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# WHY LOVE THE CHURCH?

by PASTOR W. R. L. SCRAGG, President, Northern Europe-West Africa Division

IT shines out of the faces of congregations in 193 lands. It sparkles from the eyes of young and old. It beams from the faces of children listening to a story. Adventist members all over the world love their Church.

Sometimes we might wish that some of the members could be a little more lovable, or the Church a little more in tune with the times, or its leaders not so concerned about what we think are minor issues. But we still love the Church.

And it should stay that way. To live here in England and see churches of the established religions standing empty, and huge cathedrals with a handful of believers is to understand what happens when a people fall out of love with their Church.

What is it that makes our Church lovable to its people, whether represented by a single congregation meeting for worship or the entire Church, numbering over 3,000,000 people?

*The first reason to love the Church is because of the blessings that God has provided through it.* We often hear people say that they can worship God anywhere. But if one wants to have the full blessing that Heaven has for the redeemed believers then join the Church. Listen to the spiritual blessings that Paul associates with the Church: 'In Christ he chose us before the world was founded . . . In Christ our release is secured . . . In Christ indeed we have been given our share in the heritage . . . And what does Paul mean by the phrase: "In Christ?" Listen: 'He put everything in subjection beneath his feet, and appointed him as supreme head to the Church, which is his body and as such holds within it the fullness of him who himself receives the entire fullness of God' (Eph. 1, NEB).

*A second reason to be in love with the Church is because of the fraternal blessings we receive.* Every time I travel



I become conscious of this. I am met by Adventists and immediately feel at one with them, whatever their skin colour, or tongue-twisting language. They are my people. They know and share my expectations. I love them as brothers and sisters, and I feel that love reciprocated.

In its fraternal role the Church gives us people who understand the struggle to be like Christ. Have you ever tried to explain to a non-Christian why it is important to you to learn to meditate on the life of Christ, or to give up bad temper, or swearing? The Church supports us in the moral and social relationships that God says determine our progress towards 'nothing less than the full stature of Christ' (Eph. 4:13, NEB).

Our brethren understand when we take seriously such admonition as: 'Be humble always and gentle, . . . Throw off falsehood; speak the truth to each other. . . If you are angry, do not let anger lead you into sin; . . . The thief must give up stealing. . . No bad language must pass your lips, . . . Have done with spite and passion, all angry shouting and cursing, and bad feeling of every kind. . . Fornication and indecency of any kind, or ruthless greed, must not be so much as mentioned among you, . . .' (Eph. 4 and 5, NEB).

Our brethren and sisters understand

because they have like goals as ours. It is good to be part of the body of Christ, 'Bonded and knit together by every constituent joint, the whole frame grows through the due activity of each part, and builds itself up in love' (Eph. 4:16, NEB).

*A third reason to love the Church is because we thus become part of a movement, part of the Church militant that will triumph in glory.* We are going home to God's kingdom together. To be part of the family of God which shares that belief is a very wonderful thing.

A consciousness of God moving events towards an ultimate happy destiny for His people is rewarding in a world that is increasingly out-of-joint and disoriented. In this knowledge our lives gather purpose and direction. We see the world as controlled by misguided and sometimes evil men, we see the work of demons on every hand, and with this understanding we can resist the encroachments of the enemy.

More than that, we see the world as a planet whose time is running out and so our activity on behalf of others, to win them before it is too late, becomes more important and valuable to us.

*To love the Church secures us against the possibility of apostasy.* We sometimes say it another way. We say 'I love the message'. What we are really saying is that in Christ we understand what is possible and believe that such possibilities are realities now and in the future. *We love the Church because it works as a spiritual and motivating force in our lives.*

God will save us as individuals, but those individuals will be drawn from His Church, His bride. All of which makes it important for us to consider how much we love the Church, the Message, the Truth, the Cause (or whatever name you wish to give it). The subject is one of eternal significance.



# ADVENTIST COPTIC DENOMINATION

16 AVENUE DE Koubbeh, HELIOPOLIS

EGYPT A.R.E.



## In the Shadow of Pharaoh Ramses 2

WE expected it to be different—but we did not realize just *how* different!

In coming to Cairo Airport, prior to running the evangelistic campaign at the Cairo Evangelistic Centre, we had arrived in a city of over 8 million people (a quarter of the total population of Egypt), of whom 80 per cent are Muslim, 16 per cent Orthodox Catholic, 3 per cent Protestant, and 1 per cent Roman Catholic. It is a city where the temperature reaches 44° C (112° F), and where noise is a dominant feature from the braying of donkeys to the sirens of the electric trains; where many drivers apparently think that the car horn is far more important to the running of their vehicles than the brakes or gears!

The Cairo Adventist Centre is situated in the heart of the teeming city, right in the main square, called Ramses Square. This square is dominated by a vast statue of Ramses II, carved 3,300 years ago from a single piece of granite, and brought to Cairo after the Revolution in 1952 from the ancient Egyptian capital at Thebes.

Just about 50 per cent of all Cairo's cars are taxis, painted black and white, and they go at break-neck speed (from which one would assume that there are apparently no speed limits or safety regulations in Egypt), squeezing (sometimes with disastrous results to the paint-work) into seemingly non-existent spaces. Many a taxi ride is therefore a hair-raising experience. The price for a journey of about seven miles (from the administration office in Heliopolis where we lived, to the Centre) is 30p. But other forms of transport are less inviting. The buses are all single-deckers, designed to seat about 50 people. But they usually carry 150, about 100 of whom are crammed inside, with another 50 hanging onto the sides, bumpers, and even on to the roof! The same goes for the trains—and when you want to get off, you just stick your head and elbows out and p-u-s-h! There's no other way! But fares are low. The fare for the seven-mile journey by public transport is 2½p (by way of comparison, the average wage is about £40 a month).

Food, and locally produced items are very cheap. For example: bread is 1p a loaf, potatoes 2½p per lb, and oranges 3p a lb.).

There are many reminders of Egypt's past majesty and glory. We were thrilled as we saw the Pyramids and Sphinx, dating back over 4,000 years; the ancient capital of Thebes; the Valley of the Kings, with the tombs of the Pharaohs, including that of Tutankhamen, looking just as impressive and colourful as they were 3,500 years ago when their royal occupants were placed there amid much priestly ritual and national ceremony. Then, of course, there is the Nile, which, in a sense *is* Egypt. Eighty-seven per cent of the land of Egypt is desert, the only habitable areas being those which flank this mighty river. As you walk in the heart of the city, you can see between the cobblestones the sand of the desert on which the city is built. From time immemorial, until 1966, the annual Nile flooding has brought rich silt from the highlands of Ethiopia to the parched fields on either side of the river. But in that year the Aswan High Dam was constructed, so that the flow of water is now controlled—and there is plenty for all needs. Passing through the fields one seems to be transported to a world of 2,000 years ago, with camels and donkeys carrying their burdens, oxen pulling primitive wooden ploughs, and cows turning water-wheels to irrigate the fields.

Personally, our main purpose in being in Egypt was the evangelistic programme at the Centre, from May 14th to June 20th—a total of five weeks, and 25 meetings. A small but enthusiastic team had been gathered, the invitations sent out, and two huge banners outside the centre displayed my picture and details of the meetings. I mention the picture because I was quite startled when I saw it, as the brethren in Cairo thought I was older than I am, and had painted my beard with a considerable amount of grey in it!

Eight hundred attended our opening meeting. We began the series with a film on the life of Christ, with an Arabic sound track. The series continued with four evening meetings a week, plus Sabbath meetings after the second week. Average attendance exceeded 250. The first Sabbath seminar attracted 80 adult and 30 child non-members, and we were told that this was the greatest number of non-members ever to attend a Sabbath meeting in Egypt. We thank God

**A REPORT OF THE EVANGELISTIC CAMPAIGN  
IN CAIRO, EGYPT – May to June 1976  
by DEREK M. MARLEY**

for this, because although the government and Muslims do not oppose our work, the Orthodox Coptics *do* [so-called Christian]. In fact the Orthodox Catholic Pope, who has his headquarters in Cairo, issued a directive to all the priests in the city to preach against Adventists, to instruct their members not to come to the meetings which, they said, were being run by Jews. And of course the word 'Jew' in Egypt is one of the most provocative words you could use.

Another serious problem arises over Sabbath-keeping, because as Egypt is a Muslim country, Friday is the official 'day off', and everyone works a six-day week—Saturday to Thursday. All shops, businesses, factories, and even schools and universities are in full operation on Saturdays. So it is a real venture in faith to become an Adventist, bringing with it Sabbath problems, and the stigma among one's friends of having joined 'the Jews'.

Yet, despite the difficulties, many people are clamouring to hear the Word of God. They don't always follow it, but they are eager to come and hear. The Church in Egypt has none of the equipment that we have in Britain, but the people are happy to come and listen to a sermon. They have the desire to follow Jesus, but the opportunity to do so is hard to find. It seems that the opposite is true in Britain. People have the opportunity, but not the desire.

We baptized a total of 27 in four baptisms in the Adventist Centre's baptistery, its cold water was quite refreshing in view of Cairo's heat.

When we departed for home, there were 30 non-members left in the baptismal class (and 100 in the main meeting) for the team to continue to work with and reap the harvest from, at a later date. My wife was also able to start a flourishing children's Sabbath school, and this is attended by about 25 children each Sabbath.

It was hard and hot work, amid the noise, flies and upset tummies. But it was well worth while, not only in terms of souls won and experience gained, but also because the Lord was able to use us to give the workers and members in Egypt a vision of what God can do in their ancient and challenging land.

May God give His work increasing success and prosperity in the famous land of the Nile.



