

## BALHAM'S NEW CHURCH

Its opening and organization, reported by Mrs. A. Haughton, P.R. Sec.

**T**HE long-expected day had come for Brixton! The "birth of another daughter." Much toil, earnest prayer, and willing sacrifice, had made our dreams come true. The joy we felt on June 14th was beyond compare, for we had gathered to open a new church.

Our smart church building at Brixton had gradually proved inadequate for the members, despite the purchase of additional seating for its members and visitors who came from week to week. At times there was not even standing room. Oh, how we prayed that the Lord would provide another place of worship! Our prayers were answered when a hall was rented in Rye Lane, Peckham, which now housed the members living in that district.

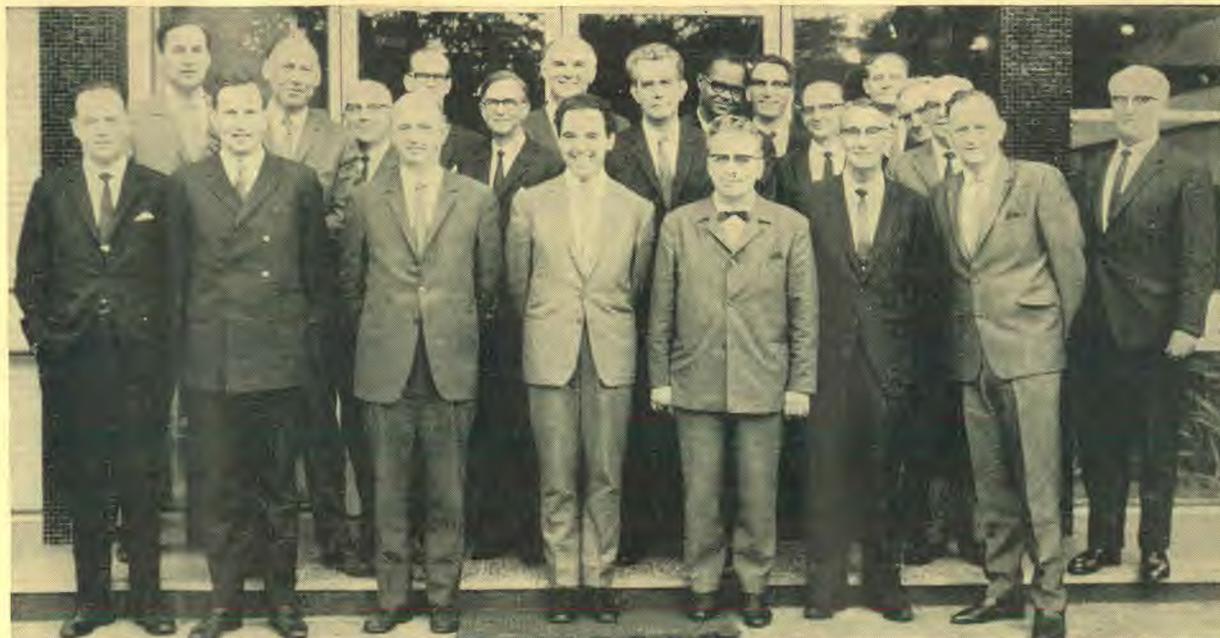
For a few weeks the problem of overcrowding was

solved, but the membership increased rapidly, *for in 1968 alone, 103 new members were added to the church.* Then in the last quarter of 1968 we started a Branch Sabbath school in Bermondsey, but this did not ease the congestion in Brixton for each week new faces could be seen and the membership continued to grow.

After much prayer and careful study a church building was found. It was once the Kosman church and is located at 16a the Boulevard, Balham High Road. Then we members gave willingly, and in two months gave over £2,000 to add to what we had already given each week toward our church building fund. With the generous help of our conference we were able to purchase this property. The time then came

## Council on Radio-TV and Bible Correspondence Schools

(Report overleaf)



Delegates who attended the Council. From left: J. Madsen, P. P. Peltonen, T. A. Luukkanen, N. Heijkoop, Alfred Lie, Dr. G. Rossi, G. Wiklander, H. Palm, W. R. L. Scragg, B. Gabriel, Dr. P. Lanarès, W. E. Aittala, Maurice T. Battle, P. Frivold, W. Duncan Eva, Th. Kristensen, E. Killan, M. E. Loewen, M. Bakke, Alf Lohne, A. C. Vine.

for the converting of this church, and each Sunday found the members working cheerfully on the building itself, and the very spacious grounds with its fine trees surrounding it.

Sabbath, June 14, 1969, was the grand opening day. The congregation far exceeded our expectation. Even though we thought there were enough chairs, scores of members were obliged to stand. The youth and earlites were asked to join the juniors in the youth hall. Later the brothers were asked to give their seats to the sisters. Since news of the opening had gone far and wide, many members had come to Balham to rejoice with Brixton on the arrival of its new "daughter."

The morning's Sabbath school was conducted by Brother D. Rafferty, the Brixton superintendent, and the day's lesson on "God's Grace and Predestination" was conducted by Pastor R. D. Vine, Editor of The Stanborough Press.

Guest speaker at the divine service was Dr. B. E. Seton, President of the British Union Conference, before which Pastor E. H. Foster, President of the South England Conference, organized the new Balham church and accepted into its fellowship 70 members.

Dr. Seton in his address, based on 1 Corinthians 12:11, 12, spoke of Christ who is the Head of the

Church. If we sever from Christ we shall die, he said, but if the head is firmly fixed to the body then all is well, for the head is essential for the continuance of the body.

The afternoon programme was conducted by Pastor T. McLeary, our church pastor, with different items from the choir, choirmaster being Brother S. Fenton. There were poems, and items from the "Gospel Heralds."

During an interval, the report of the nominating committee was presented, and accepted unanimously. The new leader Brother N. Kennedy and his associate, Brother G. Lewis were each given a copy of the *Church Manual* by Pastor Foster, and the new church clerk Sister Wolfe was given the record book. After the service of praise and thanksgiving, and an appropriate message based on Psalm 150 by Pastor Vine, the choir sang, "Magnify, glorify, extol, and exalt the Lord."

Later, when cool drinks were served, those that remained were entertained with a film.

This was indeed a day well spent. "To God be the glory, great things He hath done. Praise the Lord, let the earth hear His voice. Praise the Lord, let the people rejoice. O come to the Father through Jesus the Son, and give Him the glory, great things He hath done."

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## Council on Radio-TV and Bible Correspondence Schools

THE first ever Radio-TV Bible Correspondence School Directors' Council was held at the Northern European Division from May 12th to 14th. Special visitors to the Council included Elder W. R. L. Scragg, Associate Secretary of the Radio-TV Department of the General Conference, Pastor E. Kilian, Radio-TV Department, Central European Division, Pastor P. Lanarès, Radio-TV Department, Southern European Division, and Pastor G. Rossi of the Italian Union Conference. Also in attendance were the Union Conference presidents and Union Radio-TV secretaries and Bible School directors of the Northern European Division.

The theme of the Council was "Greater Efficiency, Deeper Consecration." In his opening address Pastor W. Duncan Eva brought to the Council the example of Elisha and his plea for "a double portion of thy spirit." We face the same responsibilities as Elisha. The reformation begun by our predecessors is to be completed by us, and then only by greater efficiency and deeper consecration.

Various aspects of the Radio-TV, Bible Correspondence School work were discussed during the council, and it was evident from the reports presented that God's Word is reaching the people in many countries of the world, and souls are being won for His kingdom through the media of Radio and Television and the Bible Correspondence Schools. The members of the Council were reminded of the importance of the art of communicating. Elder Scragg stressed that the basic aim of our Radio and Bible Correspondence School work is to communicate to our fellow men the message we have received.

It was evident that this first-ever Radio-TV Council was very successful, and that the Radio-TV and Bible Correspondence School work will move forward as a result.

MARGARET READ,

*Office Secretary, Radio-TV and B.C.S Department,  
Northern European Division.*

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## *As a Child*

*Margaret D. Clarke*

*If you have ever had a little child look up  
into your face trustingly,*

*If you have ever had a little child  
put his arms around your neck lovingly,*

*If you have ever heard a little child say,  
confidently, "My Daddy can do it."*

*If you have ever heard a young child ask  
imploringly, "Carry me,"*

*If you have ever seen a young child  
hold up a broken toy and say helplessly,  
"Please mend it. I can't,"*

*And if you have ever listened to the assurance  
in a child's voice when he says,  
"My Daddy says so,"*

*You know what Jesus meant when He said,  
"Except ye be converted, and become  
as little children, ye shall not enter into  
the kingdom of heaven."*

*From the Australasian Record.*

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Letter from a Leader . . .

