

MESSENGER

CHURCH PAPER FOR SEVENTH-DAY ADVENTISTS IN THE BRITISH ISLES

VOLUME 87 NUMBER 25/26 10 DECEMBER 1982

SAD NEWS AT CHRISTMAS

by D. N. MARSHALL, editor

Over the years the Press has seen many remarkable instances of the blessing of God in, for example, the purchase of equipment. The Stanborough Press Ltd. represents one of the most modern, mechanized publishing houses owned by the Seventh-day Adventist Church world-wide.

Even when the recession was biting deep into other publishing companies in Britain, and sad news was being received from our sister houses overseas, it seemed that the British Press was immune. 1981 was the 'best ever year'.

For 1982, sad to say, the news has not been good.

Management had foreseen the downturn by the end of 1981 and 1982 began with the redundancy of five valued part-time ladies, all of whom had been with the company for many years.

As 1982 comes to a close the presses are standing idle as they have not done for many years and there is little in the order book.

Under these circumstances there were many heart-breaking meetings of the management and house committees of the Press in mid-November. Directives were sought from the Review and Herald Publishing Association with whom our British Press has a management agreement. Counsel was sought from the members of The Stanborough Press Board.

The upshot was that, with

heavy hearts, the decision was taken to reduce the number of employees of The Stanborough Press by 25 per cent and to invite a senior member of the Review and Herald management to subject Stanborough's management structure and personnel to detailed scrutiny.

The house committees were hard and long. The absence of work was the stark fact confronting its members. The members of the Press

family, assembled in the chapel, were presented with the facts. Voluntary redundancies were requested. Two persons came forward when the meeting was over. It was, therefore, the well-nigh-impossible duty of the house committee to compile a list of a further eight names. The ten redundancies represent 20 per cent of the total staff. The local newspaper carried the story in banner headlines '20 PER

CENT JOBS AXED'. How little they knew of the agony on the part of the management, foremen, redundant persons – and, yes, *non-redundant persons*, for The Stanborough Press is a family – that was behind their cover story.

Here were ten men and women any company would be fortunate to employ. That The Stanborough Press has had to dispense with their excellent services is a tragedy for the individuals concerned, and for the Company and the Church they have served so well.

What has happened to change the formerly strong position of the Press?

First, export orders, upon which the Press primarily depends for its existence, have not been coming in. The recession is a harsh reality in other countries than our own.

Second, the 'accounts receivable' of the Press have reached massive proportions so that the Press is heavily overdrawn at the bank. The total amount owed to The Stanborough Press at the time of writing is £260,000. £27,000 is owed to the Press by one overseas denominational publishing company. £18,000 is owed by two overseas conferences. £9,000 is owed by another denominational institution. £43,000 is owed by the churches of the British Union to the Adventist Book Centre. £91,000 is owed to the HHES. The bank interest due on the overdraft is a crushing burden.

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'My house is full but my field is empty.'

There is peace and contentment in the Father's house today;

Lots of food on His table and no one is turned away. There is singing and laughter as the hours pass by, But a hush calms the singing as the Father sadly cries:

My house is full but My field is empty.

Who will go and work for Me today?

It seems My children all want to stay around My table,

But no one wants to work in My field.

No one wants to work in My field.

Push away from the table, look out through the window pane,

Just beyond this house of plenty lies a field of golden grain,

And it's ripe unto harvest but the reapers, where are they?

In the house oh, can't the children hear their Father sadly say:

God's house is full but His field is empty.

Who will go and work for Him today?

It seems His children all want to stay around His table,

But no one wants to work in His field.

No one wants to work in His field.

From the album 'BLESSED QUIETNESS' by PRAISE

'THE TIME IS FULFILLED . . .'

Show the world a great man and they will begin to 'account' for him. 'He is a creature of his Time'. 'The Time called him forth.'

Does the man make the age or the age the man?

Or are great ages and events made by a God who brings together the Time and the Man?

The age into which Jesus was born called loudly for a Man. Josephus wrote that the Jews believed that 'about that time one from their country should become governor of the habitable earth'.

When Jesus began His ministry His first words were, 'The time is fulfilled . . .'. Prophecy was becoming reality. A long providential ordering of history had reached its culmination.

A *Time* and a *People* had been made ready.

As to the *Time*, there was the Roman Peace and there were the Roman roads to speed the Gospel. The decay of Greek philosophy had left a vacuum and Rome had nothing with which to fill it.

As to the *People*, there were the Jews with their great expectation and their high standard of ethics. Through trade they were to be found in every centre of population; their synagogues would be the spring-board for the Gospel.

But wait.

The Roman peace was built on ruthless dictatorship, persecution of dissident factions like Christianity.

The decline of Greek thought had bred gross superstitions, a maze of mystery cults.

Men said it was a god-forsaken age. Yet God prepared it.

So much for the *Time*.

The *People*?

Israel's faith burned low. There was Pharisaic hypocrisy. Sadducees comprom-

ised, collaborated and sacrificed piety for power. Jews in Alexandria, Corinth, Rome and Ephesus were a byword, despised.

God prepared a time. It was a godless time.

God prepared a people. They seemed a faithless people.

Yet the many-splendoured thing occurred then, at that Time.

Through that People God did the unimaginable thing.

Eternal God turned to a peasant home in Nazareth. The Babe's first visitors were shepherds, execrated by rabbis. His followers would be 'not many wise, not many noble'. The leaders of His Cause would be 'unlearned and ignorant men'.

To our eyes the Time and People prepared of God were unpromising. That is because His preparation was in the hearts of men, humble and meek.

When His thin cry pierced Bethlehem's midnight, the swaddling clothes were ready, lovingly prepared. But His first days and nights were spent outside in a manger. The inn door was shut, tight.

The Time called for Him, and did not want Him.

And there He was, tiny, vulnerable, supine - embodying 'the fulness of the godhead'. In that form there came together Time and Eternity, Visible and Invisible, God and Man. 'The Word was made flesh and dwelt among us' not in flaming sun or flashing lightning, not in the roll of a fearful thunder, but in the peal of bells. God does not split the atom to bring us to the seat of His power, but in the simple features of a human countenance He shines.

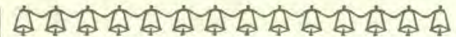
The Time and the People were made ready. But the doors of human hearts only human hands can open. D. N. MARSHALL



Above: Shepherds' Fields from Bethlehem. In those skies a choir of angels once sang 'Glory to God in the highest and on earth peace, good will to all men'.

Left: The Church of the Nativity, built by Constantine c. 325 AD, has a door so low that all must kneel to enter.

Photos: D. N. Marshall



The Christmas Log

A remark was made by a leading citizen of Chicago to the famous evangelist D. L. Moody who was visiting him in his own drawing room. 'I do not see', said the man, 'that I cannot be just as good a Christian outside the church as within it.' Moody said nothing but stepped to the brightly burning Christmas fire and, picking up a blazing coal in the tongs, allowed it to burn by itself. In silence the two men watched it smoulder and go out. Next week the man was in church.





SELL FAMILY LIFE - THEN TOUR THE HOLY LAND

The South England Conference, through the Lay Activities Department, is sponsoring a twelve-day tour of the Holy Land, 15-26 May 1983. Applications are invited to fill the limited number of places left. Applicants will be treated on an order of priority, i.e. on a first-come first-served basis. The fare is fairly competitive.

Please make your application with a deposit of £34 - by 15 January 1983.

Sell FAMILY LIFE to assist with the fare.

For further details, write to: The Lay Activities Department, c/o Pastor C. R. Perry, South England Conference, 25 St. John's Road, Watford, Herts., WD1 1PY. or Tel: (Watford) 32728.



THE PROGRAMMES OFFERED BY NEWBOLD COLLEGE

The last of three articles by Dr. SAKAE KUBO, *PRINCIPAL, NEWBOLD COLLEGE*

We introduced the programmes offered by Newbold College in our previous article with a description of the Pre-University Course. Adventist young people who may or may not have all the necessary requirements for university studies can come and select courses which they feel will enrich their lives and help them live a better Christian life. This is called the Personal Preference course. During this year they are able to associate with other young people of their own age and experience the sharing of their lives together in a Christian environment. This is a strengthening factor in their Christian experience. Many of these students come from churches which have very few young people and when they associate with a larger group of young people it is usually on a superficial level for a short time only. These students cherish greatly the fellowship while at Newbold.

The regular BA courses offered at Newbold College are in Theology, Religion, History, Music and English. The degree is offered in affiliation with Columbia Union College of Washington, DC. The programme in Theology prepares the students to serve as Bible instructors, associates in pastoral care, and as ministers. We will say more about this later. Students who take Music can also prepare themselves for the Licentiate in Music from London. Those who take History and English are usually preparing themselves for teaching.

Newbold College also offers a one-year Basic Office Skills course at the end of which they may also take the RSA exami-

nations. To serve the needs of our students who do not know English well enough to begin their regular studies at Newbold College from within this Division and other divisions and for students who wish to learn English for other reasons, we have a School of English Language.

Christian education costs money, since it is the Church alone that must support it financially. Approximately thirty per cent of the finances come from the Northern European Division. Students are subsidized by approximately £1,000 each by the Division. Beside this the British Union supports its students by paying fifteen per cent of their fees and an additional amount for those who are taking Theology. However, there still remains a good amount of money for the student to supply. The student who sees the value of Christian education and who really desires to obtain it will always find a way to afford it. Many students spend their time canvassing during the summer and through this way obtain their funds to come to college. Other students work on the campus during the summer to earn a scholarship for the following year. Some students receive local authority grants while students from Norway receive State grants and loans. Christian education always demands sacrifice on the part of the students and parents but if they see the value of Christian education they will always find a way to obtain it through God's help. It means that we must put forth special effort but if we truly desire, it cannot be denied to us.