# PIONEERS STRESS LITERATURE



Pictured here is the first administrative centre for the Adventist Church in Britain: 'Ravenswood', Shirley Road, Southampton. The photographs are dated 1882. Grouped in front of Ravenswood on the lower picture are famous pioneers:

Front row (from left): William Ings (the first Adventist missionary to Britain, who in fact was a Hampshire man from Southampton who had emigrated to America), J. W. Gardner, S. M. Haskell (author of best-seller 'Our Paradise Home'), and J. N. Loughborough. Back row (from left): Mrs. W. Ings, Miss Jenny Thayer (Bible Instructor), Mrs. J. W. Gardner, Delmer Loughborough (son of J. N. Loughborough, sent by the Americans to assist the work in Britain), Miss Loughborough (Mrs. J. J. Ireland), Mrs. Loughborough, and, shyly tucked behind the porch support, H. L. Jones.

Note the gravel road and pavement, also the tram track. It is also interesting to see that although this was the Church's administrative centre in its earliest beginnings here in Britain, it gave great emphasis to the literature ministry. Painted on the lower window behind the group are the words 'Book Depository'. On the upper panels we read (left) 'American Publications, Health, Temperance and Religious Topics'. On the right panel 'Agents for health journals, Good Health, Laws of Life and Herald of Health.'

In this Literature Emphasis Year 1976, it is interesting to note that the work was initiated and built up largely as a result of the printed page.

The earliest history book relating to the Remnant Church in Britain, which we have been able to locate—dated 1886, records 'The first Seventh-day Adventist missionary to visit England was Brother William Ings, who reached Southampton from Basle, Switzerland, May 23, 1878.

'Brother Ings remained at first two weeks, then he returned again to the Continent. He reported much interest, and people "hungering

for the truth'. He soon returned to England and resumed work in the land of his birth. At the end of sixteen weeks he reports ten keeping the Sabbath. He makes the first published appeal in behalf of Britain, and thinks that a tent might be used to advantage. He and his wife remained in England until the beginning of the year 1882. Much of his time was spent in shift work, and thousands of pages of publications on present truth in various languages were sent by him to all parts of the world. . . . In 1878 the General

Conference resolved to open a mission in England, and Elder J. N. Loughborough was chosen to take charge of the work. Appeals were made for funds to carry on the work. These appeals were responded to by brethren in America, and December 17, 1878, Elder Loughborough sailed from New York to England, arriving at Southampton December 30th. He located in this town, and preached his first sermon in Shirley Hall to a congregation of one hundred and fifty persons, January 5, 1879. Several meetings were held here, and as a result four persons were added to those already keeping the Sabbath. The first Sabbath meeting was held January 11th. . . . August 24th finds the Sabbath meetings held and the Depository located at Ravenswood Villa, a large dwelling-house leased at a cost of about 200 dollars (£40) a year. During the year, 255 meetings were held. . . .

'January 11, 1880 a NATIONAL TRACT AND MISSIONARY SOCIETY was organized under the regular constitution, with thirty-six members. Elder Loughborough was chosen president, and Mrs. A. N. Loughborough, secretary. . . . Systematic missionary labour was begun by sending out the *Signs of the Times* to addresses of individuals obtained in various ways. . . .

'The first occasion of baptism in England by a Seventh-day Adventist was February 8, 1880 when six were immersed by Elder Loughborough. From that date to July 2, 1881 twenty-nine were baptized at Southampton. Most of these lived in the vicinity of Southampton. As the result of the three-weeks' meetings, personal effort, and the distribution of reading matter at Taunton, Somerset, seven signed the covenant, prominent among whom was Professor Henry Veysey a teacher of experience, who has since held responsible and useful connexion with Battle Creek college as teacher. . . . November 15th, Elder Loughborough sailed for America to attend the General Conference. At this meeting it was





voted to send additional workers to Great Britain, and that Elder S. M. Haskell should visit the European field.

The following labourers recommended by the General Conference, accompanied Elder Loughborough back to England: Elder A. A. John and wife of Illinois; George R. Drew of California; Miss Jenny Thayer of Massachusetts; and Elder Loughborough's son and daughter. They reached Southampton January 25, 1882. Shortly after this, William Ings and wife returned to America, England losing a faithful missionary, and America gaining one.

We quote once more from this early historical record: 'The reason why Seventh-day Adventists waited so long before entering the United Kingdom is not known; but it was some time after they had begun the work in other European fields that missionaries were sent to Great Britain—a country which has done more to spread the knowledge of the Word of God than all other nations combined, and which presents unparalleled facilities for sending the truth to other nations.'

Times have changed during the past century, but history is history, and we thank God for the way He has used this nation, with its great and famous Bible and Missionary Societies; and especially for the way He has used its sons and daughters throughout the world in spreading the light of our marvellous message of salvation through Christ and His glorious second coming, and also in providing the Remnant Church with administrators, ministers, teachers, doctors and nurses.

Today, the Church in Britain faces a new and unexpected challenge. This challenge calls for the full surrender to Jesus Christ of every member, and a resolve to participate unitedly in a great evangelistic programme as the day of ultimate deliverance draws near.

We would affirm our conviction, based as it is on the inspired and clearly defined blueprint, that there is no more effective way of spreading the truth than by the medium of the printed page. If ever there was need for our books, magazines, and tracts to be 'scattered like the leaves of autumn' in this country, that need is now.

R. D. Vine  
Editor

## YOUTH IN ACTION AT ILFORD

Many thanks go to 13-year-old Jennifer Green from the Ilford church for the splendid work done during the 1976 In-gathering campaign, in topping the goal for the young people by collecting £53. Gratitude also goes to all those who contributed time and effort in carrying out the Lord's work. May God forever be their Guide.

STOP PRESS!

## A WORLD RECORD?

News has just reached us that a literature-evangelist in Greater London, Nigel Naidoo, together with publishing director, Moses Elmadjian, enjoyed unprecedented success at a Pentecostal church when no less than £1299.10 worth of books were sold in one evening as a result of showing the film 'Mightier Than the Sword'. A further £336.70 worth of orders have been taken for future delivery, making a total of £1635.80 for one evening! More details later.

Pastor W. J. Arthur  
Publishing Director, British Union Conf.

# NORTH BRITISH CONFERENCE

President: K. A. ELIAS



## 'YER DIVVENT KNA' HALF'

Geordie Gleanings by D. P. McClure

To many, the name Newcastle-upon-Tyne indicates a place to which it is unnecessary to carry coals. 'Ee, but yer divvent kna' half, man,' as one Geordie character would say. You may know that Hadrian's Wall ends at Wallsend, Newcastle, but did you know that the North British Conference office was once located here? South Shields was once a Roman fort and the port for the troops who manned Hadrian's Wall, while centuries later, in the monastery of Jarrow, the venerable Bede translated portions of the Scriptures into the language of the English people. Today, South Shields has a new centre of witness to an even fuller truth than Bede knew.

The purchase of a church building there is one of the most recent of many interesting events which Tyneside has seen in the past few months. Last November, a special Sabbath was arranged to commemorate the 70th anniversary of the Newcastle church. Pastor K. A. Elias, North British Conference president, took the morning service while the afternoon featured many aspects of Newcastle's history by some of the former ministers who were able to attend, namely, Pastors B. F. Kinman, S. H. Parkin, B. Walton, D. A. Conroy, and D. M. Marley. A review of earlier history showed that the Conference office had been situated here for two or three years back in 1919 when the North British Conference included Scotland as at present.

South Shields is constantly active in several missionary endeavours including literature sales by Pathfinders and others, Bible surveys, tract distribution, carol-singing to obtain funds to give food parcels to the pensioners in the neighbourhood, street witnessing and singing, together with Newcastle youth, in South Shields market place and on the beach with good discussions and contacts made.

CHURCH BUILDING.—Behind all these approaches to the public, some of which have been reported in the local paper, is the great project which we rejoice to see at last—the purchase of a church building. A former Co-op hall has been bought at 81 St. Vincent Street and a great deal of work has been done in the way of renovations and decorating. There is still much to be done before the official opening date scheduled for October, but at least we can worship in peace instead of meeting in various rooms or school premises which were

unsatisfactory. Some of these hard-working members are giving up a week of their holiday to work on the church building. Please pray for the development of the work here that the church may be a beacon of light in the town.

BAPTISM.—A day of gladness was shared by South Shields, Newcastle, and other members from Burnopfield, and Durham when a baptism was held in the Newcastle church on April 10th. Pastor S. Ware preached the message of the hour and Pastor D. P. McClure immersed the two candidates. Brother Hunter joined his wife, thus making a complete family in the Newcastle church, and Sister Stansfeld was welcomed into the South Shields church.

Among other channels of witness available in Tyneside is a group of different ministers who meet for prayer and discussion. It has been gratifying to share the three angels' messages with those of other faiths and find them really interested to listen. Their Christian spirit warmly welcomed us for prayer together, and we were not in any way made to feel unwanted. We trust that a continuing association will foster even better understanding in the future.

CLINICS.—We have been requested by the local health authorities to hold 5-Day Clinics to help those who wish to give up smoking. A very successful clinic was held in Newcastle earlier this year with around 50 in attendance and virtually all succeeded in giving up smoking. About 40 enrolled for the Health Course and we pray that a good number will follow on with a Bible Course. A smaller clinic was held in Gateshead in May, and a good success rate was seen, including a doctor.

We have been very grateful for the help given in these clinics by Brother Brian Lemin. He presented the medical side of the lectures while Pastor McClure discussed the psychological and spiritual aspects. Another clinic is scheduled for September in Newcastle and we solicit your prayers for continued success.

CHURCH FACILITIES NEEDED.—A plan to increase the facilities of the Newcastle church building is now being put into action. A youth hall, originally planned to be erected as part of the church complex, is at last getting under way. There are literally no facilities for children's, youth's or other activities to take place, and even the Communion service is conducted under extremely restricted conditions—the men are unable to celebrate the Ordinance of Humility to—

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# ENCOUNTER

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## ONE GOES ANOTHER COMES

by D. C. Beardsell

PASTOR E. H. Foster, our Union president, calls it the tradition of Adventist change! We, as a Church, have long been referred to as the 'Adventist Movement', sometimes half jokingly. To some of us it is no longer a joke! By the time you read this you will have a new Union Youth director, so whoever he or she may be, I would wish them God's richest blessings as they take up the leadership of the best young people in the world. 'Britain is Best' and that goes for our youth in these fair isles.