## Indispensables

Dear Friends :

A recent visit to one of our churches was made particularly enjoyable and profitable by sharing in the Sabbath school class taught by one of our younger laymen. You may say, quite correctly, that there is surely nothing noteworthy in my being in a Sabbath school class. But what is worth mentioning is the art of that teacher. He had not had the privilege of college education, he was not a theologian in the formal sense, but just a good Seventh-day Adventist family man with a love of the truth and an esteem for his Church. Not only did his sincerity shine through the quietly impressive presentation, but also his deep personal thinking on the subject for the week was obvious from his well-considered questions and homely but most apt illustrations.

I was refreshed from that experience in Sabbath school and as I further reflected, I thought of the invaluable contribution that is made to the life and growth of our churches by the

voluntary service so cheerfully and efficiently rendered by so many of our members.

When Elder V. W. Schoen of the General Conference Lay Activities Department was visiting Britain several years ago, some of you may remember how he stirred our hearts and enlarged our vision by his emphasis on the Church's need of a man. In my experience, the churches that prosper most are those that are blessed with strong lay-leadership, those that have a man (or woman) whose attitude to the Lord's work is similar to that of William Carey who declared that his business was to proclaim Christ, but he just cobbled shoes to pay expenses.

I thank God one can see sterling examples of such members in every stratum of church life. There is the elder who has a fatherly concern for the Lord's people, giving guidance and encouragement by word and life; the deacon who really cares for the Lord's house in a way that creates a holy pride and Christian love in the members' hearts. Then there is the church clerk whose efficiency reflects her sense of responsibility not just for statistics but for souls. Who would fail to honour the confidential and

care-taking treasurer who recognizes in the money passing through her hands the expression in currency of the loyalty of God's people to His Cause, and who performs her duties in a way that encourages even greater sacrifice and increased faithfulness? Then there are the local department officers—Lay Activities, Welfare, M.V., Temperance, P.R., Sabbath school—each with a specific responsibility which contributes to the complete development and progress of the Church. How it warms one's heart when each accepts and discharges his assignment with a personal dedication and with sober delight. How fortunate is a church to be so favoured!

But not all are officers who serve the Cause. Some individual members' names, I am sure, are inscribed on the honour roll of heaven not for organizing ability, not for effective speech, or faultless efficiency, but just for their simple love of their fellow men and their fellow members. They have opened their homes and their hearts to the youth; they have cheered the discouraged; they have strengthened the tempted—God bless them!

We can surely re-echo the Apostle Paul's words: "I thank my God upon every remembrance of you."

Yours very sincerely,

C. H. Foster

President, South England Conference.

## "Let Us Pray"

by John A. Mayer

It seems to be a growing custom to ask the congregation to stand when prayer is offered.

I will grant that at times it may be proper for people to stand for prayer. Solomon stood when he prayed at the dedication of the Temple.

But the general teaching of the Bible and the Spirit of Prophecy is to bow down. Psalm 95:6 reads: "O come, let us worship and bow down: let us kneel before the Lord our Maker." Chapter 32 of *Selected Messages*, book 2, is devoted entirely to this subject and is quite frank. Here are a few excerpts that will speak for themselves:

On page 312 at the bottom of the page we read: "Both in public and private worship it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God."

Page 313, in the middle of the page, says: "Is it possible that with all the light that God has given to His people on the subject of reverence, that ministers, principals, and teachers in our schools, by precept and

example, teach young men to stand erect in devotion as did the Pharisees? Shall we look upon this as significant of their self-sufficiency and self-importance? Are these traits to become conspicuous?"

"When you assemble to worship God, be sure and bow your knees before Him. Let this act testify that the whole soul, body, and spirit are in subjection to the Spirit of truth. . . . We are living in perilous times. Seventh-day Adventists are professedly the commandment-keeping people of God; but they are losing their devotional spirit."—Pages 314, 315.

And so I could go on and on through the entire chapter. It is alarming how common it is becoming to stand while praying in our churches, at M.V. meetings, in Sabbath school, and in many other meetings. I will grant that some of our dear brethren and sisters, because of physical disability, cannot kneel, but will bow reverently in their seats as best they can, and this is acceptable to God, I believe, in their case.\*

But I do believe our people should be reminded of the truth on this matter. We, God's "remnant people," should know how to show proper reverence and respect to our Creator and Saviour. (*From the "Review and Herald."*)

\* Kneeling may not be possible or advisable where the seating is very cramped, or the floor of the hired hall is unswept and dirty.—ED.

# From Small Beginnings

by D. F. Neufeld,  
Associate Editor, "Review & Herald"

## THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY—BY JAMES WHITE.

Vol. I. MIDDLETOWN, CONN, JULY, 1849. No. 1.

"The secret of the Lord is with them that fear him; and he will show them his covenant."—Ps. xxx. 14.

"WHEREFORE, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH." 2 Pet. i: 12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive, by faith in Jesus. "Sanctify them through thy truth; thy word is truth;" John xvii: 17. This was the prayer of Jesus. "I have no greater joy than to hear that my children walk in truth," 3 John iv.

Error, darkens and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or LOVE, "rejoiceth in the truth;" Cor. xiii: 6. "Thy law is the truth." Ps. cxix: 142.

David describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noon-day, so that, "a thousand shall fall at thy side and ten thousand at thy right hand," says—

"He shall cover thee with his feathers, and under his wings shalt thou trust; his TRUTH shall be thy SHIELD and BUCKLER." Ps. xci: 4.

The storm is coming. War, famine and pestilence are already in the field of slaughter. Now is the time, the only time to seek a shelter in the truth of the living God.

In Peter's time there was present truth, or truth applicable to that present time. The Church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us who are about to witness the time of trouble, such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the apostles day, and it certainly is no less important for us, who are living just before the close of time.

For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance

of this time. What is done to spread the truth must be done quickly. The four Angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and he established in it. May they haste to take shelter beneath the "covering of the Almighty God," is my prayer.

### The Weekly Sabbath Instituted at Creation, and not at Sinai.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen ii: 2, 3.

Here God instituted the weekly rest or Sabbath. It was the seventh day. He BLESSED and SANCTIFIED that day of the week, and no other; therefore the seventh day, and no other day of the week is holy, sanctified time.

God has given the reason why he blessed and sanctified the seventh day. "Because that in it he had rested from all his work which God had created and made." He rested, and set the example for man. He blessed and set apart the seventh day for man to rest from his labor, and follow the example of his Creator. The Lord of the Sabbath said, Mark ii: 27, "The Sabbath was made for man." Not for the Jew only, but for MAN, in its broadest sense; meaning all mankind. The word man in this text, means the same as it does in the following texts. "Man that is born of woman is of few days and full of trouble." Job xiv: 1. "Man lieth down and riseth not, till the heavens be no more." Job xiv: 12.

No one will say that man here means

people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."—*Life Sketches*, page 125.

As Ellen G. White tells the story, in the summer of 1849 her husband felt deeply impressed that he should write and publish, but, being penniless and receiving no help from those who could have contributed, he sank into doubt and perplexity. Finally, in discouragement, he decided to look for a field of hay to mow.

### Epochal beginning

As he left the house a great burden fell upon Mrs. White. In vision she was shown that the Lord did not want her husband to work in the field and that He would, in fact, cut him down by sickness if he should work at mowing. He was to write, and venture forth by faith. This he did, and in July he carried home from commercial printers a thousand copies of the first number of *The Present Truth*, the first page of which is here reproduced.

He laid the printed sheets on the floor. Together with a group of interested ones who had gathered, he and his wife "knelt around the papers, and with humble hearts and many tears besought the Lord to let His blessing rest upon these printed messengers of truth."

After the papers were folded, James White wrapped and addressed copies to all those he thought would read them. Placing these copies in a carpet bag, he carried them on foot to the Middletown, Connecticut, post office eight miles away. See *Life Sketches*, pages 121, 126.

The deep burden of his heart is revealed on the first page: "I tremble at the Word of the Lord, and the importance of this time. What is done to spread the truth must be done quickly. . . . My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it," he said.