While Newbold concerns itself with the training of the entire Church membership,

its primary purpose is the training of workers, ministers and Bible workers, for the Church in this Division. God's work will always need well-trained dedicated workers. The need for workers in the British Isles is acute. To supply its lack this Union has had to import workers from other parts of the world field. This is not entirely bad but the number of importees is too great. Those must be trained who have grown up here, who are familiar with this field and its problems, and who have the vision and the dedication to preach the Gospel unashamedly, as Paul did, for it is the power of God unto salvation to everyone who believes. Let us encourage our promising young people to go to Newbold College to train for God's work.

In order for the whole Church to benefit, let us encourage all our qualified young people to spend some time at Newbold whether as pre-university or personal preference students, or on regular degree programmes. Our young people need the spiritual nurture and the fellowship provided by an Adventist college. In the long run the Church in Great Britain will be the beneficiary of the work accomplished by Newbold College.

TO ALL COMMUNICATION SECRETARIES

Nothing becomes 'cold turkey' journalism-wise, quite as quickly as Christmas news.

If you feel that the Christmas activities of your church are newsworthy, please ensure that your reports are on my desk by 3 January.

EDITOR

HOW JACK AND HIS GUIDE DOG SELL MAGAZINES . . .



Jack, his wife, and Zak.

This picture is of Jack Lacey, one of our members in York. Jack and his wife came to our Bible Holiday at Broomhill House a few weeks ago. I thought you might like to see his picture, because he has trained his guide dog to help him sell FOCUS and FAMILY LIFE magazines.

Jack has been blind since he was four years old, but every time an issue of FOCUS or FAMILY LIFE comes out, he takes a number of them to his neighbours. Evidently, he just asks 'Zak', the dog, to find the door of each house, which may be at the front, rear or side of the building, and then when the dog stops, he feels around the door for the knocker.

Speaking to Jack was a real inspiration to me, and it could be that his story will encourage others to distribute the magazines. I showed this picture to some members from Wales at a Lay Activities convention in Broomhill this weekend, and they were quite moved by it. One made the suggestion that instead of Lay Activities secretaries waiting for members to bring money for subscriptions, an agreement be made in the church that each member will purchase a certain number of magazines and the Lay Activities secretary simply collect the money from them each time a new issue is published. For example, if all the members of the church agreed to purchase ten FOCUS magazines per issue, the LA secretary would simply collect £1 from each member, and likewise, a certain amount for FAMILY LIFE. Some members find it expensive to pay for a number of subscriptions all at once, but it was thought that a regular commitment such as this would not be so hard on the family budget.

PASTOR G. M. BELL, Lay Activities director

New pastor for Cambridge

The Cambridge church was nearly full on 9 October, when members and friends came to welcome its new minister Dr. J. Gallagher and his wife Ana.

Speaking at the Harvest Festival service, Dr. Gallagher encouraged everyone to keep hold of their confidence in God, in the same way as a farmer is confident that the harvest will come.

Dr. Gallagher comes from St. Andrews, Scotland, where he has just completed his research towards a PhD degree in Divinity. Prior to this he studied at Newbold College and gained a BA in History and Theology. He also holds a BSc in Applied Chemistry.

The church was well decorated with gifts for the Harvest Festival. The goods were later distributed to some of the sick and the remainder of the food was taken to Midfields Observation and Assessment centre Oakington by four members who were made very welcome and shown round the centre, which is a home for maladjusted children.

DAVID PORTER

ROUNDELWOOD: A Full House

Our members in Britain will be greatly heartened to know that the Lord is working in wonderful ways to honour the faith of His people in standing by the Health Institution in Crieff despite difficulties which at times seemed insuperable. With an average 19 patients daily in January, the numbers had increased each month through to September when we averaged 33 patients daily (we have 38 rooms in Roundelwood). Would October see a drop in occupancy? Well, every day brought enquiries, many of which became bookings, and as I write this report on the first day of November, I can joyfully report the highest average occupancy yet—35 and we have another 14 patients in Akaroa!

Roundelwood is now operating at a profit even after charging the heavy interest on its capital debt. With the fall in interest rates we are, and shall be, saving several thousands of pounds of interest and with the prospect of substantially increased income next year, when our fees are raised to reflect the increasing demand for our accommodation and treatments, we confidently expect to make systematic payments to the Union to redeem the capital debt. A year ago this would have seemed an impossibility. All we at Crieff can say is 'Praise ye the Lord, bless His holy name'.

While we love to see our members, particularly at Christmas and New Year, the prospects of a vacancy this year are exceedingly dim but I'm sure our members will rejoice with us that the Lord is so prospering His work.

C. WILSON

NEWBOLD NEWS

► Since the beginning of October, the Newbold church has been practising a new order of service in its eleven o'clock morning worship. Designed for wider congregational participation and more meaningful devotions, the new order includes two Scripture readings, prayers of intercession and supplication and a few moments of silent meditation after the sermon.

► Newbold's Missions Extension Day saw the sale of 1,600 magazines this year. Of the £200 profit £125 will go to the children's ward at Churchill House Hospital for the mentally handicapped and £75 to Cambodian refugees. Students also distributed copies of a new leaflet about the College designed for the local community. The editor of the Bracknell Anglican Church parish magazine read the leaflet and asked permission to reprint it in full in her own publication as a gesture towards understanding between members of different Christian Churches. So, at the end of October, 500 copies of the text of our leaflet on Adventist beliefs and practices and explaining the programme operating at Newbold, went out to Anglican homes in the parish of Bracknell.

► In response to the demand in Binfield, Newbold's home village, Maureen Watson, ex-headmistress and wife of science teacher Albert Watson, is now running two Keep-Fit Classes a week in the Newbold church school hall. Thirty-six ladies come for music and movement in two sessions of an hour each. Over three-quarters of the group are Binfield villagers enjoying this small community service offered by the College. Wishing to do more for these ladies and their families, Mrs. Watson organized a banquet of vegetarian food put on at the College by Newbold's Norwegian chef, Roald Hofseth. 'We had no idea that vegetarian food could be so delicious,' they said.

► Role-play and affirmation exercises were just two of the new skills practised during weekend 15-17 October, when Dr. Kevin Howse, newly arrived lecturer in Religion and counselling, conducted Newbold's first-ever Human Relations Workshop. Twenty-five post-graduate students and some of their wives spent twelve hours between Friday afternoon and Sunday morning learning about the dynamics of inter-personal relationships with special reference to small groups.

► Speaker at Newbold's annual autumn Week of Prayer was Pastor David Osborne, minister of the Atlantic Union College church, Massachusetts, USA. His theme was the Joy of the Christian Life and his talks featured Joseph, George Muller and Harry Orchard as men who

THE STAFF AT NEWBOLD COLLEGE WISH YOU A HAPPY CHRISTMAS

Their gift to you for the New Year is themselves – their talents, their education, their training and experience for the strengthening of the Church in Northern Europe.

None of them would claim it was a great gift – but who can give more?



Back row — left to right: Emanuele Verona, Roy Scarr, John Matthews, John Dunnnett, Edward White, Kevin Howse, Stephen Thompson, Peter van Bemmelen, Ernest Marter, Michael Pearson, Bryan Ball.

Middle row — left to right: Albert Watson, Gillian Gibson, Mavis Wainman, Margaret Raitt, Cynthia Benz, Myrna Dorland, Veselinka Becejac, William Schomburg.

Front row — left to right: Andrew Mustard, Alveen Thoresen, Douglas Sinclair, Frank Wood, Sakae Kubo, Ole-Christian Bjerkan, Harry Leonard, Kai Arasola, John Woodfield, Alan Crowe.

knew something about that joy. Friday evening saw a candlelight footwashing and communion with the emphasis on fellowship. 'God has invited us to a banquet,' said Pastor Osborne at the Sabbath morning meeting. 'There are six forks at each place setting and the plates are piled high. Afterwards there'll be lots of sweet, gooey dessert.' If we are hungry, we're invited to this great feast, if we're thirsty there is the fountain of life. We must not let possessions or careers or family stand in the way. Jesus Christ demands unequivocal allegiance now.

HELEN PEARSON

HARROW FELLOWSHIP

Members and friends of the Seventh-day Adventist Church will find a warm and friendly welcome to worship at the YWCA Hall, 52 Sheepcote Road, Harrow, every Sabbath day. Sabbath School 10 am, Divine Worship 11.15 am. Further enquiries: Pastor V. C. J. Benefield. Tel: 01-952-5433.

The Chamberlain Case

To date there have been almost 1,500 column inches of newspaper coverage in

the UK of the trial of Pastor and Mrs. Chamberlain in Australia. We understand that an appeal has been lodged and that Lindy Chamberlain, who has recently given birth to a second daughter, has been released from jail pending retrial.

PASTOR W. J. ARTHUR

LETTERS

Dear Editor,

I am not entirely sure if this is the kind of letter that you choose to publish. However, I feel that it deserves an airing, as I know several other people to be of the same point of view following the event mentioned.

Last Sabbath I attended a District Day of Fellowship, and found it to be, on the whole, an enjoyable and uplifting experience. Unfortunately, the 20-minute long sycophantic oration with which the day was concluded totally spoilt the spiritual atmosphere that had been developed during the day. There are two counts on which this writer feels that such excessive public plaudits are wrong. Firstly, many of the people praised were just doing what they are paid to do, and so are to be expected to fulfil their duties competently; secondly, as humble Christians who have dedicated such talents as God has given us to His service, excessive public acclaim for the exercise of these talents is quite unseemly.

B. Potter

Dear Editor,

Working in hospital as I do, I frequently encounter various ministers and priests visiting their members unfortunate enough to be ill. It is interesting to observe the immediate respect that greets a vicar wearing a 'dog-collar' by nurses and patients alike. Conversely, nonconformist ministers, often dressed in rather casual wear, are frequently regarded with some suspicion, especially if only a rare visitor to the hospital. Our ministers may be interested to consider this fact.

Dr. Eileen Baildam

Round and About

NOTTINGHAM: 'Christ for the Crisis Crusade'

The Nottingham 'Christ for the Crisis Crusade' has concluded after eleven weeks of concentrated effort by Pastor Bruce Flynn and his team of supporters. As you will have read in a previous MESSENGER, twenty-two people were baptized on 10 October.