We have not been in the Youth Department nearly long enough. In fact we are only just starting to get involved. I have made some wonderful and long-lasting friendships in Ireland and Scotland, some too in Wales, and some here and there in England. I would like to have made many more, but it has been seen fit to be otherwise. The Church has asked us to go to Tanzania to lead its people there as Union president. We have seen sufficient of God's leading already to know that He has planned it so. Although we do not want to leave Britain we want to be where He says, and so we go. We have always found it best to be where He wants us, and believe that you, as you let Him guide you, will find the same thing to be true in your life.

Tanzania is a large country on the eastern side of Africa, just south of the Equator. There are 36,000 Adventists there among 14,000,000 people. The country is a beautiful one with many different aspects to it, and perhaps from time to time we can write to you through ENCOUNTER letting you know of happenings to us in that Union.

I would like to thank all of you for happy times over the past 3½ years, for your support of ENCOUNTER, for the way you have supported the programme of

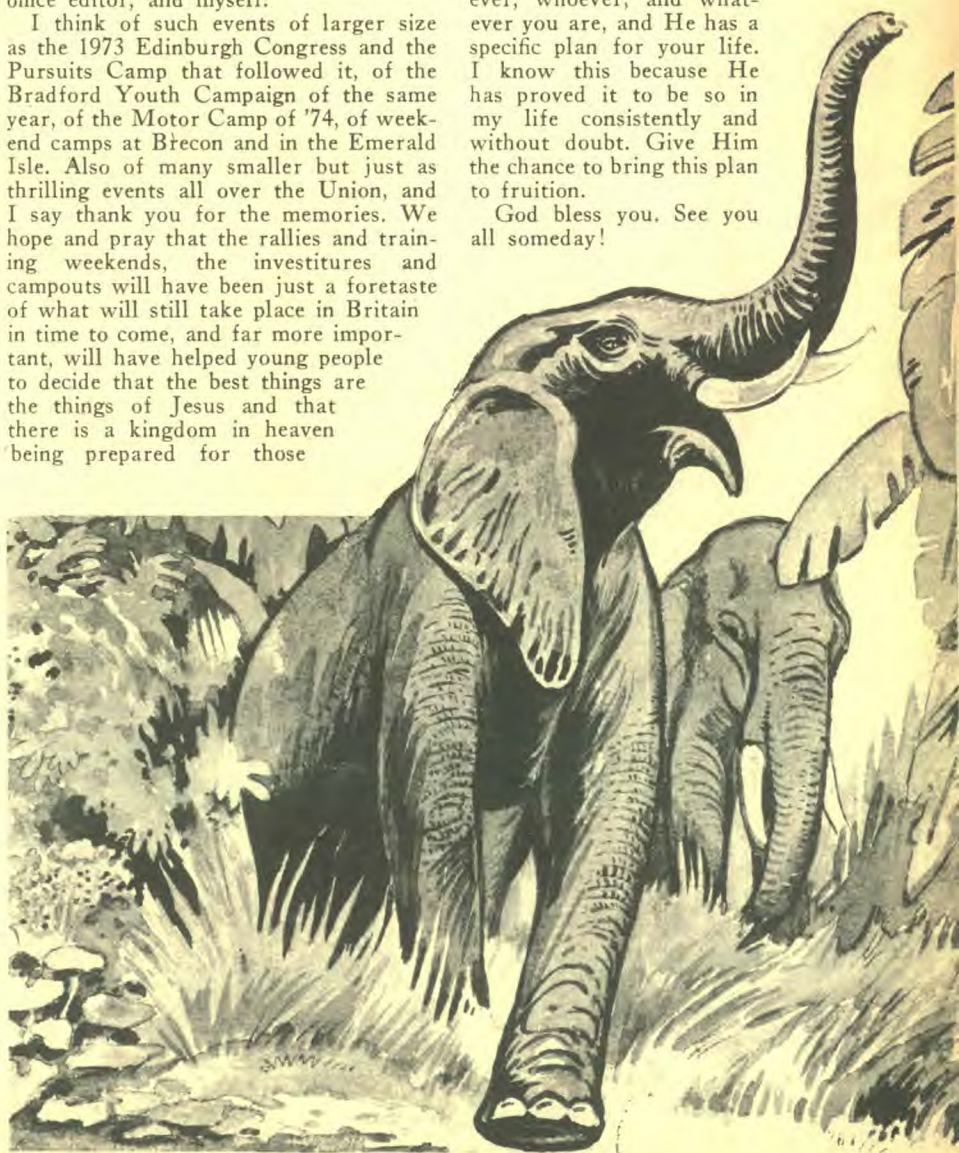
the Youth Department, and worked with Mrs. Beardsell—my secretary and office editor, and myself.

I think of such events of larger size as the 1973 Edinburgh Congress and the Pursuits Camp that followed it, of the Bradford Youth Campaign of the same year, of the Motor Camp of '74, of weekend camps at Brecon and in the Emerald Isle. Also of many smaller but just as thrilling events all over the Union, and I say thank you for the memories. We hope and pray that the rallies and training weekends, the investitures and campouts will have been just a foretaste of what will still take place in Britain in time to come, and far more important, will have helped young people to decide that the best things are the things of Jesus and that there is a kingdom in heaven being prepared for those

who enter the kingdom of heaven now.

Remember that God loves you wherever, whoever, and whatever you are, and He has a specific plan for your life. I know this because He has proved it to be so in my life consistently and without doubt. Give Him the chance to bring this plan to fruition.

God bless you. See you all someday!





# 'WAIT UNTIL I'VE LANDED'

'WHY, of all the places on earth, did I agree to go to Africa.' I couldn't help thinking as I hopped around the room 'dementing' myself! For the third time that week the driver ants had decided to show their disapproval of my presence. They made a point of waiting till I'd walked out of the darkness of the night and sat on my bed before they chose to bite, and for those of you who have never been bitten by driver ants, let me assure you, they have Samson-like jaws!

A few months later I was to have similar thoughts as I sat in our sitting-room at the hottest time of the year, with the fan broken, the college water-pump broken (which had meant no water for the last two weeks), the fridge having just given me an electric shock, and now the gas cooker was out, with little chance of our getting any more in the near future. Of course, that did solve one problem: our present empty cupboard was no longer a great disadvantage—even if we'd had food, we'd have had nowhere to cook it!

But times like these were exceptions. In a very short time Africa had become a second home. It's strange how your preconceived ideas disappear as you discover that there aren't snakes lurking around every corner, and indeed that many people do live in quite reasonable (though maybe not luxurious) houses, and certainly are basically very much the same as people at home.

My biggest problem had been language: not that the students I was teaching and associating with didn't speak English—just that it didn't sound as if we spoke the same language (and then I had an American student missionary with whom I was living, and American children I was also teaching: that complicated the problem still further!). Still, with persistence on my part, and a lot more on theirs, communication finally came! We still had moments of puzzlement over hearing: 'Wait till I've landed' from a friend already seated in a chair (which translated means, 'Wait a minute—I've nearly finished') or 'I'm coming!' as another walks off in the opposite direction! But we were learning.

In fact, when it came to learning, I often felt that I learnt much more than I taught. Whether it was being

assistant staff sponsor for the MV (there wasn't a staff sponsor!); teaching the expatriate or national students; being co-opted to jump for the first time in eight years in the sports, or just talking to a group who had come round to visit—it seemed there were new things to learn every day—about myself and life. One thing is for sure: it was an experience I will never forget.

Much of my gain was personal. A dependence on God grew as I faced times of doubt and uncertainty, on days when I did not know where I would be next. Somehow, as I lay in bed in the quiet of the African night, listening to the crickets, and the dull beat of African drums in the distance, God was very near. When I listened to students and friends tell of their experience and how God had completely changed their lives, sometimes including the forfeiting of family and friends, I couldn't help but think of the power and love of God which stretches from England to Africa, to America, to people who all have the same tendencies and basic feelings, and who all need God. As I talked together with fellow-Christians, I realized that each of them also had a lot to offer me. So a time of serving became a time of learning, too.

Certainly, however, there was no lack of work! My main job was teaching the expatriate children, but I was soon given work teaching English in the certificate (secondary) level of the college. I couldn't help but wonder at the persistence that had brought some of the students to the college. Some were now married, and in their thirties, with several children. They had never had the chance to study beyond elementary school level, and were now coming to the certificate-level part of the college to continue their education, and become future ministers. There was one who had stood out against his family, and decided to become an Adventist at the age of nine, and was, only a few years later, thrown out of his uncle's house (where he lived) because he refused to change his mind. Another at the same age had tried to work as well as go to school, so he could pay for his education, only to be stopped by his family; and these were not exceptions.

My nine months soon came to an end and my last few days were both happy and sad. I was glad to be coming home, yes, but I knew as groups came round to say good-bye, that I was leaving friends behind as well. Thank you Africa for one of the most tremendous experiences of my life. May others have the same!

ANDREA LUXTON

*Student Missionary sent by Newbold College to the Adventist Seminary of West Africa, Nigeria*



With the ASWA buildings in the background, Andrea Luxton chats with students from several countries.



# It's Hap'ning

## BRADFORD PATHFINDER CLUB

THE 1976 camping year started for the Bradford Pathfinder Club on Friday, April 16th. A camp had been arranged for location at Woodend Farm near Burnsall, in the Yorkshire Dales. Over twenty of the Club's Pathfinders attended, and we were blessed with good weather for the whole weekend. By 5.30 Sabbath morning the camp was buzzing with activity. Mr. and Mrs. A. Blevins of Bradford had kindly offered to take the Sabbath school, and because of the early start for the day which had been made, we found that we had time for a short walk before their arrival.

