Monica Vine, and Clare Dibble. These fulfilled their role dressed in Victorian style empire line dresses in apple-green regency striped cotton.

In attendance on the bridegroom was a friend, Mr. Howard Foyster, and the wedding service was conducted by Pastor E. Logan. The well-attended reception was held at Water End Barn, St. Albans. We wish these young people much happiness as they set up their new home together.

P. R. SEC.

## Acknowledgments

THE Treasurer of the British Union Conference acknowledges with thanks the receipt of £73 Tithe sent anonymously.

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Feb. 7th	6.00	6.13	6.00	5.59	6.14
Feb. 14th	6.12	6.25	6.13	6.14	6.28



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THE Editor is grateful to all contributors. Articles should be as brief as is consistent with clarity and interest; this also applies to wedding and obituary notices. It is regretted that editorial cutting is often essential due to limitation of space. Contributions should be double-space typed; or clearly written, leaving wide margins. Please take special care with proper names and initials. Pictures are appreciated, but only those that are contrasty, glossy, and sharp.

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