Also on page 1 begins an article on "The Weekly Sabbath Instituted at Creation, and Not at Sinai." The other articles in the eight-page paper were "The Sabbath a Perpetual Weekly Memorial," "The Two Laws," "The Law of Moses," "The Law of God, or the Ten Commandments," "The Two Laws in the New Testament," and "Scriptures Usually Quoted to Prove the Abolition of the Sabbath Examined." Apparently all the articles were written by James White.

On page 6 appears a letter by James White addressed "Dear Brethren and Sisters." It begins, "I hope this little sheet will afford you comfort and strength. Love and duty have compelled me to send it out to you." Defining present truth in the context of what is needed for salvation, he continued: "The keeping of the fourth commandment is all-important present truth; but this alone, will not save any one. We must keep all ten of the commandments, and strictly follow all the directions of the New Testament, and have living active faith in Jesus. Those who would be found ready to enter the saints' rest, at the appearing of Christ, must live wholly, WHOLLY for Jesus now."

As to the subscription rate, no charge was made. "This little sheet is free for all," wrote James White in his letter on page 6. "Those who are interested in Present Truth, and esteem it a privilege, are invited to help pay the expense."

WE here reproduce the first page of the first periodical published by the emerging Seventh-day Adventist Church. It is dated July, 1849. The group was small and virtually penniless. However, it had a strong leader, James White, who was supported by his wife, Ellen G. White, whom God had called to be His messenger.

In November, 1848, Ellen G. White had a vision stressing the duty of the brethren to publish the light shining on their pathway. Addressing her husband after she came out of vision, she said: "I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the

The first six numbers carried under the title the notification: "Published, semi-monthly, by James White," this despite the fact that James White found it impossible because of lack of means or the general burdens of the Cause to meet the schedule. These first six were published as follows: one in July, two in August, one in September, and two in December. The December numbers were published in Oswego, New York.

When number 7 appeared in March, the notification "published semi-monthly," no longer appeared, though this was probably still the goal, for two numbers came out in March. In the first of these James White said: "The brethren may now expect to receive a few numbers of the paper, as often as once in two weeks. Want of means hindered its publication for a while, and during this delay, a large job came into the office, which has hindered some time since means have come in. It is hoped that all the brethren will be interested, and help advance the precious cause of truth."—Page 56.

But again the schedule was interrupted. After two numbers (7 and 8) came out in March, only one came out each month in April and May (9 and 10), and then none till November (No. 11) which also was the final number of *The Present Truth*. In the meantime *The Advent Review* had begun to appear.

In this humble way, 120 years ago, the publishing work of Seventh-day Adventists began. There was one editor, one paper, one language, no publishing house, and no budget. The thousand copies of *The Present Truth* were printed by a commercial printer on credit and were distributed free. How different is the situation today! Forty-six publishing houses in different parts of the world produce 292 periodicals and scores of

The September/October issue of

## OUR TIMES

(previously "Present Truth")

will combine **two month's issues in one**. It will have **64** truth-packed pages of inspiration, interest, and instruction.

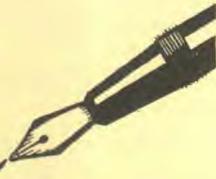
This special **double-size / double-number**, with its arresting cover picture of the launching of Apollo 8—in full colour, will sell for 3/-.

(N.B. There will be no separate October issue.)

Order ample supplies from your Lay Activities secretary for the  
**MISSIONS EXTENSION CAMPAIGN**  
(September 20th to 27th)

books in 263 languages. In 1968 the total retail sales of the various publishing houses amounted to just under £16 million.

Ellen G. White's vision has indeed been fulfilled. "From this small beginning it was shown to me to be like streams of light that went clear round the world."

Readers  
write 

Dear Editor,

Posting copies of *Good Health* and *Our Times* to people as far away as Croydon, Shirley, and Caterham, reminds me that when I was a boy aged ten, living at Dulwich, I sold twelve copies of the first edition of *Good Health*—then one penny per copy. For this I received a "Good Health" badge from the first editor, Dr. M. E. Olsen, whose office boy I became for a year at "Sunnyview," Caterham Valley, in Surrey.

My highest sale for *Good Health* was 1,000 copies in a week—270 of which were sold in one day in Caterham. For four years in London I averaged a sale of 200 copies in about four hours, every week.

Dr. Olsen recommended me for Field Missionary secretary (now known as Publishing Department secretary), but this passed me by. Nevertheless I thank God that thousands of bound books have been left in almost as many homes, through my work. . . .

I will be 77 next month . . .

Sincerely yours in His service,

J. W. DEAN,  
*Ashbrittle, Somerset.*

(*Editor's note:* Brother Dean is still active in the literature ministry. It is our belief that because of the respect they command by virtue of their maturity, many so-called old-timers could, like Brother Dean, render effective and successful service as auxiliary or even full-time colporteurs.)



### Planting Trees in Israel

"And when ye shall come into the land, and shall have planted all manner of trees . . ." Lev. 19:23.

ABOVE is the verse written on the certificate of official receipt for an Aleppo pine sapling planted on the hillside of Sanhedriya, May 14, 1969, in Jerusalem.

It was planted and watered by a representative group of twenty-two Seventh-day Adventists on behalf of the British Union Conference while touring the "Holy Land."

Here is a symbol of the time when, by the labours of our own hands, we will plant our own vineyards in the heavenly kingdom.

MARGARET CROSS,  
*Watford.*

## Farewell at Granose

ON Thursday evening May 29th, a group of ninety Granose employees assembled in the Annexe at Stanborough Park school to say a kind and friendly farewell to two of our retiring employees: Mr. J. Cash our Factory Superintendent, and Mr. A. E. Johnson of our sales team.

Our general Manager, Mr. A. H. Evans, gave a warm welcome to everyone and then handed over the proceedings to our Master of Ceremonies for the evening, Mr. F. L. Brookes. After Pastor E. H. Foster, a member of the Board of Directors, had invited the Lord's blessing upon our gathering, a running buffet was held.

In presenting Brethren Cash and Johnson with their farewell gifts in the form of cheques, Dr. B. E. Seton, Chairman of our Board of Directors, thanked them for their faithful service to the Company. He also complimented them on their "staying power": J. Cash—43 years, and A. E. Johnson—44 years. In his conclusion Dr. Seton expressed the wish of everyone present when, in addressing the veterans, he said: "May the future years be many and spent in a restful yet active retirement."

Brother Cash in replying said that he was almost the last of a long line of veterans and asked the sustentees present to stand. This group, which included such faithful workers as Mr. G. Norris, a former General Manager, Miss M. Beck, Mr. R. Freeth, Miss A. Poulton, Mr. C. Tew, and Mr. F. Warren, had contributed a total of approximately 200 years service to the Company. Brother Cash concluded by thanking his wife for "standing by" him during his term of service, and emphasized that were it possible to live his life over again, he would still choose to work at Granose. Brother Johnson also replied in a similar manner and referred particularly to the good Christian



The local Watford paper gave good coverage to the retirement of two faithful veterans.

spirit which prevails within the Company.

After a number of musical items rendered by the office girls' trio there followed a solo by Brother F. A. Evers entitled: "If I can help somebody." To conclude the evening those assembled formed a circle with our guests in the centre and sang "Blest be the tie that binds," after which followed the benediction.

P. HINKS,  
Treasurer.

## Ely's Invasion

ELY.—An event which must have caused not a little curiosity in Ely on Sabbath, April 26th, was the arrival by rail, coach, minibus, and cars, of a large group of young people whose parents at least, have known the sunnier climes of the Caribbean.

These visitors were guests of our small group of Adventists who meet regularly in the very humble hall (thereby hangs a tale!) of the Ely British Legion. The local congregation was quite overwhelmed by its sudden increase in membership! However, it was also much enriched by the spontaneous warmth and enthusiasm of their visiting West Indian members, who had come—at their own expense—from various London churches just to share a day of fellowship with a nucleus of the Remnant Church in serene and beautiful old Ely!

The idea of this special visit was sponsored by Brother Claude Bryant, formerly a nurse at the R.A.F.