In the afternoon a rather longer walk was planned across the moors which overlooked our camp-site. On returning to camp we found that our evening programme in the form of Baxter and Audrey Harun of the Bradford Gate, had already arrived. As the sun went down, voices were raised to sing the praises of God who had surrounded us with so much beauty.

On Sunday another early start was made (although not as early as on the previous day!). Course work was carried out in the morning and after lunch the Pathfinders armed themselves with VOP cards and descended on the unsuspecting village of Burnsall. The car parks were full because Burnsall is known to be one of the most beautiful villages in Wensleydale. Over two hundred and fifty cards were distributed, and we can only pray that in this way, our Pathfinders have brought more people into a saving knowledge of Jesus Christ.

Monday was occupied in building a wilderness shelter in the nearby woods. This was the first time that many of the Pathfinders had ever tried to build such a shelter. However, the effort was to pay off at our next camp at Whitsun.

For the Spring Bank Holiday, a camp was planned at Winksley, near Ripon. This time the Bradford Pathfinder Club had the opportunity to act as hosts to two Pathfinders from the Stanborough Park church—Christine and Andrew Arthur. We encountered almost continual rain from Friday afternoon until Saturday night at about ten o'clock. Sabbath school was held in two tents. An interesting diversion was when the singing took place as the two tent leaders tended to sing at different speeds!

On Sunday afternoon, the seed which had been planted at Easter began to bear fruit as each tent set about the task of building shelters. As the sun dipped lower a camp-fire was lit, and we sat around it drying our wet clothes and talking about survival in wild places. Assured that they could survive in the wilderness, five Pathfinders decided to sleep overnight in their shelters just to satisfy the adults present that they really were waterproof. At five o'clock the next morning I was greeted by two smiling and dry Pathfinders (the other three were still asleep). The rest of Monday was passed in building a signal tower and also a bridge thus completing a large part of the MV Honour for Pioneering.

In the late afternoon we struck camp leaving no trace of our activities.

JOHN BRETTON

## YOUTH CRUISE ON THE NORFOLK BROADS

ON Friday evening, April 2nd, thirty young people from the Norwich, Lowestoft, and Watford areas, descended upon the pretty Broad's village of Brundall, and took over four boats which were to be our home for the weekend.

On Sabbath, after worship and breakfast, we set off down stream towards Reedham. We stopped on the way while Pastor Bell conducted a short service on the river bank and Brother McGoldrick with his guitar, sang one of his own beautiful compositions. Lunch, in spite of various objections was followed by an invigorating three-mile walk. In the warm and sunny afternoon weather, we then cruised further down stream, passing through quiet, reedy waterways, home of fascinating wild life, to the open expanse of Brydon Water, returning to moor for a hearty supper and the night at Reedham Ferry.

Sunday morning and catastrophe number one—no water, rapidly remedied, however, by a brief return to Reedham to fill up. Catastrophe number two—we got mixed up with a yacht race on our cruise up to Norwich. This, however, gave opportunities for skilled manoeuvring at the wheel! Catastrophe number three—Sarah and Louise fell in, causing much amusement. But despite all of this it was a beautiful day, with Pulls Ferry, a famous Norwich beauty spot, looking its best. One boat got stuck under a bridge (final catastrophe) on the way back, but when it came to mooring for the last time back at Brundall, we all knew, that although we must soon part and return to our homes, this weekend of sunshine, good food, Kojak lollies, and especially the true enjoyment of Christian friendship, was one we would never forget.

CHERRY BAIRD

## BRISTOL CENTRAL PATHFINDERS IN THE LOCAL PAPER

A REPORT of an exhibit by the Bristol Central Pathfinders lasting three days from Monday, April 5th, found its way into the local newspaper on Tuesday, April 6th.

The Exhibition was a part of the Avon Youth Festival. The different clubs in the area were asked to put on a display of their work, and so the Bristol Central Pathfinders got together to organize the different topics for display. The items on display included: charts and diagrams explaining what a Pathfinder is, photographs from various Pathfinder camps, different honours from the Handicraft classes during the year, and the Pathfinder uniform, explaining the different insignia. There was also a model of Concorde built by one of the Pathfinders.

It was indeed an exciting time for the Pathfinders and the members of the Bristol Church.

BARBARA GRIZZLE  
PR Secretary



Pathfinders being instructed in woods by R. H. Anscombe.



Two Pathfinders at Easter Camp on their way to distribute VOP cards in and around Burnsall in the Yorkshire Dales.





## GO MV CAMPING

THIS is the slogan for the 50th Anniversary of the Seventh-day Adventist World-wide Youth Camping programme.

In the British Union we made a great start to the camping year with a Union-wide Pathfinder camporee in the Brecon Beacons National Park over the Whitsun weekend, May 28th to 31st. This was the first Union camporee to be held in Britain thus adding significance to the camping jubilee year.

On Thursday night when we arrived there was one vast square field boarded by high hedges, with the only facility a water tap in one corner. By sundown Friday evening we had a very good looking camp layout, with the camp headquarters and flag pole across one corner and twelve club camps neatly arranged along the hedgerows, either side of the headquarters complete with sleeping tents, cooking tents, and various types of camp furniture. At flag-raising on Sabbath morning the full complement numbered 146 Pathfinders and leaders.

Being the first of its kind, the camporee was run as a training exercise. Many of the clubs attending were either newly formed or had never before attended such a meeting, and were understandably fearful about procedures. Their minds were soon at rest and it was thrilling and even spectacular to see the growth of interest and ability as the weekend progressed.

The programme, when the weather permitted included basic drills, first aid, orienteering, and rope-work which included the use of lashings in making articles with poles and saplings. During the weekend, clubs were encouraged to use new skills in developing their camps and adding comforts. Again the results were spectacular.

Camping is nearly always fun, even when the weather is tough. This was no exception. The Brecons seem to manufacture their own climate and one can expect anything. The thrilling thing was that the Pathfinders refused to let rain, wind, or cold, interfere with the programme. Despite a gale-force wind, for instance, a fire-building and pancake-making race was successfully carried out, with the fastest club producing a presentable pancake in seven minutes from the start of the fire-making process!

May God continue to bless the Pathfinder programme. We hope this will be the forerunner of a new annual event.

## From the Fjords and Fjells

IN our small, overstuffed cellar sitting-room, surrounded by books, papers, campaign equipment, books, books, and more books, I can just about see out of the window—if I turn a bit—and there, spread out in unbelievable splendour, is the sun-bathed valley of Naustdal.

You haven't heard of it? There aren't many Norwegians who have heard of it either! Except of course for the local farming communities of the Sogn-Sunnfjord area of Norway.

Yes—you may recognize the word fjord—that's where Naustdal is—right on the edge of the Førde fjord, which winds its way from the North Sea far inland to Førde—a one-time farm community, now an exploding industrial centre for the whole of the Sogn area. Naustdal is a tiny community 15 km. (9 miles) west of Førde, and is just where you've been dreaming of spending your next summer holiday!

After you've dropped in to our little flat for a slice of typical Norwegian cream layer cake, you may feel like having a hard climb up the sheer mountain behind our house; or perhaps you fancy fishing salmon in the crystal-clear river that tumbles through the valley. (If you can pay!)

Or perhaps you would consent to squeezing into our unbelievably overloaded Volvo estate, and driving to Florø—a thriving little fishing town, an hour's drive west of Naustdal. Of course, in the winter you must reckon on 1½–2 hours for the 34-mile ride with ice and snow making the mountain crossing hazardous!

But why in the world is the car so overloaded, you may ask, inching your head into a more bearable position with the double bass in your neck. Well, we are running meetings in Florø and that means projector, musical instruments, books, box of extras, screen, screen stand . . . and today we just couldn't find a baby-sitter, so Crispin is sleeping in his fast-shrinking pram in the back till he wakes for his tea.

Actually, by the summer—when you come visiting—the meetings will have ended. Up to now one dear lady has

been baptized and comes regularly to our tiny Sabbath meetings with the nine other members in Florø. In the entire vast area of Sogn there are perhaps 25 members, living hours away from one another, and hours away from us—hidden in tiny fjord villages, or perhaps a lonely wooden farm house.

There may not be many of us, but somehow we've made the local church vicars more than a little uncomfortable! I don't think they liked our meetings, and I have a little suspicion that they would breathe more easily if Per and I stopped our singing exploits in local old people's homes and local farmers' clubs, and if we could stop chatting to our neighbours about vegetarianism! I don't think the local vicar would mind at all if we gave up singing in the local choir and making so many friends.

We wouldn't mind either if the vicar would stop writing untrue and vicious attacks on Adventists in his church paper, as this has lost us many a promising Gift Bible student.

Per and I are two Adventists—with a baby. Next autumn we plan to begin a campaign in Førde, which is nearer home than Florø. We are two, and I expect David Jensen and his wife, Liv, will help us in the beginning. So—four Adventists and a baby, in a town of 7,000 people. It's a challenge!

We have so many exciting ideas that it's hard to sleep at night—anti-smoking clinics, vegetarian cookery course, vacation Bible school, seminar, archaeological lectures, and—just making friends.

You really ought to come over on a visit once—see how the Norwegians live. You may even want to stay—there are enough jobs going with good pay! Then maybe you could join in the unequalled excitement of campaign-life with us.

You don't speak Norwegian? Huh—that's no problem if you can smile. I'm typically English too, and I get by!

But if being a missionary to Norway seems too way-out, and I can well imagine it might, why not be a missionary right where you are?

To the editor,

Although I live in Norway—due to my husband—and though I love it here, my heart is very much in England, and I read the ENCOUNTER avidly, eager for news of the work in England. I so enjoyed ENCOUNTER yesterday that I felt inspired to write a little greeting myself from our work in our little corner of the world.

We have just returned from a ski camp at Gol where several young people decided to be baptized, and where many present were non-members, brought by their friends. The youth in Norway are waking up—together with their English counterparts. It is exciting.