On 31 October eight more people indicated their acceptance of Christ and were added to the Nottingham churches through baptism. The address was given by Pastor Ron Surridge, who indicated that baptism is a sign that we have accepted both the death and the new life of Jesus Christ by faith. Pastor George Harris, the local minister, performed the baptismal ceremony.

Had the baptism been the climax of the campaign, it would have been very fitting and rewarding for the evangelistic team, but it is evident that the efforts of these weeks will continue well into the future. When Pastor Flynn made his final appeal, eleven mature members of the congregation came forward indicating their desire to serve Christ more completely by joining the Church.

There is little doubt that these early baptisms within the 1,000 Days of Reaping will be the first-fruits of an abundant harvest.

The North British Conference would like to express thanks for the time and effort given by Pastor Bruce Flynn, the secretary of this field, for his unstinting service during this campaign.

PASTOR R. H. SURRIDGE

NOTTINGHAM: Youth Day of Fellowship

Dick Barron, the General Conference Youth leader, came to Nottingham and, so it seems, did all the Adventist youth of the Midlands. Well, all 1,600 seats of the Albert Hall were filled, and a good number of youth lined the aisles.

His fame had spread some 120 miles from London to Nottingham, and no one wanted to miss his thought-provoking message and advice to youth. Coach-loads arrived, young and old, Adventist and non-Adventist, and a soul-stirring experience was had by all.

Youth Days of Fellowship come so rarely in the North that good attendance is guaranteed, but this one planned under the auspices of the NBC Youth director, Pastor A. R. Rodd, was doubly special. The programme consisted of a Dick Barron message in the morning, and a Choir Festival in the afternoon.

If there were any doubts as to the quality, and indeed, existence of musical talent in the Midlands, these were dispelled in a beautiful display of colourful uniforms, neat appearances, and melodious sounds that came from the choirs. Professional singer, Kathleen Joyce, adjudicated the performances.

CATHERINE BURRELL

COLERAINE: Youth Weekend

Coleraine had its first ever youth weekend from 29-31 October 1982, and were joined by young people from the Londonderry, Banbridge and Belfast churches together with a number of non-Adventist young people.

Their guest for the weekend was British Union Youth director, Pastor Barry Gane, who inspired all who listened and talked to him as he shared his personal experiences from childhood to present day. Through his talks and studies on the theme of prayer and preparation for Christ's soon return, he stirred the emotions of each young person who felt Jesus Christ was very much present. Taking part also was Irish Mission Youth leader, Pastor Dalbert Elias, together with local minister Brian McCormack.

The weekend included a variety of activities from a walk at The Giant's Causeway to a Sunday morning swimming session.

Coleraine sincerely thank all who took part in making this weekend a success.

In the words of Ellen G. White in *Messages to Young People*: 'Amid the perils of these last days the only safety of the youth lies in ever-increasing watchfulness and prayer.'

IRENE DOUGHERTY, *Communication secretary*

APOSTASIES

In the past five years 1,114 persons have apostatized from the Seventh-day Adventist Church within the British Union Conference territories. This fact makes the following cry for help all the more poignant. Please write if you can offer constructive assistance.

'I have a friend who is a former Adventist and I desire to help him and his family find their way back into the Church. I'd like to hear from people who used to be Adventists, left the Church, and then came back. What brought you back to the Church? Please be specific. Your comments would be helpful in working with him and his family.'

ANOTHER BAPTISM IN IPSWICH

Sister C. Coomes and Brother K. Smith were first contacted about a year ago by literature-evangelist Kevin Herring. This led to their baptism on Sabbath, 30 October, at the Ipswich church. Kevin introduced them to the church and they attended special young people's Sunday evening meetings in Ipswich. Afterwards Bible studies were begun by some of our lay people. Their decision came for baptism at the evangelistic meetings in Norwich led by Pastor Jim Stevens.

Pastor Stevens was in Ipswich for the baptismal service, as well as others of his evangelistic team, and the candidates were warmly welcomed by the membership prior to immersion by the Ipswich minister, Pastor Eric Metzger. Pastor Stevens had words of counsel for this happy occasion.

May God be very near to these new members as they embark on a new life walking in the steps of Jesus.

COMMUNICATION SECRETARY

Did the Lord put the nail in the road?

On Sunday 20 June, Manchester South churchmembers made their way by coach to the seaside resort of Skegness.

The usual round of activities followed, and the return journey was commenced at a very 'respectable' hour to ensure that we arrived home in good time. We had travelled only thirteen miles out of Skegness when an overtaking motorist flagged us down. Investigations revealed that tyre damage had occurred due to a nail on the road. Our driver had to ring his home base to enquire who in Lincolnshire on a Sunday evening would journey out to come to our aid.

We could so easily have found ourselves in the open country, but when we asked where we were, we found that we were in the delightful little village of Sausthorpe. The villagers cautiously came to their gates, eyeing us up and down, and wondering why these sixty or so people, including many from the Caribbean, had descended upon them on that beautiful summer's evening. The local bee-keeper ventured forth with his hood over his head, inviting those interested to inspect his swarm!

When, an hour or so later, the service van arrived, everyone had to bail out of the coach, and hurried telephone calls home were made, but out of apparent disaster our God provided us with unsought opportunities. From both sides of the road the invitations came: 'Come into my home, you're very welcome'. Before we were waved off by them at 10.30 pm, conversations had ensued, addresses had been taken, and we were convinced that it was not by chance that the offending nail had been there.

F. WALKER

WESTERN DAY OF FELLOWSHIP

When they did ask I to tell 'e what we be doin' in the West Country, I think to myself - 'Another example o' collective irresponsibility'. For I do not have a gift for PR as they do call it, as you might see, like. 'Tell them about Bath an' Gloucester,' they said. Well, by now I do 'ardly remember Bath, but 'ere goes.

As 'e may well know, we in the West do 'ave one o' the biggest ratios o' churchmembers to general population like in the British Union, an' that's not sayin' much, for we do be spread about a bit thin like, on account o' there bein' a lot o' country 'ereabouts. They do say there be more cows in Wiltshire than people even, but we makes a grand show when we do 'ave our twice-yearly Days of Fellowship. We makes the most of it like, and no matter what they be doin' on the platform, the rest o' we be 'aving a right good get together, that bein' what fellowship's all about like, init?

Come March this year, we all did go to Bath, to the Manvers Street Baptist Church, where their minister did give we a right royal welcome. It turned out like that 'e be Chairman o' the Bath Council of Churches, an' 'ow as 'e was goin' to be after Pastor Gebbie to join. Pastor Martin Anthony did come to give we our Sabbath School lesson, and Newbold College did send a lot o' folks for the day, did us proud like, brought their orchestra an' all. The main preacher was Dr. Bryan Ball. 'e did give we 'is usual spiritual feast like, 'e being a West countryman 'iself. Come afternoon they did give a mixture o' music, testimony, an' arm-twistin', told we what they be gettin' up to at Newbold an' 'ow as we did ought to be doin' it with them like, for there do be a sore need for new ministers in this country, so 'ow about it, you young uns?

The last time we was up at Gloucester it did nothin' but pour down wi' rain all day, so we was pleased to 'ave it dry when we met there this Sixth o' November. Chief guest were Pastor Don Lowe from NED. Told us all about the problems that do come to people, be they individuals like we, or like them as is stuck up in the Conference Office wi' everythin' to do, and no money nor folks to do it wi'; still, as 'e says, God's grace is sufficient for us, and He has power unlimited to deal with all our problems. Pastor C. Perry had taken our Sabbath School lesson, made us all think, 'e did, even taught Pastor Burgess a thing or two.

The afternoon started with music from the young people of Bristol Central church, and well they performed too, and Pastor Malcolm Vine appealed to everyone to give their all to Jesus. I'm sure the response should be fruitful in the coming months.

There do not be time and space to mention everything and everyone, but here's a bit that's sure to be printed like, that Dennis Archer from the Press came and

told us how FAMILY LIFE and FOCUS magazines make new churchmembers and save souls as well. He even gave some away for free, some of us couldn't rightly believe our eyes and ears. He said how as if we all support the Press and get rid of more magazines, then more souls will get saved, so that's what I reckons we'll do, arrh!

NEVILLE GREAVES

Editor. I print this report with reservations. Brother Greaves has chosen to write it in what he clearly believes to be a West Country dialect. My hope is that our Western believers have a good sense of humour and are aware that Brother Greaves is writing tongue-in-cheek. The only precedent for this kind of reporting is a bad one. Considerable ill-feeling was caused when a report appeared in spoof dialect. I trust that our West Country believers know Brother Greaves well enough to receive it in the good spirit in which it was written.

Right: Pastor Cecil Perry conducts the Sabbath School lesson. **Below:** Bristol Youth Choir. **Bottom:** Pastor Don Lowe, guest speaker.



TWO SPECIAL YOUTH RETREATS EASTWOOD GRANGE

28-30 January 1983 — SENIOR SPECIAL PURSUITS CAMP REUNION

4-6 February 1983 — SENIOR HOLIDAY WITNESS CAMP REUNION

Guest speakers: Pastors Don McFarlane, Alan Crowe, James Huzzey, Bob Rodd and Bryan Ball.

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EDITORIAL

THE ROOTS OF AD

by PASTOR J. R. SPANGLER

MINISTERIAL ASSOCIATION SECRETARY, GENERAL CONFERENCE, AND EDITOR, 'MINISTRY' MAGAZINE

Yet another book is now on sale in the bookshops – 'Cults and the Occult' by E. C. Gruss, which lumps Adventists with JW's, Mormons – and even the followers of Sun Myung Moon as a 'cult', 'mushroom religion' and 'a Nineteenth Century American sect'. Whenever our opponents want to stigmatize us they invariably resort to the terms 'American' and 'cult'. Are they right? Are our historical roots in an American cult?

Recently I read what I consider to be the most fascinating and spiritual beneficial 250 pages I have come across in a long time – *The English Connection*, by Dr. Bryan W. Ball, head of the religion department of Newbold. I don't often editorialize about a book, but this volume has done so much for my own soul and mind that I must recommend it to you and share some concepts from it.