Hospital, Ely, and now studying at Newbold College. He and Brother Peter Sindall, local Y.P. leader, spared no effort in planning for this event. The entire Sabbath worship was conducted by our visitors. One of the brethren presented a very stimulating lesson study during the Sabbath school hour, and for the divine service, we were privileged to have Pastor P. Stearman address us. He drew our minds afresh to some of the mysteries and wonders of God, now revealed to man through modern science and space travel, all witnessing to a great, omniscient, living God in this atheistic or apathetic world.

The afternoon meeting, to which members had invited friends, was entitled, "The Challenge of the Cross." This item was dramatized eloquently and sincerely by young people, and supported by a wealth of musical talent—instrumental and vocal.

It would be impossible to mention by name all the individuals who so ably devoted their time and energies to the day's programme, but may we, through the pages of MESSENGER, say "thank you again,"

and assure all who participated, and those who supported with their fervent "Amen," that their efforts were much appreciated, not only by the Ely membership, but by the non-Adventists present.

One of the visiting brethren remarked that: "It takes

an invasion to put some places of the world on the map!" With the same thought, we trust that this friendly invasion will have put Ely Seventh-day Adventists a little more prominently "on the map!"

P.R. SEC.

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## Medway News

**INGATHERING.**—The members of the Chatham church along with their minister, Brother Dalbert Elias, were thrilled to hear from the local agent that the final Ingathering total was double that of last year. We thank our heavenly Father for His kindness for this result.

**BUILDING RENOVATION.**—Since last August we have been busy with the help of a local handyman in refurbishing our church building, having been promised another ten years "life" by the local council. We have added extra heating to the main hall as well as downstairs in the church hall which has been completely decorated.

**YOUNG PEOPLE.**—The Young People's department are hoping to organize a car rally later in the summer. Please watch the MESSENGER for further notices. Funds from this rally will be used to run a Vacation Bible School, which we are planning to conduct in August/September. Some of the young people will be assisting in the V.B.S.

**PRISONERS' AID.**—Recently a lecture was given to the young people by Mr. Nixon, a prison welfare officer from Maidstone prison. He related his experiences from starting life as sergeant in the guards, to being a policeman in Notting Hill, and then to being a prison welfare officer. He spoke about the need for help for prisoners and families and was more than pleased to hear that we are doing just this kind of work in Chatham.

**INVESTMENT.**—Our investment plans have been moving along at a steady pace. Many ideas have been used to receive funds, from the making of children's dresses, selling of flowers, Easter eggs, making of homemade cakes, and many others.

**WELFARE.**—Although only a small unit, the Welfare department is doing a strong work here in the town. Since the end of last year 60 people have been helped, many through the local probation department. 307 pieces of clothing, 20 pieces of bedding, and 28 pieces of furniture have been distributed. The aim of the Welfare department is to have a centre here in the town that could help in any emergency.

Following is an interesting incident showing God's leading in the Welfare work. We had received a call for furniture and had hopes of getting the required articles from the second-hand department of a big store in a district we had not been to before. After parking the car our Welfare leader, and the minister were walking down the High Street, not knowing in which direction the store lay. They decided to make inquiries. The first person they approached, to their great surprise, was the manager of the store. They gave him a good idea of their needs. He said he thought he could help them. He gave them a 3-piece suite and two fireside chairs which would have brightened any home. But the most amazing part of it was when he said that he would deliver the furniture as well—the very next day. And we will be able to call on him again in the future. This whole operation went so smoothly that God was

obviously directing in every part.

We would ask for your prayers for the above department and its work, along with the evangelistic meetings that are continuing to be held here at the Chatham church.

P.R. DEPT.

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## Doctor Advises How to Help

**NORWICH.**—On Sunday, June 8th, the district Welfare meeting was held at the Norwich church. Nearly one hundred members attended, and all places in the district, except Southend and Chelmsford, were represented. Sister Palmer gave a warm welcome to everybody in her opening remarks. The opening hymn was followed by a poem on Welfare service and a musical item by members of the Norwich singing group.

Our guest speaker was Doctor Stuttaford from Norwich who is especially interested in welfare work. His practical talk suggested different ways of helping people. Firstly our neighbours, and especially the aged. Many more people are now in the 75 to 80 age group due to modern medicine. We could try to visit them although not always welcome. They do look forward to our visit once we break through and they find we are genuinely interested. One in four is lonely!

The chronic sick come next, most of whom are very poor. He asked us not to pass judgment on them until we knew their circumstances. A blind or deaf and dumb person gets immediate sympathy, but people with bronchitis and heart trouble seldom do. They are unable to get good employment and the children suffer.

The mentally retarded are all right until the parents die—and then what! Such present a severe welfare problem.

The doctor also mentioned unmarried mothers who kept their babies. It took courage to do this. We could try and perhaps baby-sit for them enabling a short break for the mother.

Then came drug addicts. In Norwich there are about fourteen "hard" cases and up to 120 on soft drugs. His advice was: never allow your children to have pep pills at all as it leads to the taking of heroin, etc. The tragedy is that once a person is really "under the influence," he generally tries to bring someone else into it, in a way, to share his guilt. It makes him feel better that way. The notorious LSD drug affects the chromosomes and leads to abnormal children. Addicts need compassion and companionship.

We certainly hope to hear more from Dr. Stuttaford.

A vote of thanks was given to Sisters Carter and Rix for their services in the society. Among the articles on show were two from Mrs. Wilcox and some things made by the "Dell" members. Mention was made of the Clacton member who dressed 400 dolls and sold them for the Welfare work.

Our thanks go to the many members who rallied round with refreshments and to those who helped in any other way, to make the meeting a success.

MRS. A. TAYLOR.



Identical twins, Samuel and Simon Philbert of the Chiswick church, who together collected £245 15s. for Ingathering. Left: Watson Southcott, minister, giving a food demonstration on "Health Promotion Day."

## SAVED FROM FIRE

CHISWICK.—It was on the last Friday evening in February when Brother M. Malcolm opened the front door of the Chiswick church and noticed a strong smell of burning. Upon investigation he discovered that vandals had attempted to set fire to a rear vestry and that two communion trays were still burning. Attempts had also been made to set fire to two bales of Ingathering leaflets and charred paper littered the vestry floor and that of the Welfare room above it. During police investigations it was discovered that the culprits had forced an entry through one of the windows.

A unique feature in the evening of a "Health Promotion" day held on February 22nd was a health food demonstration by the local minister, Watson Southcott, when he showed over one hundred church-members how to make "nuttolene." Others taking part were Sisters E. Philbert, D. Richards, V. Kelly, C. Southcott, and E. Tolman. The manageress of the local Health Food Stores, Miss Mary Webb, displayed a wide range of health-giving products. Prior to this Pastor Rex Riches and Dr. Leonard White had promoted healthful living during the various services of the day.

Ingathering time in Chiswick was one of great activity and a sum of £2,275 was collected by the 131 collectors. This year identical twins Samuel and

Simon Philbert were the top collectors with £128 5s. and £117 10s. respectively. Although following full-time employment which involved them travelling over 30 miles daily to and from work, they collected each evening without having an evening meal, and sacrificed five Sunday's work on double pay in order to further the cause of Medical Missions. Sisters Daphne Walker and May Precious together collected £104. The young people's effort raised £1,045 and the children's mission picture books £59 3s.

Following words of wise counsel by Brother Southcott, the teenage sons of two church elders, Gordon Sheppey and John Tolman were among the nine young people baptized in Chiswick on the evening of Easter Sunday, April 6th, by Pastor John Shaw, London's Youth Pastor.

Sister Doris Clarke, the London Welfare Federation leader, was the special visitor on Welfare Sabbath, May 10th, while giving her report, local Welfare leader, May Precious, paid tribute to the late Sister Gwen Evans, and Sister Sarah Manning for their many years of active help in the society.

On Sabbath evening, May 17th, 45 young people from all parts of London gave of their time and

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**PLEASE  
PLEASE  
DO SOMETHING  
VERY SPECIAL  
for the  
RADIO  
OFFERING  
JULY 19, 1969**

**W**ELL, you may ask, why do we have a Radio Offering at this time when we are, at present, only broadcasting on one station—that can be heard only in a very limited area?

*My answer is plain—We must be prepared for the future.*

I am sure that the opportunity will arise, in the near future, for us to broadcast on other stations than Radio Manx. A change of government in this country will, I have no doubt, bring an extension of the present broadcasting programmes. We have been assured that opportunities will be given to us to put on, not only a medical programme but also a religious one.