MONICA (VINE) DE LANGE



Crispin de Lange enjoys the traditional means of transport in the Norwegian winter.



# The Stranger

ONCE upon a time there lived a well-to-do family in an everyday town. There was father, a responsible citizen with a good job, and mother who looked after the house, and the four children. This home had all the material possessions that one could want.

One day a stranger came into town. He seemed to be a good enough man, but he had his strange ways, as most strangers seem to have. No one disliked him, but no one was about to fall head over heels in love with him. He had no living relatives and was looking for somewhere to live. He asked around, but no one was prepared to put him up. He was common and, well, there was this peculiarity about him that no one could pinpoint. Finally, someone had told him about this family, and thought that they might be able to do something for him.

Hopefully, he made his way to their house and knocked on the door. Mother went to the door and there stood this ordinary looking man, with very ordinary clothes, simple hairstyle, and a plain, common face.

'I am a stranger in town,' he said, 'and I have no relatives. To tell you the truth, Madam, I've been all over town looking for somewhere to live but without any luck. Someone thought that you might be able to help me.'

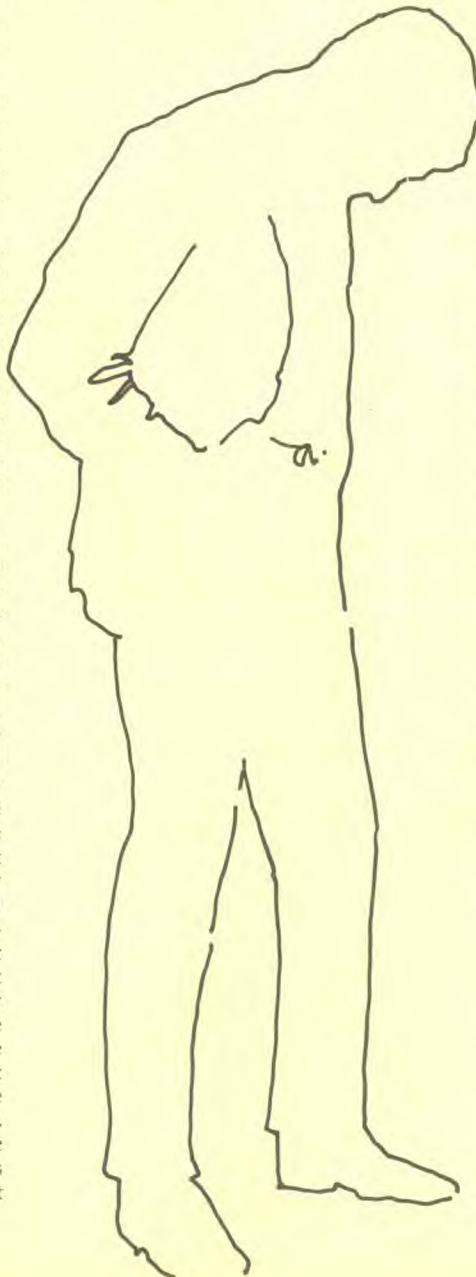
Nothing like this had happened to this family before, and the mother was rather flattered that people should mention their name. So, merely to live up to those people's opinions, mother and father gave shelter to the stranger.

The stranger was most appreciative, as you can imagine. He found a job in town. It was a humble job, but he was able to pay his rent, and he kept his room clean and tidy. He never used to stay out very late and was no problem to the family at all. He loved the kids and he used to take them for walks, play with them, and tell them wonderful stories. Everything was going well for the stranger, and he was very happy.

Then one day, doubt arose in the family about the integrity of the stranger. Nothing was said to him, but they didn't treat him the same. They used to try and catch him out, and conspire against him. He couldn't understand this behaviour against him. It occurred to him that he might be at fault, and so tried to make up for it by being extra kind and understanding. He tried to spend more time with the family and to be more helpful, but it didn't seem to work. Then one day he was told to leave. No reason was given. He started to explain that he had done nothing wrong and if he had, he was very sorry and would put it right. But they wouldn't listen.

The stranger had to leave town because he knew that no one else would put him up after being rejected by this family. He was very sad and disappointed but this didn't stop him from loving the family. Nevertheless, he left and went to another town far away from this one.

No one heard from the stranger for a long time, and no one knew what had become of him. But in the far-off town the stranger had become rich. He found a job as a chauffeur to a millionaire and, due to his faithfulness and honesty, he gained the millionaire's trust and love. The millionaire was very old and one day he died and in his will he left all his wealth to the stranger, because,



like the stranger, he too was alone and had no relatives.

The family in that everyday town received a letter from the stranger one day which said that he had become rich and was going to return to their town and build his new textile empire and live there because he loved it so much. He wanted them to tell everyone. This family, however, did not believe him and decided that he was trying to deceive them. 'How much lower could one stoop', they retorted.

As time passed, they received other letters and in some of them were cheques. In one he promised to build them a new house and give them lots of money and security for the rest of their lives. They were disgusted. They received many other letters pleading with them to change their minds about him. But all his letters were wilfully thrown away and ignored.

One morning, quite early, the family were woken up by loud music, cheering, laughter, and shouts of welcome. They looked out of their window and they couldn't believe what they saw. The stranger was standing in a large, white, sparkingly new open car and there were crowds of people cheering and shouting and waving flags and banners—some of them 'Welcome Home' banners. There were music bands marching in front and behind the car, and everyone seemed to be enjoying themselves.

Father said: 'It is true after all, he was telling the truth. Let's go and meet him.' They went down and tried to get near to the car but couldn't make it for the crowds. So they decided to stand back and wave to him and shout his name but he couldn't hear them for all the noise. Father and mother were very excited and proud that he had returned and began to tell people what a great man he was, that they had put him up in their house, and how they enjoyed his stay, and that he had written and told them that he was coming. The people were too busy cheering and waving, they didn't want to listen. Those who did listen shouted at them with scorn saying something like: 'Don't talk nonsense!'

Next day when the celebrations had ended, the family went to see the stranger, dressed in their best clothes. They were all excited as they went to the large mansion which had been especially built for him and walked up the drive and knocked on the large wooden door. The butler opened the door and inquired if he could help them. They said that they would like to see the master of the house. He inquired in a refined way, 'Who shall I say wants to see him?'

'Oh, just say that the family with whom he once stayed would like to see him,' said father.

In went the butler but he returned a few moments later and said soberly, 'I'm very sorry, sir, but the master says he knows of no such family in this town!'

KISHORE PODDAR



'RABBI, in the Synagogue last Sabbath, the preacher said that the Messiah was coming sometime; but we had to beware of illusionists. What is your definition of an illusionist?'

'An illusionist, my son, so the scrolls tell us, is one who produces illusions. In Jesus of Nazareth we have one who toys with the idea that he is the Messiah, and equal with God. That is an illusion. He speaks convincingly, and in this way he deceives the people.'

'But why should Jesus wish to deceive the people?'

'Well, Son, it is all a matter of money and ideals. There is no telling what the man will do, or to what lengths he will go in order to carry out those ideals. He was born in poverty and therefore needs money. He has no standing with the hierarchy, and doesn't have a church or a synagogue. What he does have are unusual psychic powers similar to those of the Egyptian magicians of Moses' time.'

'That may be, but it is no ordinary magician that makes leprosy disappear with a word.'

'Perhaps not, but you must appreciate, my son, what we are up against. All too many have been coming into this office lately under false pretences, claiming to have been cured of leprosy—even ten at a time. This self-deception, of course, could possibly have been induced, or encouraged by Jesus Himself to further His aims, and to promote what is rapidly becoming a popular movement.'

'But no, Father! You don't mean to tell me that they are all mere puppets, or dupes of Jesus?'

'Well not all. But many of them are.'

'All seeking to advance an unworthy cause, eh?'

'Yes, that's about it. We believe many

# An imaginary conversation

of them deserve punishment for wasting a priest's time.'

'Perhaps, but I must confess to you that the old aphorism holds good. No smoke without fire!'

'Fire? Smoke? Tut, tut, young man. Why, only last week ten came in as large as life to offer the gift which Moses commanded them, and demanding the privileges of ordinary citizens. Ten, mark you, within minutes.'

'Perhaps there were ten, Father, who were healed. I've heard of whole villages where there is not a moan of sickness in any house because He had healed all of them. Surely the new teacher's claims ought to be more thoroughly investigated, and dispassionately considered in the light of the available evidence?'

'Sirrah, my good man, sirrah! Many applicants should not have been accepted, nor should we have taken their names upon our lips.'

'Why, Father?'

'Because the Sanhedrin always knows. By intuition they can tell whether a miracle is genuine or not. In any case, give God the praise, for we know that this man is a sinner.'

'And while giving God the praise, Father, we must not forget the old saying: Convince a man against his will and he is of the same opinion still.'

'No, Son. It ought not to be very difficult to convince you or anyone else that here is a man who actually has the

power to bring down the hierarchy about our ears, and destroy the establishment. There's always the danger that if we upset the Romans they will come and take away both our place and nation.'

'Surely one who goes about doing nothing but good and healing all who are oppressed of the Devil, does so because God is with him?'

'We don't think so, Son. We think he is worthy of death.'

'But you do not intend to put this man to death?'

'We do. The inner Council have declared this new movement an evil to be destroyed. To deter all future pretenders the Council feel it necessary to inflict the most painful and most degrading of all deaths, even the death of the cross. Our spies are listening to everything he says, and we are hoping to pin a capital charge on him soon.'

'What worries me most is that you have judged, tried, and condemned a man before you have even heard him.'

'Never mind, my son. Don't worry about it. It will all work out right in the end.'

'But it is contrary to Jewish law.'

'No. Recently the Council made a new law for cases of this kind. This is a statute known as the "law of expediency". Caiaphas expressed it very neatly when he said it was "expedient that one man should die for the people that the whole nation perish not".'





'Rabbi, don't you think that since there are substantial grounds for accepting the new teacher as the Messiah, that if we sincerely wanted to do God's will, he would not allow this great nation of ours to be deceived?'