What is this 'English connection' that has so excited me? In a nutshell, it is that there is a clear stream that connects much of the best in present Christian thought and practice to Puritan Bible study and theology. Dr. Ball is particularly interested in tracing the Puritan roots of Seventh-day Adventism's major doctrinal positions. We little realize as Seventh-day Adventists the doctrinal debt we owe to these godly students and expositors of God's Word. We stand upon a foundation of scriptural understanding that was shared by many Puritan thinkers.

Puritans, by and large, have had a bad press. John Pym's neat phrase 'that odious and factious name of Puritan' conjures up the stereotype of narrowness, bigotry, even hypocrisy. Dr. Ball persuasively refutes this view and presents these preachers and writers of sixteenth- and seventeenth-century England as men with firm principles, strong beliefs, and a dedication to truth that should be the envy of us all. These men of God knew what they believed and stood faithfully for it even unto death. Their chief concern was for purity of doctrine and holiness of life. Their primary question was: Does this practice or doctrine have the support of Scripture?

Puritans such as Baxter, Flavel, Alleine, Owen, Bunyan, and others are little known and even less read today. It was not

always so. The writings of these men were widely read in their own day and have led countless individuals, then and later, to understand the plan of salvation and how to find peace with God through the Lord Jesus Christ. John Bunyan wrote nine books while in jail for his beliefs. (Only his *Pilgrim's Progress* remains widely known today; other works, such as *Grace Abounding to the Chief of Sinners* and *The Holy City*, have fallen into undeserved obscurity.) John Flavel wrote six volumes of devotional and doctrinal thought, warm and practical to the end. Joseph Alleine's *Alarm to the Unconverted* sold twenty thousand copies when first published in 1672 and was so popular that another edition of fifty thousand was published three years later. It is a pity that so few are acquainted with these and other Puritan works today. In spite of the centuries between their time and ours, the spiritual themes they talked about are those timeless ones that still concern us. Their statements are gripping and burn with the fire that the Holy Spirit transmits through those whom He uses to explain and expound the Word. This is not to say that these writers were faultless in all they believed or taught. But I'm convinced that their grasp of Scripture and their personal devotion and commitment to the Lord Jesus would put most of us modern preachers to shame.

Their convictions were forged in the crucible of their experience in attempting to purify or bring reform to the Established Church. Many suffered cruelly for their faith. Between 1,700 and 2,000 clergy, many of them the cream of the nation's spiritual and intellectual leadership, refused to compromise their consciences by complying with the Act of Uniformity passed by Parliament in 1662.

What came to be known as the 'Great Ejection' followed, in which those who would not swear total loyalty to the Established Church were ejected from their pulpits and positions. Further restrictions followed. The Corporation Act excluded them from preaching; the Conventicle Act prohibited private meetings for worship

attended by more than four persons other than immediate family; the Five Mile Act prevented ejected clergy from living within five miles of a town in which they had preached in recent years! An end to such measures came in 1689 with the Toleration Act, but it was in these years of persecution that Puritan thought flowered and reached its maturity.

From the rich harvest field to be found in the twelve chapters of this book, let me share with you some gleanings dealing with righteousness by faith, baptism, the relationship of obedience to faith, and Christ's return. I'm sure you will find, as I have, many gems of thought to enrich your own soul.

On the subject of the Lord our righteousness, Puritanism was never more certain of its claims than when contending that Jesus Christ has provided the full and final answer to man's terrible spiritual dilemma. The strength of Puritan theology is that it comes to grips with the whole message of Scripture, much in the same manner as did the apostle Paul. That message begins with the human race falling rapidly from righteousness to unrighteousness. This unrighteous condition is like 'a desperate disease' striking at the very heart of man's being and threatening his future.

Many Puritans taught that man is 'doubly lost' and subject to a 'twofold unrighteousness'. By this they meant (1) the guilt of Adam's imputed sin gives man an unrighteous standing before God, and (2) man's unrighteous character is due as well to his own sinful actions. Thus man's unrighteousness has both a legal and a moral aspect. He is unrighteous when measured against the holiness of God's character and the requirements of His law, and he is also unrighteous in himself since he has a fallen nature. Thus Richard Baxter concludes that Christ came to seek and to save that which was 'doubly lost', those who are both 'guilty' and 'unholy' (page 52). Since man is doubly unrighteous, it is God's purpose, the Puritans taught, to restore him through the Gospel 'to that twofold righteousness which he lost' – to freedom from guilt and to holiness of life.

Above all, it is Christ only that provides the righteousness man needs. Baxter claims that the righteousness that man

may have as the basis of his salvation 'is wholly in Christ, and not one grain in ourselves' (page 53), and that nothing can, or need, be added to that righteousness in order to make it sufficient for salvation.

George Downham (*Treatise of Justification*) sums up justification simply as 'the imputation of righteousness', which coun-

teracts both the imputation of Adam's sin and the guilt of man's own sin. On the subject of imputation John Flavel has this gem: 'If Adam's sin became ours by imputation then so doth Christ's righteousness also become ours by imputation, (Romans 5:17). If Christ were made a sinner by the imputation of our sins to Him, who had no sin of His own, then we are made righteous by the imputation of Christ's righteousness to us, who have no righteousness of our own.' — Page 57.

VENTISM

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Puritanism was united on most issues, but it was divided, sometimes very deeply, on the question of Christian baptism. According to Ball, the first known Baptist Church in England dates from 1612, but for political and ecclesiastical reasons it was not until after 1640 that Baptist convictions took firm root in English soil. The Baptists were a new breed of Puritan, and a new brotherhood of preachers. Baptists believed that according to the Bible, the essential characteristics of Christian life and experience were to precede the external application of water. Baptism was therefore the outward testimony to an inward experience. There was no efficacy in the act itself, no regenerating or cleansing property in the water. Rather, it was symbolic; baptism without faith would not result in salvation. Thus they stood opposed to infant baptism on scriptural grounds. Said John Tombes: 'You may as soon extract water out of a flint, as draw a command to baptize infants out of Scripture.' — Page 91.

The point of contention between the Baptists and the rest of Puritanism was that the former accused the latter of not practising what it preached. Puritanism professed complete adherence to Scripture as the norm for faith and practice, but it failed, said their Baptist brethren, to follow the form of baptism outlined in Scripture. There Jesus commanded that the new believer must be taught before being baptized. A prerequisite to baptism is belief, an intelligent commitment to Jesus Christ. Thus the Baptists concluded from their Bible study that baptism was to be administered only to believers, upon consent and profession of faith, and they saw as their divinely ordained task the taking of Puritanism to its logical conclusion.

'Gospel Obedience', a chapter title in

Ball's book, is taken from Puritan writer Richard Baxter, and not, as one might suspect, from a source with a strong legalistic bent. The Puritans saw obedience as the sequel to faith, law as the concomitant of grace. To the Puritan mind, law in its broadest meaning applied to the entire Bible. In this sense, law was under-

stood fundamentally as God's revealed will. It was normal for Puritans to distinguish between moral, ceremonial, and civil (or judicial) law. John Owen divided the whole Mosaic code into these three sections. The civil law, given by God to Israel under Moses' leadership, was not binding in the moral sense, but according to John White there was much in it of permanent value to mankind as a whole.

Puritan writers saw a distinct difference between the moral law and the ceremonial law. The latter pointed specifically to Christ and the way of salvation to be revealed in Him at the cross, and obviously had a restricted function and a limited duration. The moral law applied to all people in all times. They pointed out that the ceremonial laws were written on scrolls while the moral law was inscribed on two tables of stone.

On the other hand, the moral law they deemed to be in an entirely different category. To the Puritan mind the Ten Commandments were nothing less than a transcript of the character of God and a verbalization of the essence of the divine nature. Ralph Venning declared that 'to find fault with the Law — were to find fault with God' (ibid.). Since God is eternal, His ten commandments are viewed as eternal, never to be repealed or disannulled.

Antinomianism, of course, has persisted through the years in one form or another. Many Puritan preachers and writers consciously opposed these attempts to abrogate the Ten Commandments, yet, while doing so they were careful to show that there is no saving merit in the law. It can point out the disease, but it cannot heal. The law is like a mirror that discovers sin in the life. In the words of Flavel, 'Till God show you the face of sin in the glass of the law . . . till you have had some sick nights and sorrowful days for sin, you will never go up and down seeking an interest in the blood of His sacrifice.' — Page 131.

One of the main contributions that Puritanism made to the recovery of the total

biblical message was a renewed emphasis on Christ's second coming and the doctrines associated with that event.

Puritans rejected a spiritualized interpretation of this doctrine as contrary to the plain meaning of Scripture. There was possibly no point of wider agreement among Puritan theologians than that of the manner of Christ's coming. They firmly believed the scriptural passages describing the Lord's coming with flames of fire and a host of angels in the clouds of heaven with power and great glory. Baxter describes it thus: 'If there be such cutting down of boughs and spreading of garments, and crying hosanna, to one that comes into Jerusalem riding on an ass; what will there be when He comes with His angels in His glory? If they that heard Him preach the Gospel of the kingdom have their hearts turned within them, that they return and say, "Never man spake like this man", then surely they that behold His majesty and His kingdom will say "There was never glory like this glory".' — Page 180.

Thomas Adams was one of the many seventeenth-century Puritans who saw the entire post-New Testament age in an eschatological sense. For them, the *last days* began in the time of the apostles and reached down to the *last day*. The second coming of Christ meant that the work of salvation that He had begun at His first coming would be completed. That work, they argued, could not be complete, or finally efficacious, until Christ had returned.

The Advent hope had tremendous effects upon the Puritan mind. That hope was an essential element in their Christian faith. It motivated them to prepare for the coming of the Bridegroom. Belief in Christ's second coming was a very special way to help Christians thrive in grace and holiness. To many of these Puritan preachers, fellowshiping with Christ in glory was measurably dependent on fellowshiping with Him in grace. Thus the Second Advent hope was an indispensable factor, perhaps even the chief factor, in the marked spirituality that characterized both Church and individual believer in Puritan England.