*If this opportunity arose tomorrow, we would have to refuse because we do not have the money with which to pay the necessary expenses.*

On July 19th, you are going to have an opportunity to express, in a material way, your faith in the Radio work in this country. I am sure that you will do your very best in order that we can build up a good Radio Fund and meet every opportunity as it arises.

Many are hearing the programme from the Isle of Man as it comes over every Sabbath at 11 a.m. and again at 8.45 p.m. Radio Manx can be heard on 188 metres. Our advertisement appears regularly in the Isle of Man *Examiner*.

Your offerings may not be large but if everybody contributes—even if it is only "a drop in the bucket," the bucket will soon be full. Some are already adopting the plan of subscribing regularly to the Radio work:

"You may count on my 'drop in the bucket' per month for the coming year."—A.A.

"It is always a pleasure to send a gift to help keep the message on the air. Every gift I send, I wish it could have been much larger. However, I just have to be thankful to be one of your little 'drops.'"—I.A.

"Please accept this small gift. I do wish it were more, but as 'little drops of water make a pleasant land,' so may this help to keep you on the air."—C.F.

"Enclosed is my 'drop in the bucket.' The prayers that go with it will surely increase its value."—O.C.

"My gift is small—a 'drop in the bucket'—as the widow's mite."—N.Y.

BERNARD KINMAN,  
Radio Director B.U.C.

**A DROP  
in the bucket**



Drops are not to be despised. They are, in fact, highly valued and esteemed. Were it not for the drops, there would be no mighty ocean.

**TUNE IN TO TOMORROW!**

Hear *the Voice of Prophecy*

Hear the VOICE OF PROPHECY devotional services on Radio Manx (188 metres) conducted by Pastor H. M. S. Richards—every Saturday at 11 a.m. and 8.45 p.m.

For **FREE BIBLE COURSES** write to  
**VOICE OF PROPHECY**

Stanborough Park, Watford, Herts. WD2 6JP

## Chiswick News

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talents, when the "Synphonia Del Accordia Chorale" under the direction of Michael Conroy, presented a sacred concert on behalf of "Christian Aid." Soloists were Joy Evers, Belinda Wee, and Harold Alleyne. £23 2s. 6d. was realized.

Giving his last sermon in England before emigrating to Canada, Pastor George Emm was the guest speaker in the M.V. meeting on June 7th. He advocated that Adventist youth should do all in their power by precept and example to raise the moral standards in the world today and become a real blessing to society. Melvin West, D.Mus., head of the music department of Walla Walla College, was guest organist.

ENID TOLMAN,  
P.R. Sec.

## Brixton Baptism

THE lovely sunshine added to the scene and made it especially beautiful as the nineteen candidates, dressed in baptismal robes, were presented to the church at Brixton on Sunday June 22nd, at 4 p.m.

Pastor E. H. Foster, president of the South England Conference, in his address to the candidates took as his theme text, Ecclesiastes 4:12. He stated that there are three main factors which are involved in baptism: one's personal experience of Jesus as his Saviour from sin; a public witness of this experience; and the perfect symbolism of the water representing the blood of Christ which cleanses the sinner.

After a rendition from the church choir, conducted by Brother S. Fenton, the baptismal rite was performed by Pastors Foster and T. McLeary. Immediately after



Pastor John Shaw, London's youth pastor, baptizing John Tolman in the Chiswick church.

the baptism an appeal was made by Pastor McLeary to which many responded.

The candidates were then given the right hand of fellowship, and eighteen were accepted as members of the Brixton church and one as a member of Peckham, making a total of thirty-two baptized in the first half of the year, twenty-seven for Brixton and five for Peckham.

MRS. A. HAUGHTON,  
P.R. Sec.

## NORTH ENGLAND CONFERENCE



## "Sweet Smell"

MIDDLESBROUGH.—"The worst ever," was the way one wag once described a most nauseating smell that afflicted all Teesside some years ago. Unable to coin a name for it, locals simply called it "the smell."

Happily, a way was found to combat the menace; though science has been unable to combat, much less remove, another vile "smell" i.e. that which emanates from bad literature.

Only Jesus can do this effectively. He can counteract it with the "odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." Phil. 4:18.

Ministering sweet-scented odours can, of course, take the form of lovely flowers for the infirm and sick, —certainly an excellent way of sharing with others the

pleasure of "sweet smells."

Sunday, June 15th, found us thinking of another way of spreading an even more attractive "odour," that is by means of the circulation of Gospel literature.

A party of eight, consisting of Brethren D. Cox, R. L. Vine, Bryan Gilbert, Alan Winship, W. Dowson, together with Miss Elliot, Mrs. M. Barker, and Monica Vine, sallied forth on our mission.

We visited a new estate on the outskirts of Middlesbrough with the sole purpose of expending as much of this precious "perfume" as possible. It was not exactly an "alabaster box" which we had, but, as always the Lord was with us. We feel sure that these "silent messengers" proved that His hand, perfumed with the fragrance of His grace, was stretched out still." Isaiah 5:25.

Are you worried by your spiritual ills?  
Then try out some of your canvassing skills!  
Filled with the spirit of Jesus my Lord  
Savour the joy of sharing his Word.

Now is the time, while the door of opportunity still stands open. With the "incense" of God's blessing added, you will enjoy, as we did, what one might call "the smell of success."

W. DOWSON.

## Minister's Car in Wages Snatch

"BUT officer, it was there!"

This was Derek M. Marley, minister of the Tyneside district, one night recently. He had finished a campaign meeting. It was 10:15 p.m., and he wanted to get home. But when he went to get his car from a Newcastle city-centre meter car park, it had vanished. This is how it came to pass that he was explaining the situation to a sympathetic Panda-car P.C.

After taking particulars of car registration number, colour, etc., the description was broadcast to all police patrols in the area—and that was all that could be done.

Next morning, at 9 a.m. the phone rang. "Mr. Marley?"

"Yes"

"We've recovered your car—but it has been used in a wages snatch this morning. We're examining it for evidence, and we'll tell you when you can come and collect it. It seems to be undamaged."

A very relieved Mr. Marley went about his business with a much lighter heart.

A couple of hours later, the phone rang again. This time a detective asking Mr. Marley to collect the car and see if there was anything he could do to "assist the police in their inquiries."

When Mr. Marley recovered the car, it was covered inside and out with fingerprint dust, but nothing to give a hint as to the thieves' identity. The car was undamaged, had been driven only ten miles (it had been used for the £4,000 snatch only, then "dumped" before the thieves made their escape in another car), and a camera, a car radio, and some money had not been touched. "Honest" thieves?

That night, this particular ministerial conveyance had its picture on the front page of the papers, and on the local TV newscasts.

*Footnote.*—Although the back shelf was filled with Ingathering leaflets, the bandits didn't feel like soothing their consciences by donating any of their £4,000 haul to the worthy cause of World-Wide Advent Missions!

THE VICTIM.

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## Notable Anniversary

ON Sabbath June 7th the Manchester S.D.A. church celebrated the anniversary of its tenth year at Wilbraham Road, by holding four services. The church was packed to overflowing. At the afternoon "Pageant of Witness," Pastor B. Walton recalled the beginning of the church from about 1924, mentioning with appreciation the ministerial services of at the least twenty-nine workers. This list of ministers was headed by Pastors Herman F. De'Ath and E. E. Craven, followed by Pastors W. A. Hall, J. E. Bell, W. M. Lennox, F. W. Johnston, and concluding with Pastor R. H. Bainbridge and our present minister Pastor Walton.

It was a heartening sight at this "Pageant of Witness" to see parading down the aisles sixteen witnesses each displaying in bold letters the name of their country of origin, but all now belonging to the Manchester church.

F. M. TRIBEL,  
P.R. Sec.

## SCOTTISH MISSION



## Retrospect

*by the President*

Pastor R. H. Bainbridge

THE two years since the Leicester Conference have slipped by all too quickly. Each one of us who has shared the ministry of this period would dearly love to have done more than we have; but for such progress as we have seen, we thank God, and in handing over to others at this time we feel confident that the work will be blessed in the days that lie ahead.

Very encouraging things have happened in these two years, even though they may not have happened often enough. The little Falkirk/Stirling company have been humbly, yet suitably housed in the building acquired by Brother G. Marshall and two baptisms have been held in his area; one for Falkirk and one for Dunfermline.