'Son, when the true Messiah appears God will give us a sign, a sure sign. So stop worrying. It will not be the first time men have lost their lives through pretending they were the Messiah, nor will it be the last.'

'You haven't lost yours yet through pretending to be a faithful and impartial priest?'

'How dare you, my young man!'

'Sorry, Father. Go on, I'm listening.'

'Our scrolls tell us of a certain Theudas. He gathered about four hundred followers. Just as the movement seemed to be reasonably well-established, the Roman army moved in, killed Theudas with the sword, and scattered the rest. After this Judas the Galilean rose up and troubled the people no end. As usual, the Roman army were sent in to break it up, and Judas also perished. If Jesus dies an even more shameful death, won't that be positive proof that he is not the Messiah?'

'I cannot say. I still wonder how anyone worthy of death could do so much good, and perform so many works of mercy without reward and sometimes without any thanks either, although the people did want to make him king.'

'When?'

'Why, after he had fed the hungry multitudes. First, he blessed a little lad's lunch. Then he produced more loaves from it than you might find in all Jerusalem; and more fish than one might catch in a lifetime's fishing on the sea. If only we had more lights in the 'upper chambers!'

'Now don't be carried away or you'll be a follower next!'

'To be absolutely fair, we certainly need to be more impartial. There do not seem to be any limits the unruly and the violent are prepared to go to. I myself have seen ...'

'Look, Isaac, thou wast altogether born in sins. Are you trying to teach me? Any more of that and out you go!'

(At this point, Isaac went out looking for Nicodemus.)

W. Dowson

Middlesborough

## BIBLE ACROSTIC

### KEY:

				N	A	I	L
				E	Y	E	
L	E			A	V	E	N
L	I			T	T	L	E
				A	N	T	S
C	O	N	I	E	S		
L	O	C	U	S	T	S	
				S	P	I	D
				E	R		

(Answer: NEATNESS.)

## Reply to the theatre — right or wrong

(Encounter May 28th)

It's a pity that John Williams feels that he has to listen to the arts to hear the questions, that he feels that the Church gives the answers. Has not God Himself 'in these last days ... spoken unto us by His Son' (Heb. 1:2)? Maybe God isn't sure what the problem is or perhaps the Sabbath school lessons this quarter are wrong and God really is silent!

I must agree that not all in the arts are evil (I'm limiting arts to theatre, movies, and TV here), and I hope sincerely that God can reach certain people through these arts. There probably are people who because of their prejudices (or our methods) aren't reachable by God through us, but that doesn't tell me what a Christian is at the theatre for. (I thought Christians were people who already knew the problem and the Answer.) Is he really there to receive a greater revelation of God—maybe he ought to come away from the noisy crowd and listen for the God who's insistently affirming to His people saying: 'Here am I, here am I' (Isa. 65:1, RSV).

Maybe the Christian is at the theatre to see 'life as it really is' as John Williams says. Is life really like that—Butch Cassidy, Bond, Brando (Oh, we don't watch those ones do we!). Well, what about Pollyanna, Bambi, and Charlie Chaplin (nothing 'wrong' in them but is it life as it really is!). Maybe what is meant is performances with historical foundations like Ben Hur, The Ten Commandments, Superstar, etc., I've seen and enjoyed several in this bracket, but never felt I'd seen 'life as it really is'.

I have three comments:

Firstly, Christians who attend theatres ought to face up to the fact that they go for their own personal enjoyment and stop making up religious reasons for going. They ought also to consider if their need for having religious reasons may not be a method of excusing their own consciences. Man has the ability of justifying and convincing himself of his rightness. This justification applies equally to the person who condemns theatre-goers, hiding his envy behind a pious list of theatre-going evils. My point here is—let's stop using Christian-

ity as a means of justifying our own ideas.

Secondly, rather than emphasizing what the arts are saying, why not put our energies into giving the arts something to say? There was a time when the Bible was the greatest source of inspiration to the arts—witness the literary, artistic, and musical influence of the Word. Praise the Lord for those who through their occupations, be it in the arts or otherwise, actively seek to speak out the Word rather than listen to others mumble their unrealities. As someone has said: 'Why should the Devil have all the good music.'

And thirdly, a practical suggestion: Try to spend the time a theatrical performance would take with a Bible, concordance, and some Spirit of Prophecy books. Do it either alone or in a group. The initial enjoyment won't match up to what you'll get at the theatre (you're likely to get your pet ideas stood on), but you'll eventually find the plot a lot deeper, the theme a lot clearer, and, best of all, the 'star' real! You'll also gain the enjoyment of being motivated mentally and spiritually. Then something theatres can't do, physically to put this motivation into the form of community action.

My comments are not an attempt to condemn John Williams—in fact, what I've said applies to theatre-goers and non-theatre-goers alike, including those who denounce theatrical entertainment, but spend twice as long in the privacy of their homes watching TV. I'm not against theatre or even entertainment in general. I just disagree with the importance John Williams seems to think they may have. I don't attend theatres any longer because I think at present they are irrelevant to the real issues of the times in which we live. (Times which are so important that God who spoke in times past in 'various ways' has now chosen to speak supremely in His 'Son'—See Hebrews 1: 1, 2 again. And as such, I feel that theatres are beclouding rather than clarifying the real issues.

Finally, if when in heaven, we find that there are theatres there, I'll probably beat John Williams to the ticket window; but not until then! L.E.

## CONGRATULATIONS



Congratulations to Margaret Lynne Guest of the Stanborough Park church who has just added SCM to her SRN.

► People who are carried away by their own importance seldom have far to walk back.—Unknown.

► Half the confusion in the world comes from not knowing how little we need. ... I live more simply now, and with more peace.—Admiral Richard E. Byrd.

► If you must make mistakes, it will be more to your credit if you make a new one each time.—Anonymous.



## REFLECTIONS

by Venice M. Thomas

Whenever I'm feeling downhearted  
And know I've made others blue,  
I think of the life of my Saviour  
Full of joy and kindness so true -  
His love outpoured at Calvary,  
His happiness shown in a smile,  
His joy reflected in marriage  
His future in the birth of a child - and  
Then I wonder why I'm disheartened  
And why on earth I'm feeling sore,  
Why ever should I be so discouraged  
When He has comfort overflowing -  
and pure  
Then,  
I feel ashamed  
So faithless and yet so different,  
And I pray the Lord: My doubting soul  
forgive  
And He the Lover, Saviour, Maker of  
this body  
Repeats His promise: 'Turn oh daughter  
- Turn to Me and Live.'

## Prayer Fellowship for 1976



Aug. 4—Papau New Guinea Union Mission,  
Kabiufa Adventist College  
(Australasian Division)

11—Indian Ocean Union Mission  
(Euro-Africa Division)

18—North African Mission (Euro-  
Africa Division)

25—North Philippine Union Mission,  
Philippine Union College (Far  
Eastern Division)

Sept. 1—Northern Union (North American  
Division)

8—Trans-Commonwealth Union  
(Australasian Division)

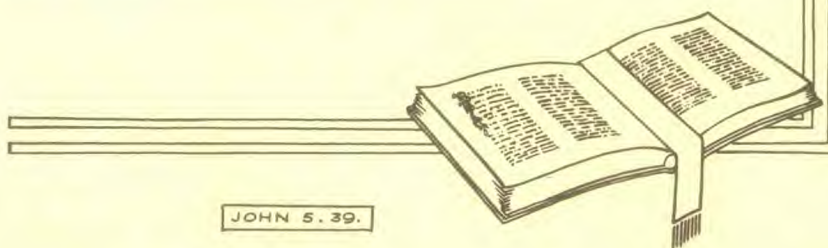
15—Atlantic Union, Atlantic Union  
College (North American  
Division)

22—Senegal Mission (Euro-Africa  
Division)

29—World SDA youth in military  
service

JESUS SAID :

# SEARCH THE SCRIPTURES



## BIBLE ACROSTIC

### Accent on 'little things'

*In the earth made new we will be able to master problems that now seem impossible for us to solve. There is one quality, however, that each of us should possess here on earth that would make our work and play much easier and would help prepare us for the life to come. This quality involves many of our daily tasks. It would make work easier for our teachers, our parents, and others. After you have filled in the blanks below, spell out the word made by the letters in the squares and you will find a quality that helps improve our work.*

What little thing did Jael use to  
cause Sisera's death? (Judges 4:21.)

What small member of the body  
can easily offend us? (Matthew 5:29.)

What little item is needed to make  
a loaf of bread? (Galatians 5:9.)

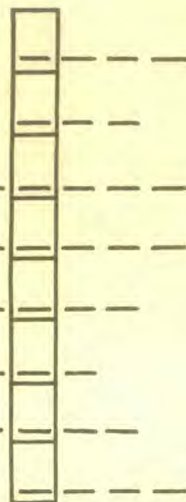
A righteous man's \_\_\_\_\_ is better than  
the riches of many wicked. (Psalm 37:16.)

Four little "exceeding wise" things on earth.  
(Proverbs 30:25.)

(Proverbs 30:26.)

(Proverbs 30:27.)

(Proverbs 30:28.)



# ENCOUNTER

VOLUME 37 NUMBER 4, 1976

Articles for the next issue of ENCOUNTER due out on September 17th should be at the British Union Conference by August 31st.

EDITOR: DEREK C. BEARDSSELL OFFICE EDITOR: JOY BEARDSSELL  
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gether, as they are relegated to two very small vestries; while the ladies have to use the main sanctuary. Much effort is being put forward to raise funds in order to get the basic structure built before this autumn. Interior work will then be done by the members.

With various developments taking place, Tyneside has plenty of 'coals' of courage and confidence and is on fire with enthusiasm and with God's Spirit to proclaim the glad tidings of Jesus' soon return.