All this Dr. Ball beautifully brings out in his book. But it is the words of these Puritan preachers themselves that stir my soul and drive me to my knees praying for greater devotion and understanding. It is the clarity with which they present the Lord Jesus and the scriptural basis for their beliefs that causes me to thank God that I have the privilege of raising my voice to preach a gospel that can build on their foundation and restore neglected truth to a world that desperately needs to know the Lord Jesus Christ before He comes.

'If there be such cutting down of boughs and spreading of garments, and crying hosanna, to one that comes into Jerusalem riding on an ass; what will there be when He comes with His angels in glory?' RICHARD BAXTER

This feature first appeared as an editorial in *Ministry*.

DOUBLE CELEBRATION AT NORWICH



On Wednesday 27 October the Jim Stevens campaign in Norwich had its third baptism. This very special occasion was held on the evening of the penultimate campaign meeting as it was the candidates' twentieth wedding anniversary.

Malcolm and Iris Brooks were first invited to the campaign by Brother Peter Sindell, for whom Malcolm works at the Attleborough Training Centre. They were the most regular attenders of the campaign even though they had to travel over thirty miles each evening, clocking up over a thousand miles in all!

After the baptismal service the candidates were presented with an anniversary cake, flowers and cards, by their new-found brothers and sisters of the Norwich church.

It was indeed a spiritually uplifting experience to see this couple committing their lives to Christ on the anniversary of the day they committed their lives to each other. We know that they will be enriched and fulfilled following the stand they have taken.

ROBERT SURRIDGE



Top: Malcolm and Iris were baptized by Pastor Stearman. **Above:** Candidates cut the cake at the anniversary celebrations after the baptism.

Photos: D. Whitworth

WILLESDEN: Youth Day

Sabbath 31 July was a sensational day. The hearts of many were thrilled at the beautiful flowers and plants which adorned the church reflecting the theme of Youth Day: 'From Eden to Eden'. Flowers of every colour adorned the 'garden' created within the church that day. But even more beautiful were four hundred human flowers who converged on the church to give glory to God.

Brother Gifford Rhamie delivered a soul-touching message in accordance with the theme of the day, thrilling the hearts of the many present.

The AYS programme later in the day

strongly emphasized the love of God which cause Him to create the first Eden, and later the love which sent Him to Gethsemane in His struggle to redeem mankind.

We request the prayers of our brethren, that God in His matchless mercies may give us grace to make that wonderful transition to the 'Heavenly Eden'.

M. STEPHENS

Jotsam

We heard of a staff meeting where grace was overlooked at the beginning of lunch. The minister reminded of this quickly repaired the omission by saying: 'Praise the Lord O my soul, and all that is within me.'

WORCESTER: Minister's daughter in 'A Woman Called Golda'

The churchmembers at Worcester had the joy of witnessing a baptism, on 11 September, of two ladies who live at Redditch and have since joined with the members of the Stratford-upon-Avon company. It was a pleasure to have NBC president Pastor Ron Surridge for the day. He was assisted by our resident minister Brother Ron Wood.

On 2 October, not only did the Worcester church have a good display of bounties for their Harvest Thanksgiving service, they were also happy to vote into membership Brother Jack Porter, who has been attending the church for several years.

Congratulations to Lee Wood, son of Brother and Sister Ron Wood, on recently obtaining his BSc (Hons) in Electrical and Electronic Engineering at the University College, Cardiff. Lee's sister, Rona, was the pianist at the beginning of Ingrid Bergman's film, *A Woman Called Golda*, recently shown on BBC TV. It was good to see also the John Loughborough School and many of its pupils featured in the same film. This story was splashed on the front page of the local *Worcester Evening News!*

DORIS J. LACK

ST. AUSTELL: 'After Many Days'

It was with great happiness that the baptism of Brother and Sister Colliver took place on 25 September in St. Austell church, Cornwall.

The way has not been easy for these two people, for it was fourteen years ago that our literature-evangelist Brother Taylor first contacted them. At that time they were involved with Pentecostals, Mormons, and Jehovah's Witnesses, and they could hardly believe that they were being presented with yet another set of doctrines.

There have been many obstacles over those fourteen years but finally they decided that if they ignored the Sabbath they may as well get rid of their Bible altogether.

Although they have been led through many paths they finally came into the light of God's love and made the public declaration of their faith. May He be with them always.

JEAN COYSTEN

Holiday Craft Club

Children, children, running, running. But it was so early, the doors were still closed, nevertheless their enthusiasm was not to be dampened. They had caught the scent of all the interesting crafts they were to learn and the happy hours they were to spend for six mornings.

Pam Symons had for months been planning most meticulously the programmes to be presented at the St. Austell church for the 'Holiday Craft Club'.

COMMUNICATION SECRETARY

NOTTINGHAM: Thanksgiving and Commitment

Harvest Festival at Nottingham Central was a little belated this year, but it was well worth waiting for. It heralded the start of what we pray will be, for the twenty-three new members of the Advent family, years of fellowship with other Christian believers, and a closer walk with God.

The theme of the service taken by the church pastor, George Harris, was one of Thanksgiving and Commitment. This was touchingly displayed in the ordination of Brother McNeil as a church elder, and Brethren Warbey, Blake, L. Johns and S. Douglas, as deacons. The latter two are young men who have made a great contribution to the work of the church during the last year.

The produce and gifts brought by the members, although attractively displayed by the deaconesses, was not as great as in previous years, (a grim reminder of the inflationary times and the unemployment which has hit our membership severely).

The Harvest Festival service preceded the commencement of the new church year and, although during the past year Nottingham Central has had its share of problems, we have had a lot to be thankful for, and this as a 'body' we expressed, together with a commitment for service in the new one.

CATHERINE BURRELL

EDINBURGH: Lay Activities Weekend

Pouring rain, and autumn leaf-strewn roads, did not deter Pastor G. M. Bell and Pastor P. R. Clee from safely driving the four hundred miles and more to be with us in the Edinburgh church over the weekend of 30-31 October. A warm welcome awaited them from both our members and those of other churches whom we were happy were able to join us for a Lay Activities weekend.

After Pastor Clee had set us thinking with his pertinent questions during the Sabbath School lesson, Pastor Bell reported on the welfare work done for Poland, and preached an inspiring sermon based on the Lord as the Hound of Heaven who loves and follows us no matter how discouraged we are - and how we try to escape!

A delicious hot lunch provided by the deaconesses gave us a chance to meet in happy fellowship before the afternoon meeting, which dealt with ways of using our talents, guidelines for house visiting, followed by a film showing the horrors of war, famine and disease and what our Church, through SAWS, is doing to help.

A break for tea was followed by more advice, and another moving film called *Mountain Tops*, about a young paraplegic boy. Sunday morning saw us returning at ten o'clock to learn more guidelines on how to take a Bible study; how to behave when entering a home for the first time;

YARMOUTH: Church Dedication

Photo: Ivan Gould



A photograph of the congregation at the dedication and jubilee celebrations at the Gorleston, Great Yarmouth, church.

MAY SNEED

and there was opportunity to ask questions. A fine display of relevant literature was available.

As these two good pastors blessed us and bade us farewell we did indeed thank the Lord for their wonderful witness and dedication - and appreciated our own Pastor C. D. Baidam's personal words of thanks at the end of a most instructive and helpful weekend.

SARA E. S. FERRIER, *Communication secretary*

Fireworks for the Division President

On Sabbath 6 November the church at Roman Road, Chelmsford, was bursting at the seams. In fact there was standing room only. The attraction was two-fold. The speaker of the day was Pastor W. R. L. Scragg, president, Northern European Division, whose sermons are always interesting and enlightening. However, before the sermon came the other much-awaited event. Proud parents Sonia and Martin Duncombe were called forward with their four-month-old daughter Nadine Ain, who was then dedicated in a moving service by Pastor Scragg. The dedication hymn was 'Lead Them My God to Thee'. An extra item was provided by the Chelmsford and Colchester Advent Youth Choir, conductor, David Andrews.

At 3.30 pm there was a well-attended Youth programme organized by Youth leaders Wayne and Josie Hill. In the evening it was fortunate that the weather was kind, for seventy-two members and friends arrived at the home of Wayne and Josie, spilling over from lounge-dining

room to lawns, all intent on enjoying the celebration buffet tea with the large, beautifully decorated dedication cake.

The spirit of fellowship was marvellous and the official photographer was kept busy, snapping all and sundry. After the tea came a bonfire and firework display, followed by a sing-song and music by Advent Strings. Throughout the day, however, the 'star of the show' was definitely baby Nadine, who reigned supreme and dignified, completely unaffected by all the attention. A. N. HILL

British Adventist Nurses' Association

If you could have seen the very happy gathering of Adventist nurses at their Annual Weekend Convention at Broomhill in September, then you would know that the British Adventist Nurses' Association is not only a pleasure to belong to, but is very much alive, and active in a number of ways.

However, perhaps you do not know about BANA? We know that there are very many nurses (and para-medics) in our churches who do not belong to this association, and they are missing a lot of pleasure that those of us who are BANA members appreciate and enjoy so much.

If you are a nurse (of any grade), or you have some part in caring for the sick and suffering, why not find out about your own Adventist Association, and become a member? Membership costs only £1.50 per annum.

Write for details to: Doris J. Lack (BANA president), 5 Chase End Close, Worcester, WR5 2BY.

ORGANIZATION OF HARINGEY CHURCH



Behind the Haringey members are, left to right, Brother H. Wilson, Brother C. Lombart, Pastor B. Kavalo, Dr. S. M. Reid, Pastor H. L. Calkins and Pastor M. D. Murtagh.

The South Haringey Junior School hall, where the thirty-two members of the Haringey SDA church meet, has the capacity to hold 250 people. On 10 July, the day of the organization of Haringey company into a church, the hall was filled to capacity.