We were glad to welcome Pastor L. T. Barker and his family from Australia in the summer of 1967. Under exacting conditions, which are often the lot of Mission service, he has worked manfully in partnership with Pastor S. Hensman, in Dundee and Perth. Credit must go to Pastor Hensman for the last named development in offering to go into a town in which we had no work. To our committee, work in Perth seemed the logical answer, and in but a short time necessary preparation had begun. Brother A. Southern our Edinburgh colporteur willingly extended his field of labour to include Perth and was blessed of God in many good contacts, thus sharing in the fruitage of the new work we now have there. One very pleasing feature of the work is that we have been able to provide a very suitable little church already for the new group. This will offer obvious blessings to the members themselves, and also to the team which will work in Perth during the coming months.

Another pleasing development on the Ayrshire coast has compensated in a measure for the disappearance of Kilmarnock from our list of active working centres. Lay brethren are working earnestly in Irvine and Stewarton and results are bound to come. We have appreciated the support that Pastor W. M. Lennox has given during the arduous winter months. Our extended preaching programme in the Mission has been made possible and easier by the splendid help given by some of our Edinburgh brethren.

We have also appreciated the foresight that led to the establishment of an "Eventide Home" among so small a community; and while we were sorry to accept the resignation of our late matron at "Peacehaven," Miss W. Bradley, it has given us opportunity to begin to appreciate the same devoted service of our new matron and her sister, Misses G. and M. Heppenstall. Dr. G. M. Brown at Crieff, a veritable "evergreen," goes soldiering on with incomparable zeal. She still sounds the claims of the right arm

of the message and the need of an institution that will in all ways fittingly represent and aid in the carrying out of the truths entrusted to us.

We were very sorry to lose our veteran colporteur and his wife, Brother and Sister G. Robertson who retired to Reading; but we have recently been pleased to welcome Brother L. Redman from South England.

The good spirit of our Scottish membership has spontaneously reflected itself in the splendid Ingathering results, especially of the current year, the sustained faithfulness in tithes and offerings; and the wonderful

response to our appeal for funds for the new Perth church building. The fellowship enjoyed with the ministering group and their families has made for very congenial working conditions.

Our second term in Scotland, to us all too brief, has served only to strengthen still more the love we have for the people and work of this land of mountains and lochs. We leave with the sincere prayer that God will greatly strengthen and extend the work under the incoming leader, Pastor A. Cooper, and his associates.

## WELSH MISSION



### Rhyl Welfare

IN May last, the Rhyl church opened its new Welfare room which enables its workers to minister to the needs of the neighbourhood from their well-stocked shelves, should any emergencies arise.

Pastor Ken Clothier has spent many hours fitting the room with shelves, etc., and we are most thankful

to him. Also, our thanks to Brother Chester and Brother Marshall who helped with the decorations, and the loyal members who supplied the materials.

We were delighted to meet Mrs. Eleanor Wilson, the Central London Welfare leader who was on holiday and our Welfare leader, Mrs. Carter, took the opportunity of showing her the new room, exchanging views. She congratulated us on our facilities and indeed was in the position to do so as Pastor Derek Clothier, brother of our local pastor, had arranged to have the Central London room fitted some months ago. She thanked God that two brothers from Wales were taking such an interest in the Welfare work.

F. M. BALL,  
*Welfare Secretary.*

## THE BRITISH UNION CONFERENCE

# Listening Post

INGATHERING.—During the month of April, 5,876 volunteers each collected on average £17 for our overseas mission programme. Already past our target of £100,000, and with gifts from the public still arriving every day, the final total is expected to be well in advance of last year's collection.

SUSTENTEEES.—John W. Cash and Albert Johnson have both retired in June from Granose Foods Ltd., Stanborough Park, Watford, after each rendering over forty-three years of unbroken service to the Company.

In presenting the retirement cheques on behalf of the Company, the chairman, Dr. B. E. Seton, said that their service record reminded him of Tennyson's *Brook*. "The strength of any firm," he said, "lies fundamentally in its old employees."

"The Christian wishes of Granose Foods Unlimited go with you," he added.

SEED FOR SOWING.—The British & Foreign Bible Society want to see at least a copy of John's Gospel in every home in Britain. A copy of the fully illustrated gospel of John in *Today's English Version* is subsidised by the Society so that it is available at 6d. "over the counter" or at 3d. a copy to anyone applying for any number of copies, providing they are for free distribution and not for resale.

It is believed that people of today will find the new translation easier to understand as an introduction to the Christian message.

NEW CHURCH.—The Kosman church at the Boulevard, Balham High Road, has been bought for use by the Seventh-day Adventist Church, at a cost of £18,000. The nearby Brixton church cannot hold all its members. Other Adventist communities in London are expanding and are also in need of church building accommodation.

FORWARD IN SPAIN.—During a recent two-week period four new Seventh-day Adventist churches were dedicated in Spain. As a result of new religious freedom now enjoyed by the Protestants in that country church groups are now allowed to erect church buildings and identify them as such. The Spanish government has also allowed the Adventists to purchase land in the Church's name to be used as the site for a new seminary. Previously, Protestant churches were not allowed to purchase land or own property in the name of the Church.

AND URUGUAY.—Roman Catholic participation in the fight for social and economic reform in Uruguay has led to accusations that some sections of the clergy are "Marxist." Galloping inflation and unemployment problems have resulted in riots in Montevideo where a number of students were killed. Despite the situation, however, Scripture distribution has forged ahead, with Seventh-day Adventists and Roman Catholics leading the movement. During an Adventist campaign in Montevideo, one woman alone persuaded 110 people to organize themselves into Bible study groups.—*From the British and Foreign Bible Society's summer number of "The Bible in the World."*

ADVENTIST KING.—A new king, recently crowned ruler of the Otun-Ekiti kingdom in Western Nigeria, has broken a number of traditions because he is a Seventh-day Adventist. The young man, named Adepoju

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*Oxford Church Elder here outlines a sobering lesson in*

## ELEMENTARY ECONOMICS

(or "How Not to Build a Church")

"Now, *here*, you see, it takes all the running you can do, to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that!"

When Oxford mathematics tutor, C. L. Dodgson, better known as Lewis Carroll, wrote those words of the Red Queen to Alice in *Through the Looking-Glass*, inflation was known as an economic theory, but his comfortable mid-Victorian world had no first-hand knowledge of it in practice. Today, a century of "progress" later, we are still well and truly in its merciless grip and, monetarily speaking, it takes all the running we can do to stay where we are.

A good example of this melancholy fact may be found in Lewis Carroll's own city. A little over three years ago the Seventh-day Adventists in Oxford bought a piece of land. It cost £3,100, which was a large part of what they had in their church building fund. In faith (or was it rash enthusiasm?) they commissioned an architect who drew up plans for a church—a very plain, unelaborate church—on that piece of land. That church, according to the architect, was to cost about £18,000 to build, including architect's and surveyor's fees. This was formidable, but, considering what they had in hand, what they hoped to realize on the sale of their present property and the 50 per cent help that would come from the South England Conference, it was not impossible. The small membership set out with a will to raise its share and contributed £800 in the first year. Three years like that and the goal would be in sight.

The three years have passed and the goal is no nearer but further away. What has happened?

Basically two things; inflation and a nation-wide economic recession which has affected the Seventh-day Adventist movement in common with all other institutions in this country. Inflation has meant that the estimated cost of building the church has risen from £18,000 to £27,500 (indeed, that is last year's figure. No one has had the courage to ask the architect recently for a revised one)—an increase of some £3,000 a year. What is £800 a year when set against this? All our running is not even keeping us where we are; we are sliding inexorably backward. It does not need a mathematics tutor to realize that in this sort of situation Oxford will still be without a representative, or even decent, Seventh-day Adventist church when the Lord comes (at least then it will not matter. Won't it? What about the Oxford people who might have been reached with the message had we had a place to which to bring them and who will be missing on that day?)

"Ah," but you say, "this is where the Conference comes in, like a knight in shining armour to the rescue of the fair maiden, Oxford, from the inflationary dragon. This is the point at which Pastor Foster and his executive committee will produce their largesse to solve all problems and build a fine house of worship in Oxford. They might even consider giving more than

the traditional 50 per cent as, after all, Oxford is an important and influential city."