Charles and Marilyn Dust. Photo: Mary Barber

## CAN IT BE TRUE?

COVENTRY.—As April 11th approached, Midlands newspapers were full of local redundancies and longer dole queues. Headlines shouted gloom and despair at us. It was not surprising then, that Coventry members, and probably thousands of other collectors, wondered how Ingathering goals would be reached.

'The Lord is with us. He will bless our efforts. Let everyone take a tin and do this work now. Next year there may be no Ingathering,' each Sabbath, assistant Lay Activities leader, Darcy Blake, urged us on, and fifty members, including young people, collected tins and literature and set to work.

Local agents, Charles and Marilyn Dust did a marvellous job keeping track of all the money. They had many stories to tell. One, in particular, shows the dedicated spirit of an elderly church-member who was determined to do something for her Lord. Although unable to collect from door to door, her tin revealed over £50 in notes and silver. A fine example of systematic and sacrificial giving. No doubt many other churches could tell similar stories of our faithful senior members.

So, when the final figure was announced, we were happily surprised to find that last year's total had been exceeded and over £1,600 collected. We thank everyone who had a part in this local campaign. For some it meant a fortnight's loss of sleep and nervous energy; for others a weekly sacrifice. But whatever our experience, God's promise of help and His unfailing blessings were ample reward.

MARY BARBER  
PR Secretary



Coventry baptismal candidates Veronica Blair, Carol Carr, Timothy Welch.

Photo: Mary Barber

## 'THERE COMES A TIME ...'

### Report of Coventry Baptism

TWELVE-YEAR-OLD Timothy Welch was born into an Adventist family. Learning about Jesus Christ and His plan for Christians today was part of his upbringing. Yet, as he put it so aptly after his recent baptism, 'There comes a time in a person's life when he has to prove for himself that Christianity is true'.

Walking home from school earlier in the year Timothy decided that the time was right for baptismal studies. Searching the Scriptures with local minister, Paul Clee, left him in no doubt whatsoever that the Bible was true and that Adventism was for him. The encouragement of his family, together with an active Youth Society, further strengthened Timothy's faith.

For Carol Carr the responsibilities of motherhood brought her back to church life: 'I realized that I should be in church on Sabbath with my son, and that we both belonged to God.' The influence of her family and close friends played an important part in her decision. She speaks with appreciation of their prayers and the Bible studies given by Brother Clee. Her little son, Edward, was dedicated to the Lord prior to Carol's baptism.

Adventist interest in the Word of God first led Veronica Blair to the church two years ago when a friend

invited her to campaign meetings in Port Talbot. Not long after her arrival in Coventry she was visiting Linda Wallace who, because of family commitments, had been unable to attend church for some time. Two part-time literature-evangelists, Desmond Smith and Eugene Edouard, called that day, and now, almost a year later, the Wallace family and Veronica are regularly attending church. Veronica particularly enjoys taking part in the special youth witnessing programme of the church.

Stories like these bring encouragement as we realize, again, how the Holy Spirit continues to work among men. Addressing the Coventry church family on Sabbath, May 15th, Pastor K. A. Elias, president of the North British Conference, told us that baptisms in the conference have doubled since last year, and the number of young people baptized has grown tremendously.

Pastor Elias led us from Matthew's account of Jesus' baptism to the promise of a highway for the remnant in Isaiah 11:16. God's people are to travel the highway, keeping their eyes on Jesus until at last they enter the Kingdom.

MARY BARBER  
PR Secretary

## STOKE-ON-TRENT BAPTISM

THE Stoke-on-Trent circuit is a wide one, and from the area many believers joined in happy fellowship to celebrate a baptismal service on May 22nd. Three candidates presented themselves, and there to enhance the pleasure of the day for them, was the North British president, Pastor K. A. Elias.

This baptism combined the faithful work of lay friends and the ministry, resulting in a new life beginning for three young people. Mrs. Glennis Linegar, mother of two, had a remarkable conversion, due principally to a kind Christian friendship with Sisters Payne and Dale of Northwich.

Christine Johnstone, a bright young lady from Cannock, continued Christian fellowship with Brother Smallman and Brother Roberts from early Sunday-school days. Inspired by the happy church atmosphere in Cannock and faithful follow-up studies, Christine was a happy and willing candidate.

Andrew Baker reared in the Stoke church and in a Christian home, desired to join his parent's example and follow Jesus, much to the joy of those instructing him.

Pastor Elias spoke encouragingly to these young candidates, and made a strong appeal to others in the audience, who are receiving instruction. Pastor J. Handysides officiated in the baptism and a group of young folk from Stoke provided an impressive musical item.

The overflow congregation went away happily, and promised their Christian love and support to those newly joined to God's household.

MRS. L. C. HANDYSIDES

## PARTIAL REPORT OF NOMINATING COMMITTEE AT QUINQUENNIAL SESSION July 9-13, 1976

### British Union

President: E. H. FOSTER; Secretary: K. H. GAMMON; Treasurer and Auditor: D. A. LEIGH; Lay Activities Department and Youth Department Director: M. L. ANTHONY; Sabbath School Department and Education Department Director: MRS. M. LUXTON; Publishing Department Director: W. J. ARTHUR; Health and Temperance Department Director: R. RICHES; Communications Department and Ministerial Department Director: R. H. SURRIDGE; Trust Services: K. H. GAMMON.

### Irish Mission

President: E. LOGAN.

### Welsh Mission

President: J. HUZZEY.  
Secretary/Treasurer of Missions: J. W. GINBEY.



## FROM HINDUISM TO CHRISTIANITY

YET another baptism took place in the Bolton church when, on June 19th, Pastor Robert G. Vine, baptized fifteen-year-old Prembai Gotal. This young lady who has a Hindu background lives in the immediate neighbourhood of the Adventist church. Sisters Hough and Chadwick called on her home in their door-to-door visitation, and found Prembai eager to hear about Jesus and eventually to accept Him as her Saviour.

Although another baptism is planned for later on, because Prembai's family were shortly to leave Bolton, Prembai wished to be baptized in the church where she knew some of the members rather than be baptized at the original planned date when she would be in a church elsewhere.

May her newly embraced Christian life be an example to her family. We know God will richly bless her for her decision to follow Jesus. **HILDA SMITH**  
*Church Clerk*

## CARLISLE BAPTISM

THE sun shone brightly on happy faces as members of the Grasmere company and Carlisle church met for the solemn and beautiful ceremony of baptism in the latter church on June 26th. Pastor George Bryan had stayed in the church all night caring for the hot water system, yet with smiling countenances he and his wife welcomed members, some coming from afar to enjoy the service, and all to rededicate their lives again to God. Also welcomed were non-members. Special speaker was Pastor K. H. Gammon.

The church building was attractive with its new furnishings and tasteful flowers with their sweet perfume, but most inspiring was the very real sense of the Holy Spirit's presence.

After careful examination and pointing those to be baptized to a fully committed life in Jesus, Pastor Bryan baptized the three whose hearts were now completely surrendered to Christ: Brother G. Hay, a bank cashier of Kendal from some fifty miles distance; and two young people from Carlisle, Sister Cathrine McKay and Brother Donald R. McKay, the latter expressing his wish to be a minister for God. All three openly declared their intention of being active, true disciples. In fact, before the day ended Brother Hay had already received a statement of 'Help for Laymen' to prepare him for preaching.

Pastor Gammon welcomed the three new members on behalf of the Union with kind words, and Pastor Bryan for the church and company, both fully represented on this special day. The obvious happiness of all could but be a small token of that in heaven.

**P.R. SECRETARY**

## GOSPEL MINISTRY ON SHIELDS BEACH

A GLORIOUS sunny day! Temperatures soaring into the 90s! A large beach packed to the full with happy holiday-makers. The sea blue and smooth and inviting. What a blessed day the Lord gave for His Sabbath on June 26th, and a great opportunity for friends from Newcastle to join us in delivering a message of love for Jesus.

With guitars and tambourines and vocal chords at the ready, twenty-seven adults and children converged upon the South Shields beach. While the music and singing was in progress, some of our young children distributed literature to a great number of people. When the first song was almost over, spectators, some curious, some interested, paused to listen more intently. It was good to note quite a few stopped to chat to Pastor D. P. McClure.

We pray and hope that many who witnessed our message of joy and love will respond to His call. A similar programme was carried out four weeks ago in the market place, and we plan for more in the very near future.

**MRS. M. STIDOLPH**  
*PR Secretary*

## GRASMERE SUCCESS

CONGRATULATIONS to 18-year-old Rona Wood, this year's winner of the John Knappe Trophy, at the Morecambe Music Festival. This trophy, a gleaming silver cup, is awarded for the highest marks in the solo song class for girls aged 16 to 20 years.

Rona, a loyal Adventist, serves the Grasmere company very well as assistant church pianist and as a most useful member of our singing group, The Grasmere SDA Singers; in which her beautiful voice is often heard as a soloist when we give sacred concerts both here in Grasmere and further afield in SDA and non-SDA churches and in Old Folks Homes.

We wish Rona continued success in her plans to further her musical education at Hull University in the autumn. May she ever 'sing unto the Lord'.

**VIOLET R. HAY**  
*Church Clerk*

*Tailpiece.*—On examining the foot of the trophy, our pastor, George Bryan, discovered from the silversmith's sign that the cup was a piece of his work, back in the days when he was a silversmith, before turning to the ministry.



## SOUTH ENGLAND CONFERENCE

*President: DONALD LOWE*



## WHEELS WITHIN WHEELS

THE sight of an ambulance outside the Hove church on Sabbath mornings need cause no consternation. Once a month the special ambulance with hydraulic lift comes from the John Howard House in Brighton, bringing folk to Sabbath school in their wheel chairs. When Bro. Keith Robinson was moved from Wimbledon to Brighton last year he felt a little isolated, but on Wednesday afternoons Bro. J. Collis visited him and the visit developed into a Bible study. Bro. Robinson invited others in the Home to join in the study. Then on Sabbath afternoons arrangements were made for certain members of the Hove church to visit and conduct the Sabbath school lesson.