The presence of God and His holy angels was felt as we began our worship. The Sabbath School superintendent, Brother N. K. Eccles, was in charge. In the programme we praised our God in song, prayer, and in reading the Scriptures. In addition we listened to music from the gospel group, Deep Persuasion (one of whom is a Haringey member). The lesson study was taken by a former Haringey pastor, M. D. Murtagh. The superintendent admonished the Haringey members to realize that becoming a church was like a child learning to walk — the growth to maturity in exploits for Christ.

'Praise God from whom all blessings flow!' The introit for divine service accompanied the entrance of the platform party. Pastor B. G. Kavalo, the Haringey minister, invoked the continued presence of the Lord. After the opening hymn, Scripture reading and prayer were rendered by Pastor Murtagh.

Brother E. G. Eccles, the Haringey elder, then told us how in November 1979 nine folk under his leadership had faithfully gathered in this hall to begin a branch Sabbath School of the Holloway church, how we had been organized into a company on 22 November 1980, and since that time under Pastor L. R. Preston, we had been served by Pastors Murtagh, Fidelia and now Pastor Kavalo, and were currently holding an evangelistic campaign 'Hope for Today' to win souls for the Master.

Holloway male voice choir sang two beautiful songs, but in between were counsels and encouragement from Pastor H. L. Calkins, the British Union president. Surely the best food is served in God's house.

Our cups had long since overflowed as Dr. S. Reid, South England president, officiated in the organization ceremony. Each Haringey member was called to the front and together, as the Haringey church, we were accepted into the sisterhood of SDA churches in the South England Conference.

N. K. ECCLES

EAST ANGLIA COMMUNITY SERVICES

At Colchester on 7 November ten out of the eleven churches in the area were represented at the annual Autumn Federation Rally. Some of these churches are small with few members, but it was encouraging to hear the good report of work well done.

David and Marion Andrews and their three children rendered an appropriate song for this occasion. Our retiring president, Brother Crowe, told us of hospitals visited, magazines sold, sales and other efforts made to help many local charities.

Efforts have been made to help groups of people who are usually low down on the list of the needy in society, such as blind babies who can be taught to develop more fully the abilities they have. Also mentally handicapped people who are often forgotten.

The speaker was Mr. Hughes from 'Project Horizon', a local activity area with animals, lake and play park, formed for the stimulation towards a fuller life for mentally handicapped and badly maladjusted children.

A collection was taken which, when added to a small sale of crafts, etc., prepared by our Pathfinders, amounted to £136. We hope to do even better, pulling out all stops, during the next six months.

G. STEVENS

STOKE NEWINGTON: Youth Church

The young people of Stoke Newington church have their own Youth church, a facility of which no other church in the South England Conference can boast.

Stoke Newington Youth church convenes in the church's youth hall while the normal Divine Service takes place in the main church. However, the Youth church is not restricted to young people, for the older members are encouraged to attend and share in worship.

Leader of the Youth church is Brother Kenneth Aaron who not only invites guest pastors and lay preachers to deliver sermons especially geared for young people, but also encourages Stoke Newington's own youth to preach timely messages to their brethren. He sees the Youth church as a great training ground for future ministers.

The Youth church was first proposed as an experimental idea by the pastor of Stoke Newington, Hugo Kennedy. That was over two years ago. It has progressed since then, and now the young people plan to buy carpets and curtains for the youth hall in order that it can have the appearance of a church and enhance greater reverence during worship.

The Stoke Newington members realize that the youth are the Church leaders of tomorrow, so they are giving them the training today.

JOANNE DALEY

STOKE NEWINGTON: Rapid Growth

The Stoke Newington church will not forget Dick Barron. As a result of his fearless preaching of God's Word, twenty-four new members have been added to the Stoke Newington church. Eighteen of these passed through the watery grave in the two large baptisms which took place during the tent campaign in Highbury Fields, and six more were immersed in the unique baptism held at the Dorset Camp Meeting.

These new members come from different life-styles and vastly different age groups. Each one has a conversion story to tell, but perhaps the most touching is that of the Marchant sisters, Karen and Michelle. These young girls recently suffered the loss of their mother who died after a long battle against cancer. Lucy Marchant never lost her Christian faith, and it was her greatest wish to see her daughters baptized. Now, after pledging their young lives to Jesus, Karen and Michelle have fulfilled that wish, and look forward to seeing the joy they know will be expressed on their mother's face when she greets them on that Resurrection Morning.

Names of new members: K. Aaron Junior, M. Aaron, M. Alleghain, P. Bryce, A. Bulgin, V. Collins, G. Crozier, E. Davidhain, W. Grant, M. Henderson, K. Marchant, M. Marchant, C. McDonald, G. Moody, C. Nembhard, C. Oliver, D. Pile, N. Punter, J. Samuels, V. Sherwood, S. Silcott, F. Stephens, D. St. Hilaire, F. St. Hilaire.

JOANNE DALEY

COLCHESTER: Baptism

Members and friends gathered on 13 November to witness the baptism of Andrea Wilcox and Elaine Ruddock. Andrea is the daughter of Brother and Sister Wilcox and we have watched her grow from a baby to a 12-year-old girl who loves Jesus. Elaine has worshipped with us for some time, and we were very happy to see these young people take their stand.

Pastor Martin Anthony, South England Conference secretary, gave an encouraging message before these two dear ones entered the waters where Pastor B. Martin waited to baptize them.

G. STEVENS

A Christmas prayer from Korea

Give us hope
to look forward to a happy tomorrow.
Give us courage
to face the hardships without losing hope.
Give us faith
so that the joy of receiving Christ will lead us to serve others.
Give us appreciation
for the gifts we have received that we might use them responsibly
daring to give
friendship, service, and love.
Give us Christmas
throughout the year.

LUTON LIGHT

The light shone on Luton on Sabbath 30 October when Pastor Mike Stickland officiated in the investiture of fourteen Busy Bees. These little light bearers were thus rewarded for their hard study over the past year.

The Luton church is actively involved in 'light' sharing. Their crusade commenced on 29 October and will continue every Friday, Saturday and Sunday until 5 December. Pastor Everette Howell, is the main speaker, and the Health lectures are presented by Pastor L. Acton-Hubbard every Saturday evening.

The Youth Society of the church, whose main theme for the quarter is 'LIGHT', began with a candlelight dedication ceremony on Sabbath, 2 October. In this quarter they hope to define, analyse and portray the effects of 'light' (Gospel truth) on the Christian.

The Youth plan to share their light by presenting a series of fund-raising events (including plays, films, etc.) over the next six months. The funds raised would go into a pool for a youth evangelistic crusade, purchasing a sound system, library books and tapes and other necessities. Their commitment also goes out to other churches' needs, in that one tenth of their profits will go to any church in need of a building or the like, or directly to the Conference Church Building Fund.

Let us therefore fortify our minds with truth so that our light can shine for God.

STEPHEN PROVERBS, *Communication secretary*

WEST BROMWICH INVESTITURE



From left to right, front row: Brother D. Burth, Dierdre Simpson, Phillip Kerr, Michael Newell, Claudine Bailey, Georgina Burth. Second row: Patrick Brown, Mark Jones, Carl Johnson, Gregory Burth. Third row: Michael Lindo, Donald Lindo, Glenda Murray, Pastor Rodd.

On 12 July the West Bromwich church was filled with members, visitors, and special guests as we watched the young Pathfinders make their way down the aisle, smartly dressed in their Pathfinder outfits.

As they marched in, they sang 'Jesus wants me for a Sunbeam, to shine for Him each day'.

Pastor and Mrs. Bob Rodd's visit for the whole day was greatly appreciated and encouraging.

Just before the Pathfinders were invested in the afternoon, Pastor Rodd stressed the importance of continuing to do a job wholeheartedly. His greatest interest was to encourage the youth to attend summer camp.

Pastor Rodd invested nine Pathfinders: Georgina Burth and Claudine Bailey as Busy Bee and Sunbeam, Gregory Burth and Mark Jones as Sunbeam and Builder, Dierdre Simpson as Builder, and Carl Johnson as Helping Hand. (He also received honours in Spotters, Swimming, Road Safety, Flowers, Trees and Birds.)

Donald Lindo was invested as a Friend and he received honours in Baking.

Patrick Brown and Glenda Murray were invested as Friends, and Glenda had honours in First Aid.

Pathfinder leader Brother Dufion Burth should be thanked for the able way in which he taught, encouraged and persevered with our young people.

BRENDA BURTH

Pictured are: Pastor Mike Stickland, Sister Dwyer (Busy Bee assistant leader), Brother Solomon, (former Youth leader), Sister and Brother Jarrett, (Busy Bee leaders), along with the invested Busy Bees.



THE MAN AND THE MESSAGE

Recently I read again D. W. Reavis' recollections of D. M. Canright in his book *I Remember*. It is a moving piece, one worth our attention in these times.

'Whatever Elder Canright said and wrote in those days meant as much to our people as the words of our most prominent leaders do today,' begins Reavis, who died in 1939. In order to appreciate Canright's prominence among the early Adventists we must realize that in 1887, the year Canright severed his connection with the Seventh-day Adventist Church and joined the Baptists, we had only 227 ordained ministers and a membership of but 29,711.

Recalls Reavis: 'The Elder was remarkably bright, and grew rapidly from his humble beginning, through the blessings of God, and the power of the message he proclaimed with Heaven-bestowed ability. He was so greatly admired and openly praised by our workers and laity, that he finally reached the conclusion that he had an inherent ability - that the message he was proclaiming was a hindrance to him rather than the exclusive source of his power.'

Reavis recounts an incident that vividly underscored Canright's drift away from Adventism towards trust in himself. During the summer of 1880, while Canright was attending Professor Hamill's School of Oratory in Chicago, he often was invited to preach in the large popular churches while the ministers were on holiday. He would ask Reavis, who was a close personal friend, to critique his presentation.

One Sunday night he spoke on 'The Saints' Inheritance' to an audience of more than 3,000. So eloquent was the preaching that the entire congregation sat absorbed; Reavis himself was carried away and forgot all about the critique.