I am sure that there is nothing that the Conference executives would like to do more, but . . . This is where the second factor mentioned above—the economic situation—comes in. Like most organizations in Britain, the Conference is hard up. As a member of the Conference executive committee, I know that if the Conference were to give Oxford *all* the money it has available for church building projects (including repairs to churches all over South England) in 1969, that sum would not meet one-fifth of the amount required. In fact, because of other pressing commitments, the Conference is not able to give a single penny to the Oxford church building project this year.

So, then, you have a vicious circle, or spiral, or whatever you care to call it. Every year the cost of building will become greater; every year our ability to meet it will become less. What will happen? Nothing, literally nothing, except that weeds will continue to multiply on our £3,100 site unless we sell it and give up for ever the idea of building a church to the glory of God in one of the world's most beautiful cities. Nothing, unless . . . unless YOU do something; unless YOU ask YOUR church treasurer for a 1 per cent Building Fund envelope and regularly put into it twopence-halfpenny in the pound of YOUR income. Little enough isn't it to solve an otherwise insoluble problem? But will you do it? If the figures for the first quarter are anything to go by, only about one in four of you will, and the fund will realize about £6,000 during this year. Halve that to allow for an increase of £3,000 per annum in building costs and, on the assumption (which, I fear, in order to be realistic we must make) that the relative financial position of the Conference will not much improve, we shall perhaps start building a church in Oxford (we have, incidentally, been promised that we shall remain the recipient of the 1 per cent fund until the required money is raised) in eight years' time. Eight years of stunted witness, all for the lack of an adequate and presentable place of worship; all for the lack of twopence-halfpenny in the pound of *your* income, half the price of a daily paper, less than half the price of a small bar of chocolate!

There is an old saying that he who gives promptly gives double. This could be literally true in the case of the 1 per cent fund in this inflationary age. Won't you three out of four members (mostly, it seems, worshipping in adequate churches built in past years when the Conference was able to give you 50 per cent of the cost) who are not supporting the fund, join your fourth brother or sister in sustaining God's cause in Oxford—*now?* 1977 may be too late.

D. S. PORTER.

(The writer would like to thank all those who have so kindly sent gifts to the Conference or to him personally in response to his previous article on this subject. Approximately £100 has come in in this way. All such gifts will be acknowledged personally.)

## LET PEOPLE KNOW

Dear Fellow Adventists:

Dr. Don Hawley, an Adventist dentist from Sioux Falls, South Dakota, U.S.A., was speaking to the Union College laymen's advisory committee. The burden of his speech was "The Incredible Credibility Gap." The doctor was speaking *extempore*. The appeal came from a heart filled with concern for his Church.

Travelling in North America, Dr. Hawley and his family stopped in a small town one Friday afternoon, planning to spend the Sabbath with the local Seventh-day Adventist churchmembers. Not having the address of the church, Dr. Hawley entered a telephone booth to consult a directory. He searched in vain.

Probably the chemist can help me, he thought.

"Seventh-day Adventists?" responded the chemist thoughtfully. "No, I'm afraid I haven't heard of a Seventh-day Adventist church in town." He helpfully inquired of several customers in his shop. No one had ever heard of Seventh-day Adventists.

"Surely the banker will be able to help me," Dr. Hawley said half aloud to himself. He headed for the nearby bank.

The president's door was open as Dr. Hawley entered.

"Pardon me, friend," he ventured, as he entered the president's office, "can you tell me where the Seventh-day Adventist church is?"

"Seventh-day Adventist church?" the big man boomed cordially. "Sorry, I've never heard of them, but let me see if I can help you!"

Inviting him to follow, the bank president took the doctor out into the main section of the bank.

"Anyone here know where the Seventh-day Adventist church is?" His deep voice demanded the attention of employees and customers alike.

Silence. More silence. The people looked at one another and shook their heads. No one knew anything about the Seventh-day Adventist church. Then a little lady pushed her way forward.

"Seventh-day Adventist church?" she queried. "Yes, I can tell you."

There followed a few minutes of explanation, and

Dr. Hawley gratefully took his leave, heading for the address given.

"This is a beautiful little church," he mused as he approached a neat pink-stucco edifice situated in a representative section of town. "Strange so few people know anything about it!"

Pulling up in front of the church, his eyes fell on the sign. His spirits dropped. It was not the *Seventh-day Adventist* church, but the place of worship of some other religious group!

Almost despairing now of finding the church, Dr. Hawley decided on one last try—the police station. "Maybe some member has received a parking ticket or had some other minor brush with the law, and the police will be able to help me."

"Chief, can you help me?" The doctor approached the man in uniform behind the desk. "Where is the Seventh-day Adventist church in this town?"

"Seventh-day Adventist church?" The chief wrinkled his brow in thought. "Seventh-day Adventist church? Sorry, friend, I've never heard of it—don't think there is one in our town."

Dr. Hawley was preparing to leave when a pink-cheeked police cadet appeared on the scene.

"I can help you, sir," he volunteered, and at last the needed information was forthcoming!

"This church would be a wonderful place to be in the time of trouble," the doctor told the local congregation the next day. "Surely no one would ever be able to find you here!"

This experience would be almost humorous if it were not so tragically true in so many places! I have had similar experiences myself searching for the Seventh-day Adventist church!

The Good Book says we should be lights in the world, but some of our lights are thoroughly hidden by an obscuring "bushel." If your light is under a bushel will you not do something about changing the situation? Let the world know there is a live, dedicated, on-fire Seventh-day Adventist church in your community.

Yours for letting your light shine!

R. H. PIERSON.

### Listening Post

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Aroyinke, was elected from among the heirs to the throne by the traditional kingmakers representing approximately 50 sub-chiefs and 40,000 citizens. The coronation was held on Friday instead of Saturday, and on the Sabbath a thanksgiving service was held for the new ruler. He broke with tradition when he refused to marry the former king's many wives. However, the household of the former king, numbering 65 persons, is still well cared for.

3-DAY PLAN.—Adventists, well known for their Five-Day Plan clinics to help smokers quit the habit, have now developed a Three-Day Plan for educating elementary school students concerning the dangers of smoking. A survey taken recently in California revealed

that up to 50 per cent of the children in the fourth grade have experimented with cigarette-smoking. The Loma Linda University School of Public Health is using the Three-Day Plan to help start the trend downward. Currently 26 of the university's students are involved in presenting 276 programmes to three thousand children in the Redlands Unified School District.

LAY EVANGELISM.—In Central America laymen won two out of every three converts to the Seventh-day Adventist church last year, according to A. H. Riffel, Adventist Lay Activities secretary for that territory. Twenty-four thousand baptisms were recorded for the period, the highest number ever reached in a single year. Besides house-to-house visitation many of the laymen are capable speakers and hold public evangelistic meetings. Lay congresses were held during the month of May to give further impetus to lay evangelism.

V. H. COOPER.

# MISSION — MESSAGE — MOTIVE

by Ernest Lloyd

Do you remember the occasion when Jesus gave the command, "Go home to thy friends, and tell them"? The story is told by Mark and also by Luke. The poor Gadarene seemed so eager to go along with Jesus and do something great for Him, but the Master had another plan for this man who had been healed and transformed. Let us notice it.

Doubtless there was a short conflict in the mind of this man between duty and desire. There is a lesson for us here. It is that desire is not always duty; and that duty must come before desire; and that, when it does, desire and duty will agree. The Gadarene desired to be with Jesus (and who would not?), but instead he was bidden to go home and tell the story of his healing. He went, and found his great pleasure in telling what "great things Jesus had done for him: and all men did marvel."

The coming of the Lord to the Gadarene country had resulted in the man's salvation; the Lord's presence was the source of his new physical powers, and it was natural that he longed to accompany his wonderful Friend and Saviour. "Howbeit Jesus suffered him not." Perhaps there were arrears of duty owing to neglected home life, from which he had been separated for a long time. Or possibly there was some discipline, some experience, that the Lord knew he needed and could obtain best in his home community.

This experience reminds us of the disciples on the Mount of Transfiguration. You will remember that they said in effect: "Master, let us stay up here in all this glory; let us enjoy ourselves up here in the clouds with Moses and Elias and You." But there was a sick boy down in the valley who needed the touch of Jesus. His father could not help him, and the disciples who had remained below could not heal him. So Jesus left the wonderful Mount of Transfiguration and hurried down where human woes called Him. He knew that He was as near to His Father in the valley as on the mountaintop, and Peter, James, and John doubtless made that happy discovery later.