A small class had been established in the very comfortable library in the Home.

But would it not be wonderful if these folk could actually come to a church? Here Bro. Robinson used his ingenuity. Each member of the Home has an allowance of so many trips in the ambulance, so why not use the trips to come to church?

This, then is what they do. Regularly three come along and sometimes more. One lady said she would far rather use her trips to come to church than go down to the sea-front.

Like the Apostle Paul in Caesar's household, Bro. Keith Robinson quietly gives an effective witness for his Saviour.

We should like to add that the management, nurses and ambulance drivers at the John Howard House have all been most helpful.

**PASTOR CHARLES M. RHODES**

## PARK FETE RAISES £1,150

*'The sun is a-shining to welcome the day, Heigh ho! Come to the fair.'*

It was a singularly appropriate song for the Stanborough School Junior Choir to open their Garden Fete on Sunday, June 20th.

In the bright sunshine, crowds of people clustered round the stalls and side-shows. A special attraction was the 'Scalextric' race track, provided free of charge by Shell Sport. Visitors tested their skill by operating remotely controlled model cars in an attempt to win





Scenes from the Stanborough School Fete. Right: Teacher Leslie Hill demonstrates how to try to do it—at skittles. Photos: Frank Blewitt

the prize for the track record. There was something for everyone, and interest was drawn to the vegetarian cookery demonstration, the handmade pottery, a mixed hockey match, and even live bees—while around the spinning wheel a fascinated group watched as flax was spun into yarn. For the children, there were Disney films, races, and rides on the tractor trailer, in addition to the sweets, ice-

cream and soft drinks stalls. Afternoon teas were served at the Salad Bowl; and the Juice Bar, cakes, bread, and preserves all did a brisk trade. Soft cuddly toys, baby wear, books, gardening, knitwear, in addition to the games of hoopla, skittles, darts, and tyre football, had a steady attendance all afternoon. To organize such an event meant a great deal of planning and hard work

by many people. There were, too, some anxious moments the day before when it rained continuously. But as the morning of the fete progressed the sun broke through and shone steadily all day. All the hard work, however, proved more than worth while when at the end of the day it was found £1,150 had been raised for the School fund. FRANK BLEWITT  
PR Secretary

# TOTTENHAM BAPTISM

SABBATH, March 27th, marked another memorable day for the members of the Tottenham church, for on that day the Wood Green church was packed to capacity with relatives and friends present to witness the baptism of four candidates. They were Sisters E. Black, Esther Hamilton, Glenda McIntosh, and Pauline Donald. The presence of Pastor T. McLeary as main speaker, proved a bonus blessing. The Spirit of God used him mightily to touch the hearts of members and visitors through his sermon in which he pointed out that we are living in a counterfeit age when men and women are not able to differentiate between right and wrong, but that the clear line



From left: Sisters E. Black, Pauline Donald, Esther Hamilton, Glenda McIntosh. Photo: M. Rodney

between good and evil has become blurred. Baptism, he said, is a monument to show the demarkation between

life and death. He also spoke of the period we are living in as one similar to that of the antediluvians in which Christ is begging men and women to come into the ark of safety. He added: 'It is only a miracle through the Son of God that men's hearts can be changed.' The candidates were immersed by Pastor McLeary following their introduction by Elders O. Baxter and Mr. M. Rodney. Over the past eleven years, seventy-nine candidates have been baptized, but since the arrival of the new minister thirty-five have been baptized in two-and-a-half years. Tottenham now holds a baptism every quarter and our present membership stands at 100 with an average attendance of 220 each Sabbath. We trust that many more souls will be won for God's Kingdom. H. R. COLE  
PR Secretary



Tottenham Rejoices.—In the above photograph are some of Tottenham's star In-gatherers. Tottenham members aimed to collect at least £2,000 in the limited In-gathering period of three weeks. God blessed their efforts with £2,060 – £650 by the youth. Members are enthused by the thought of spreading the truth and hastening Christ's coming. H. R. Cole (picture by M. Rodney) PR Secretary



Bournemouth campaigners (seen above) engaged, with others, in a recent Public Reaction Survey of the book *Steps to Christ*, by E. G. White. Report of this local campaign in the immediate vicinity of the church, appeared in 'Messenger' No. 12/13, page 6. Response was most enheartening, and gives promise of lasting results. In the picture (from left) are: Sister Flack, Brother and Sister Ellison, Sister Stanton, Brother and Sister Davey, and Sister M. Hoare.

# GRANOSE

## HAIL AND FAREWELL

PICTURED on page 8 are Mr. and Mrs. Allan Evans, who recently returned to their native Australia. So much has been written about Brother Evans during the seven years of his leadership of Granose that to write any more would be superfluous. We wish them both a happy retirement. Also in the same picture are Mr. and Mrs. Richard Poulton. Brother Poulton is our new managing director. His story is an example of how the Lord leads dedicated individuals. Prior to joining our Company, Richard Poulton had worked with two well-known organizations—after having taken an Honours degree in Chemistry at the





Allan and Mrs. Evans with Richard and Mrs. Poulton.

University of London.

His first post was at Chiswick Products as a chemist (Chiswick Products later became part of the Reckitt Colman Group). He was then transferred to the Overseas Laboratory. His new job was to assist production and to commission new factories overseas. He visited the USA, Jamaica, Ghana, Greece, Holland, France, and Eire.

In 1969 he was promoted to the post of production manager in the Household Division of Reckitt & Colman. During 1975 plans were made to move to Hull but Richard Poulton wished to remain in the south at that time. Instead, he accepted a post of works manager of Reeves & Sons at Enfield, manufacturers of artists materials, which had recently been taken over by Reckitt & Colman. Immediately after accepting this post, however, he was informed that Reeves would be moving to a new location in the Leicestershire/Derbyshire area and in view of this he was asked to form part of a project team to plan the move. In the intervening period they would attempt to find him an alternative position in the new organization.

About the middle of 1975 a good friend of Mr. Poulton (who works for the Cause) mentioned to him that the manager of Granose Foods Limited would soon be retiring to his home in Australia and that a replacement would be needed. Richard had always felt he would like to help the Church in a constructive way, but thought that his particular talents were not needed on a full-time basis. It was news to him that here would be an avenue of service in the Movement and immediately he contacted the president of the British Union Conference, Pastor E. H. Foster, for a preliminary discussion.

In the meantime, the project at Reeves was drawing to a conclusion and, as promised, Brother Poulton was offered a position by Reeves—that of chief chemist, which he declined, his interests being more in general management. The post of personnel manager of the Reeves Group was then offered him.

A communication was received shortly after from Pastor Foster inquiring whether Richard Poulton was still interested in the position at Granose, and he went through a formal interviewing process culminating in being offered the position.

Two alternative job prospects now faced Brother Poulton. This must have been a time of great decision-making.

The job of personnel manager would be a far more lucrative one—although it would have meant moving house to the Derbyshire area. Alternatively, there was the less remunerative post of manager of Granose Foods with the challenging job of heading up a small firm in these difficult times. Brother Richard Poulton chose service for Granose, and just to prove that 'the Lord looks after His own' there is a rewarding note in the end of this story. Two days after Brother Poulton made his decision for God's Cause, news came that the plans for Reeves had been changed and there would be no vacancy for a personnel manager.

Richard Poulton believes that this was proof from the Lord that he had made the right choice. We here at Granose are in no doubt that our esteemed managing director made the right decision. In the short time he has been here, rapid strides have been made, and we look forward to 'doing great things for the Lord' together.

KAY MILLER  
PR Officer

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WANTED: *Christ's Object Lessons* and *Ministry of Healing* in the old green cloth binding—illustrated editions of about 70 years ago, as printed by the International Tract Society Ltd., Stanborough Park, Watford, Herts. Please advise by letter: April Dunnett, c/o Newbold College, Bracknell, Berks. RG12 5AN.

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DUE to expansion, Brother D. R. Lane is in need of a working partner who will put up capital in his business of office equipment, artists materials, printing and photocopying. Sales experience preferable but not essential as training will be given. Apply: Mr. D. R. Lane, 16 Southgate Road, Potters Bar, Herts, Phone Potters Bar 50271.

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Many others in stock—please inquire. Discounts to Adventists, part-exchange, H.P., immediate insurance. Phone: 01-427 7366 or 01-863 6053.

### ACKNOWLEDGEMENTS

The Treasurer of the British Union Conference acknowledges with thanks receipt of £26 tithe from M.R., London, N.W.10., and £10 Crief project from Anon., Buckhaven, Fife.

The Treasurer of the North British Conference acknowledges with thanks receipt of £20.50 tithe from E.W.

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### PECKHAM CHURCH

The Peckham membership now meets in the Seventh-day Adventist church, 86 Bellenden Road, London, S.E.15. Sabbath school 10 am, Divine service 11.15 am Youth Programme 4 pm. Prayer meeting, Wednesday 8 pm Pastor B. Martin

### SOUTH SHIELDS CHURCH

South Shields church now worships in the new church building (former Co-op hall) at 81 St. Vincent Street, near Ingham Infirmary. Services: Sabbath school 10 am, Divine Service 11.10 am Visitors welcome. Pastor D. P. McClure

### CORRIGENDA

We would like to make the following corrections on the write-up, 'Far East Adventists in Watford', published in MESSENGER Nos. 12/13, Paragraph 3, end of line 5 should read: 'Chiew Phin who had that morning received news of obtaining her ARCM in performance from the Royal College of Music in London, is studying at Trinity College of Music, London.' The person next to her is Anna Ko from Singapore, and the person who is listed as Anna Ko is Rhoda Lam from Kuching.



### SUNSET CALENDAR

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	Lon'n	Car'f	Not'm	Bdin.	Bel't
July 30	8.52	9.04	9.02	9.24	9.29
August 6th	8.40	8.52	8.49	9.10	9.15
August 13th	8.27	8.39	8.35	8.54	9.00



BRITISH ADVENT

## MESSENGER

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