After the benediction Canright was besieged with people complimenting him on the discourse.

After a long time Canright was free, and he and Reavis went to the park across the street from the church. Reavis had no criticisms to give and they sat in silence. Now came a dramatic moment:

'Suddenly the elder sprang to his feet and said, "D.W., I believe I could become a great man were it not for our unpopular message".'

'I made no immediate reply, for I was shocked to hear a great preacher make such a statement; to think of the message, for which I had given up the world, in the estimation of its leading minister, being inferior to, and in the way of, the progress of men, was almost paralysing. Then I got up and stepped in front of the elder and said with much feeling, "D.M., the message made you all you are, and the day you leave it, you will retrace your steps back to where it found you".'

Reavis was correct; Canright was wrong. The acclaim Canright envisioned eluded him. He resigned from the position he accepted in 1887 - minister of the Baptist church at Otsego, Michigan - after only two years and devoted his time to writing against Adventists. He became the champion of theological opposition to Seventh-day Adventist teachings.

In his *Seventh-day Adventism Renounced* (1889) Canright predicted the early disappearance of the SDA movement. But while his star gradually waned, the movement he opposed went onward with increasing strength. By 1919, the year of Canright's death, it had grown from 29,711 in the 1880s to 187,239. Today, the Church has surpassed 3.5 million and stands on the threshold of the One Thousand Days of Reaping, when perhaps another one million believers will

be added.

The Adventist message raises men and women. It does not suppress them. Adventists tend to be socially mobile people, impelled by the truths they hold to an ever-higher standard of living. I have seen dramatic examples of the power of Jesus Christ, mediated through the Adventist message, in the lives of young people. Coming out of very humble origins, they have fought to get an education and achieved outstanding levels of endeavour. The message has made the person - as it did Canright.

Nor is the message dependent on any man. From time to time in our history leading individuals have parted company with the Church. At their separation it looked as though the movement would suffer a crippling blow. Probably the most serious loss, from a human perspective, the Church has suffered was the Kellogg defection in the early 1900s. Dr. Kellogg was a man of towering influence, both within and without Adventism. With his severance, and the attending loss of the Battle Creek Sanitarium and many physicians and workers, it seemed as if the Church would be decimated. But the ship of Zion, after shuddering under the impact, forged straight ahead.

At the close of Reavis' recollections of Canright, he describes a sad meeting with his friend in 1903. Canright wept and moaned and then said, 'D.W., whatever you do, don't ever fight the message.'

The Church is weak and defective. But it is nonetheless Christ's. He is working out something marvellous, something beautiful, through weak, erring human beings. When we become acutely aware of the frailties of the Church, let us pause and consider our own flaws. As we thank Him for His mercy towards us, let us sense anew His mercy extended to the Church.

W. G. JOHANSSON, editor, 'Adventist Review'

ERDINGTON: Farewell and Thanksgiving



Members of Erdington church came together on Sabbath 2 October with mixed feelings. They came to give thanks for the harvest. They came too, with sadness, to say farewell to their minister, Pastor Eric Lowe, who was to preach his last sermon as minister for Erdington before moving to Grantham. Pastor Lowe has been with us for three years and during that time has amazed us with his energy and dedication. He has organized activities for everyone and taken part in all of them. We at Erdington will miss him. A token of our appreciation was presented to Pastor and Sister Lowe by church elder Brother Bernard Thompson. The theme of the sermon was 'Fruits of Harvest'. It was a pleasure to see such a splendid array of food in front of the church. It brought home to us how blessed we are. The gifts were later distributed to the sick and needy.

M. FISCHER, Communication secretary

50 YEARS OF GOD'S LEADING

Tom Walsh was a young van salesman, and Edith was the young lady shop assistant who checked his sales book when he returned to the store each day. Tom and Edith fell in love, and on 26 December 1931, they were married in a Methodist church in Liverpool.

Approximately eighteen months after marriage Edith purchased at the door a magazine entitled *Present Truth*. Both Edith and Tom were impressed with what they read, and purchased further publications (books like *The Great Controversy* and *Patriarchs and Prophets*) from the door-to-door bookseller, Brother S. G. Cowley. On 24 March 1934, these good folk were baptized in the Seventh-day Adventist church in Liverpool.

During the next few years Tom joined Brother Cowley in selling *Present Truth* in the Roman Catholic areas of Liverpool on a part-time basis. In 1936 The Stanborough Press made a presentation to Tom for gaining 200 regular readers to *Present Truth*.

After losing his regular job as a van salesman because of Sabbath difficulties, Tom tried various ways to earn a living, finally moving to Lincolnshire where he was employed with full Sabbath privileges by the owner of a large country estate. The estate owner gave Tom and Edith permission to use the estate hall to conduct meetings for the public. With the use of a pro-

jector and slides hired from the British Union Conference, Tom conducted a series of evangelistic meetings which were well attended. War was declared that year and a regiment of the dragoons took over the estate, including the hall, which meant an end to the meetings.

Tom then took up full-time literature evangelism around Birmingham, selling *Good News* and *Bedtime Stories*.

Later Tom and Edith moved to Stanborough Park, Tom for employment at Granose Foods, and Edith joined the staff of The Stanborough Press. In 1952 they migrated to Australia, settling in Adelaide, where Tom was employed by the Sanitarium Health Food Company.

Each Sabbath one will find Brother and Sister Walsh attending the Prospect church. At the end of 1972, Tom retired from the Sanitarium Health Food Company, to take life a little easier.

It is a pleasure and privilege to visit Tom and Edith at their home in the Adelaide suburb of Blair Athol. They will tell you of their love for the Saviour and the Advent message that means so much to them.

The Walshes recently celebrated their Golden Wedding. We congratulate Brother and Sister Walsh, and wish them continued health and happiness together.

NAT E. DEVENISH

Communication director, South Australian Conference

Broomhill's Week of Happiness

They came from far and not so far. The young at heart. On Sunday evening 22 August it was raining but the overcast sky cleared and the cheerful spirit and sunshine lived on for the remainder of the week.

Pastor A. H. Watson of Newbold College took us 'several million light years into space'. Pastor Fretson Taylor cheered us immensely, body and soul, a pastor with a truly grand sense of humour. For Pastor Martin Bell nothing was too much trouble to make our stay a happy one. Many thanks to Mike, Frances and the team whose overwhelming hospitality was more than generous.

Good food, physical and spiritual, that was the week at Broomhill. So come, taste and see at Broomhill next year. Truly, a most gratifying week if but only less than a mere glimmer and foretaste of things to come.

On behalf of the group.

BRENDA BUCHANAN

CONGRATULATIONS to Sharon Mitchell of Gloucester on gaining her BA degree in Languages from the University of Reading.

to Elaine Harlin of Manchester on gaining her BA degree in Combined Studies (Audiology) from the University of Manchester.

ACKNOWLEDGEMENTS. The treasurer of the British Union Conference acknowledges with thanks receipt of £20 tithes from 'Most Grateful'; and £10 tithes from South Devon.

M. B. Musgrave.

marriage ceremony and spoke of God's matchless love as the inspiration for a happy marriage. The service concluded with 'Thanks Be to God', exquisitely sung by Joy Evers. Our best wishes and prayers go with Brian and Louise as they set up their home in Colchester.

G. Stevens

OBITUARIES

SMITH, Annie - d. 3 October 1982. The Dundee church has suffered the loss of a valued and faithful member in the death of Sister Annie Smith, aged 82 years. Baptized by Pastor S. H. Parkin on 7 May 1961, she lived in a quiet and unassuming manner, bearing faithful witness to her Lord. Her patience and thoughtfulness in the face of suffering did much to inspire those who visited her during her last illness. Pastor Stewart Finlay conducted a very comforting and impressive funeral service in the Dundee Crematorium before a large company of friends and relatives. Although we mourn the separation that death creates we are nevertheless confident of a reunion with our dear sister at the soon return of our Saviour. We extend our deepest sympathy to Sister Vannet, her loving sister, and to her son and daughter whose devoted care and attention gave the maximum comfort possible throughout her distressed condition.

M. S. Myles

PARKS, Anne - d. 5 November 1982. Miss Parks was born in 1897. Ten years previously her mother - maiden name Mary Anne Snowdon - had been baptized following the visit to Ulceby of Mrs. Ellen G. White. The death of Miss Parks represents the end of an era. She was the last of the second generation of the Adventist pioneers in Britain and the last Adventist resident in Ulceby, which boasts the first SDA church in these islands, a stout, oak-lined structure where now only a handful worship. Anne Parks was a literature-evangelist in Rochdale and Leicester in the 1920s and 1930s. For much of her working life she was a housekeeper. During the final years of her life her world was circumscribed by the four walls of one room, but she remained optimistic and in imminent expectation of her Lord's appearing. She was laid to rest by Pastors Robert Vine and David Marshall in sure and certain hope of the Resurrection.

Editor

PORTADOWN CHURCH. Please note that the Portadown church in Northern Ireland has changed its meeting place to:

Armagh Observatory, College Hill, Armagh.

Times of meetings: Sabbath School: 10 am; Divine Service: 11.15 am.

AU PAIR. Myriam Auger is preparing to be a translator. She needs to spend time in England with an Adventist family to improve her English. She would like to work as an au pair. If you can help please write to her c/o Mm. Dhaleine, 13 bd du Nord, 34220, St. Pons, France.

A BASS and rhythm or lead guitarist urgently needed, great experience not necessary, must be willing to practise on Sundays, and work hard. The idea is to make records. Tel: 66 (Lodgehill) 47704, or 249-7484.

21-YEAR-OLD German young lady would like to work as an au pair in an English or Irish family from now until autumn 1984. She wishes to improve her knowledge of the English language. Gabriele Roser, 7710 Donaueschingen 16, Hubertshofen, Mistelbrunnstr. 10, Germany.

REMNANT LIVE tape available. 90 minutes of vintage Remnant. £4 each including postage and packing. Also available *Autumn Life* records only. Discount at £2.50 each including postage and packing. Order yours from: Remnant, 99 Deakins Road, Hay Mills, Birmingham.