And so the Gadarene became a lay missionary. His thrilling story was to be told first in his own family circle and among his friends. Perhaps there were some in that group who would treat him unkindly because of envy or jealousy, or they might remember him as the man at whose healing their herds of swine had been destroyed, and because of their loss bear him a grudge they could not forget. But in obedience to the Master's bidding, back to his old environment he went, his reason restored, and with a new spirit and a new power.

Kipling tells a graphic story of Mulholland's contract with the Lord. Young Mulholland was a sailor on a cattle ship and was in serious trouble during a storm.

*"The fear was on the cattle, for the gale was on the sea,  
An' the pens broke up on the lower deck an' let  
the creatures free—  
An' the lights went out on the lower deck, an' no  
one near but me."*

It is the story of a strong, ungodly man helpless among the frightened cattle while his ship plunged through the wild billows. He saw that he would be

horned or trod upon, for more of the pens broke at every roll of the vessel, so he made his contract with God.

*"An' by the terms of the Contract, as I have read  
the same,*

*If He got me back to port alive I would exalt His Name,  
An' praise His Holy Majesty till further orders came."*

Mulholland was saved from the cattle and the sea, although so sorely injured that he lay seven weeks in a hospital. Then while he was convalescing he talked with God, and this was the reply he received, as the poet words it, and his own reaction:

*"I never puts on My ministers no more than they  
can bear.*

*So back you go to the cattle-boats an' preach My  
Gospel there.'*

*"I didn't want to do it, for I knew what I should get,  
An' I wanted to preach religion, handsome an' out  
of the wet,*

*But the word of the Lord was laid on me, an' I done  
what I was set."*

So the brave Mulholland went on with his duty in the old environment but with a new spirit and a new power in his life that led men "up to grace," as Kipling puts it. The transformed Gadarene was one of the first lay missionaries to witness for the Lord Jesus. Let us consider briefly his mission, his message, and his motive.

*The mission.* He was not required, like Moses, to guide a nation, nor was he selected, like the apostle Paul, to preach Christ before kings. Such work is given to but few of His servants. The Lord set before the Gadarene the open door of his own household and community. And we must not look upon this as less honourable than the wider vocation of a world evangelist. "Niagara makes a great noise; it is clothed with rainbows; it is celebrated by painter and poet; yet the fruitfulness of a country does not depend upon a great cataract; the landscapes are kept green by ten thousand hidden streamlets which run softly through the countryside."

*The message.* "Tell them how great things the Lord hath done for thee." Little good is accomplished by way of disputation and controversy, but to tell what God has done for our own spiritual welfare is a fruitful ministry anywhere. In Luke's story of this restored Gadarene we read: "Show how great things God hath done unto thee." "Character is to sustain testimony; those about us are to take knowledge that grace has cured our faults and infirmities, and enabled us to walk purely and graciously."

*The motive.* The first and great motive is love for the Saviour and then love for others, old and young. Today the Lord wants the personal testimony that is prompted by love for Him and His cause. He wants us to tell what He has done for us and for others. We may tell it simply, and even with imperfect sentences, but if told with love in the heart and voice, no one can estimate the influence of even hesitant words. The great revival we pray for may be waiting for just such testimony as this on the part of old and young in the Advent Movement everywhere.

Dr. J. B. Ely tells how an ophthalmologist

just out of college opened an office in a large American city where he was a stranger. Patrons were slow in coming to him. He became a bit discouraged, until one day he met a blind man on the street. Looking at him closely, he asked: "Why don't you have your eyesight restored?" The usual story was told of the man's having tried many physicians and having spent all his money without avail. "Come to my office in the morning," suggested the doctor. The blind man went. When an operation was performed, and proved successful, the patient remarked regretfully, "I haven't the money to pay you." "Oh, yes" said the doctor, "you can pay me, and I shall expect you to do so. There is just one thing I want you to do, and it is very easy. Tell everybody you meet

that you were blind, and tell them who it was that made you see."

That is our mission and business in the world today—to tell all men what great things the Lord has done for us. This is our commission. The good news of personal salvation through Jesus is to be made known everywhere, and the telling of it is laid as a charge upon every one of His disciples.

Would you have a new experience? You may have it, and be renewed in spiritual vigour and enjoy real adventure in spiritual things. Let us remember the Master's words, "Go . . . to thy friends, and tell them how great things the Lord hath done for thee."

(Reprinted from the "Review & Herald.")

## TILL THE DAY DAWN

**WELLS.**—On Sunday May 25, 1969, Brother E. R. Wells died at the age of 86. Formerly abounding in health, Brother Wells contributed sincerely all his energies to the work of God. It was a great blow to him when ill health removed him from his field of labour. During the long illness which he sustained, his family bore him up with infinite patience and love, and constant prayers were offered by churchmembers for God's grace to be renewed daily to each of them. Shortly before he died he spoke of his longing to be with Jesus. The last act of grace has been granted our brother, and his rest is with Jesus until the resurrection when all hearts will rejoice in sweet reunion. Brother Wells was baptized in 1918 and later became elder of Forest Gate church. The family moved to the Midlands, and once more heavy church duties fell upon our brother. He served as elder in Birmingham, and continued faithful service in our Coventry church when his membership was transferred in 1947. We would offer our loving support to his wife in her grief, and daughter Hilda who has been a wonderful companion to her parents. Six children are left to mourn their father's passing. To them all we extend our sympathies. On May 30th a service of comfort was conducted by Brother M. Pedlar in the chapel at Canley Crematorium where Brother Wells was buried.

W. B. DORSCHLER,  
Church Clerk.

**LEATHER.**—Mrs. Rosaline Leather, aged 86, passed away on June 7, 1969, and was cremated on June 12th. Sister Leather was a charter member of the Bolton church. She was brought into the truth by Pastor S. W. Johnson, and was baptized in 1930. She was a gentle, faithful soul who will be remembered with affection by all who knew her. Our earnest sympathy is extended to the members of her family.

H. S. H. FLEMING,  
Church Clerk.

**WRIGHT.**—On Friday, June 20, 1969, the Walthamstow church said good-bye to Sister E. M. Wright, its oldest member, who was 97 years of age. Sister Wright became an Adventist in 1922 under the ministry of Pastor Lionel Barrass prior to the founding of the church at Walthamstow. Until recent years when failing health forced her to Langthorne Hospital, she was a cheerful and lively worker for the church. She had spent most of her life alone, having lost her husband before she joined the Church, and a son when he was eleven years old. When she was a young girl she was so weak it was thought her life would be short. However, with the knowledge and the love of Christ in her heart she weathered these adversities and found strength in doing His will. She became a deaconess and took courage in various church activities. We sympathize with her relatives and friends at this time and share with them in the blessed hope of seeing her again in the world made new.

FRANK WOODS,  
Press Relations Secretary.

**STEWART.**—The Forest Gate and Ilford churches suffered a tragic and grievous loss in the sudden death of our dearly beloved Sister Gladys Stewart who at the tender age of 24 fell asleep in Jesus on Sunday, June

22, 1969, and was buried on June 26th. Sister Gladys was baptized when she was only ten years old. She trained at Eastham Hospital where she received her S.R.N. training. She later went to Southend and Plaistow Hospitals where she qualified as an S.C.M. She was so good, kind, brilliant, and affectionate inside and outside her noble profession that she was liked by everybody. Her ambition was to serve the Lord and humanity, which she did faithfully until the time of her death. Her father, mother, brothers, sister, and friends bear their great loss with fortitude, the good Lord comforting them. Many floral tributes and hundreds of people who attended her funeral expressed tenderest sympathy. We extend our most sincere sympathy, and look forward to meeting our dear sister again when our Redeemer comes for His own.

SIMON AKANDE,  
Press Relations Secretary.

**DR. JOHN HYDE.**—With profound regret we announce the death of Dr. John Ashford Hyde while visiting Vienna in the course of his Division duties, on July 10, 1969. A full notice will appear in a later issue.

ED.

## ADVERTISEMENTS

RETURNED missionary from Congo desires employment in South England, preferably Plymouth area. Any type of employment considered. Write: L. Barker, 38 Lindsey Avenue, Sheffield 5.

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## SUNSET CALENDAR

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	Lon'n	Car'f	Not'm	Edin.	Bel't
July 25th	9.00	9.13	9.11	9.34	9.38
Aug. 1st	8.49	9.02	8.59	9.21	9.26

British Advent

## MESSENGER

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