COACHES from 45-seater upward available for hire. H. Smiley, 18 Spring Parklands, Dudley, W. Midlands. Tel. Dudley 213802.

THANK YOU. The Headmaster of Stanborough School thanks those members who have kindly sent anonymous gifts towards school development. All other gifts have been personally acknowledged.

QUOTABLE QUOTES

The last time I was at the Old Bailey I listened with great interest to an Irish labourer being cross-examined. Finally the judge asked his counsel: 'Has your client never heard of the well-established doctrine "*Quamdiu se bene gesserit*"?' Counsel replied, 'With great respect, my lord, when the boys gather on a Saturday night on the bogs of Ireland they talk of nothing else.'

'I have tried too in my time to be a philosopher; but, I don't know how, cheerfulness was always breaking in.' - Boswell's *Dr. Johnson*, 17 April 1778.

WEDDINGS

PICART-GREEN. - Jacqueline Green and Ellsworth Picart were joined in marriage by Pastor D. Marley at Manchester South church on Sunday 22 August. It was a very beautiful wedding attended by nearly 200 guests and family members. We wish the happy couple all God's richest blessings in their new life together. Dr. Eileen Bailliam

HARRIS-HOWARD. - The wedding of Mrs. Marguerite Howard and Mr. Frank Harris took place at the Portsmouth church on Sunday, 24 October. Seventy years ago these 'young people' grew up in Portsmouth, both enjoying all the usual church fellowship at that time. As the years passed they went their separate ways but recently they met again as members once more of Portsmouth church. Pastor T. Fielding conducted their wedding service; the church was filled with family and friends from far and near. Many thanks to all those who helped to make this day a success for them. The Portsmouth church members wish Frank and Marguerite, whose combined ages total 156 years, many blessings and a very happy marriage. A. S. Ohman

GREENLEE-DILLON. - Chiswick church was the scene of a very pretty wedding on Sunday afternoon, 24 October 1982, when Nigel Greenlee and Anne Dillon came together joyfully to exchange their marriage vows before God and many relatives and friends. Given away by her father John Dillon, elder of the Chatham church, Anne wore a dress of Nottingham lace made by her mother Jean Dillon. She was attended by former school-friend Cynthia Saunders, and by a flower girl and page boy Ngarata and Kenny Bryant. The best man was brother of the bridegroom, Albert Greenlee and the groomsmen was Stephen Ricketts. Wolfgang Stephanie, who studied the Bible with Nigel prior to his recent baptism at the New Gallery, was the organist and Pastor Clem Cook, the New Gallery minister, officiated. A reception for ninety guests, prepared by Colleen and Richard Bryant, was held in the church youth hall. Following a honeymoon in Cornwall, Nigel and Anne will make their home in West Norwood.

Enid Tolman

OSMAN-EVERS. - Autumn sunshine graced the wedding of Brian Osman and Louise Evers on 27 October, at the Colchester church, in the presence of members and friends. The bride radiated happiness as she entered the church on the arm of her father Brother Fred Evers, church elder, while organist Pastor Malcolm Taylor played the 'Trumpet Voluntary'. After the bride's sister Cecilia read 1 Corinthians 13, Pastor Brian Martin performed the

Continued from page 1

Higher organizations have informed the Press that, as time goes by, she will have to depend more and more on the British market. The Stanborough Press is in business to evangelize the UK and Eire.

With this in mind it has been a source of much sadness here that the circulation of our house evangelistic magazine FAMILY LIFE should have fallen so catastrophically during 1982. After the peak circulation of 25,000 during 1981, when the magazine came close to 'breaking even', in financial terms, circulation has fallen to 15,000 at the time of writing.

FAMILY LIFE represents a new concept in magazine evangelism, and one especially suited to the peculiar needs of Britain. In accordance with Spirit of Prophecy counsel it finds people *where they are* (at home, in front of their TV screens, in their kitchens, embroiled in marital problems, the problems of bringing up young children or coping with teenagers) and takes people where we want them to be, *at the foot of the cross of Jesus Christ*.

Praise for this magazine has come from almost every English language overseas publishing house. The General Conference Family Life Department think it is

tremendous. Accolades are received from sources as far removed as Her Majesty the Queen, the Prime Minister of the United Kingdom, the Leader of Her Majesty's Opposition, the Speaker of the House of Commons, former Prime Ministers – and individuals of all ages, races and walks of life who have found Christ and been baptized through it.

But the financial losses incurred by this magazine during 1982 are colossal!

Circulation averages at only *one per member* in the British Union!

If circulation were a mere *two per member* the problems of FAMILY LIFE would be over.

Just before shaking my hand for the last time, one of the good ladies declared redundant – not, as it happens, an Adventist – said: 'Are you telling me that the members of *your* Church are not capable of buying – then selling or giving away or posting to relatives – *two* copies of FAMILY LIFE every *two* months? I can't believe it!'

She had a point, you know.

If you want a Seventh-day Adventist publishing house in Britain now is certainly the time to support it.

CASSETTE LENDING LIBRARY FOR THE BLIND

Arrangements have been made to provide a cassette lending library for our blind members. The cassettes can be chosen from some several hundred titles which include sermons, devotional talks, Bible studies and music cassettes.

We are indebted to the Communication Department for this service and to the Post Office who have given permission for these materials to be sent free of charge to our blind members. Applications should be directed to Pastor G. Martin Bell, Community Services Director, BUC, Stanborough Park, Garston, Watford, Herts., WD2 6JP.

Newbold College and university fees – Parental contribution

Your friendly neighbourhood taxman is willing to help you get more from your

money if you take out a Deed of Covenant. Your £70 can be worth £100 to the student.

For details, contact your Conference/Mission Stewardship director, or send an SAE to Pastor H. I. Dunton, Education Director, British Union Conference, Stanborough Park, Watford, Herts., WD2 6JP, for a guide.

For your Primaries and Juniors

A set of 13 activity sheets related to the Sabbath School lessons. Ideal for use in church or on Sabbath afternoons, Branch Sabbath Schools and Holiday Bible Schools. First series, for first quarter 1983, prepared by Mrs. Lorna Arthur.

Cost: 45p per set (including postage and packing); 28p per set if collected at the office.

Contact: Pastor H. I. Dunton, Sabbath School Director, British Union Conference, Stanborough Park, Watford, Herts., WD2 6JP.

IT'S NEVER TOO LATE

18-275

Has your church taken part in the nation-wide Voice of Prophecy weekend? Have you had the opportunity to help raise the £6,500 needed by the Bible School to avoid debt? Maybe your church has not been able to promote this because the material did not reach you in time. If so, we apologize for this delay which was beyond our control. Now your local Lay Activities secretary will have all the information. After reading the Voice of Prophecy article in the 5 November issue of MESSENGER you will want to take an active part. *It's never too late to help the Bible School.* Your prayers, donations, and Bible Courses promotion will enable us to face 1983 with confidence. We look forward to hearing from you and your VOP contacts. Thank you for your interest.

PASTOR K. F. TAYLOR

HEALTH HOLIDAYS BROOMHILL 1983

Already the postman arrives laden with second class mail, large, sometimes brightly coloured envelopes containing brochures describing holidays – some in 'exotic far away places with strange sounding names'; others which reflect the need of some for a ready-made holiday, full of razzle dazzle, with a bar and 'chippy' near at hand.

An increasing number of individuals, demonstrating superlative taste, are taking advantage of the HEALTH HOLIDAYS which convene at Broomhill House Conference Centre set amid the delights of the Dartmoor National Park.

Mental, physical and spiritual well-being is enhanced by a week of healthful activity and rest in these lovely surroundings. The food, of course, is an essential ingredient and it would be difficult to find better in the South-west. Amiable, concerned and diligent hosting by Mike and Frances Smoker makes things run smoothly and most needs are met.

There will be three Health Holidays organized by the Health and Family director, South England Conference, in 1983:

8-15 May 17-24 July 7-14 August

The cost will be approximately £75 (£10 non-returnable deposit) which will include full board, guided walks, excursions and in-house entertainment. Some individuals have booked already – won't you join them? Don't be disappointed – act now!

Obtain your application form by writing to:

Health Holidays 1983
South England Conference
25 St. Johns Road,
Watford, Herts., WD1 1PZ.

Children under 14 not accepted.



STANBOROUGH SECONDARY SCHOOL

SEPTEMBER 1983 ENTRY

The entrance examination and interview for September 1983 entry, will take place at Stanborough Secondary School on Sunday 20 February 1983 beginning at 1.30 pm. If you are interested please apply as soon as possible to:

THE HEADMASTER, STANBOROUGH SECONDARY SCHOOL, STANBOROUGH PARK, WATFORD, HERTS., WD2 6JT.

ACKNOWLEDGEMENT. The treasurer of the British Union Conference acknowledges with thanks receipt of £20 tithe from 'Most Grateful'. M. B. Musgrave.

SUNSET

Sunset times are reproduced, with permission, from data supplied by the Science Research Council.

	Lon'n	Car'f	Nott'm	Edin.	Bel't
Dec 10	3.52	4.04	3.48	3.39	3.58
17	3.52	4.04	3.48	3.38	3.58
24	3.55	4.07	3.51	3.41	4.01
31	4.01	4.13	3.57	3.48	4.07

MESSENGER

Volume 87 Number 25/26 10 December 1982

EDITOR: D. N. Marshall

Copy for No. 2 – 3 January

Copy should be sent to the Editor, MESSENGER, The Stanborough Press Limited, Alma Park, Grantham, Lincolnshire, NG31 9SL.

Contributors are asked to take note that the Editor may alter, clarify, précis or expand articles sent to him if he thinks it necessary.

MESSENGER SUBSCRIPTION as from February 1982 – £7.14 home and £8 abroad.

Published fortnightly on Fridays by the British Union Conference of Seventh-day Adventists. Printed by The Stanborough Press Limited, Alma Park, Grantham, Lincolnshire, NG31 9SL.