

1. INTRODUCTION

On May 2nd 1970 fifteen former members of Redruth Baptist Church became the Tuckingmill Reformed Baptist Church. On April 1st 1977 the membership had grown to 55. The growth of such a Church like the founding of it is no mere "success" story for easy imitation. It is entirely the result of the blessing and sovereign working of Almighty God. It is to Him alone that praise and glory are due. So this book is written to declare the works of our God in order that men might praise Him.

The Church meets in premises, in Pendarves Street, Tuckingmill (an area of Camborne) which were formerly in use as the Tuckingmill Literary and Social Institute. Over the years due to disuse and misuse the building deteriorated into a dilapidated condition. It came into the hands of the local Council who offered it for sale. Redruth Baptist Church members living in Camborne heard of the impending auction and went to see the premises - they were in an appalling due to neglect and vandalism. The Church considered the matter and felt it right to try to buy the building for a work in Camborne. No more than £1,500 would be offered. As one dryly put it – "It will be a miracle if you get it for that price." And so it was, for at the auction no one out-bid the representative of the Church, and the Council agreed to sell although the sum offered was below the reserve price.

That was in 1969 and extensive renovations were necessary before the Church could use their new acquisition for the work of the Gospel in Camborne. Members of the Church in Redruth put in many hours of very hard work to prepare sufficient rooms for the work to commence on May 2nd 1970. It was to be another two years before the rest of the building was in use and a baptistery constructed. The spirit of fellowship during the work sessions of these two years was something special. Amazing things happened so often, as for example the pieces rejected in one place became the exact fit in another.

The work was to be an independent and autonomous Church from the outset and the Redruth Church and those intending to form the new Church at Tuckingmill called two of their Elders to lead the work (Lionel Clark, and Keith Davies who was to be the Pastor).

So on May 2nd 1970 the fifteen founder members of the new Church after declaring their faith and covenanting together signed the new Church Roll at the opening Service, led by Pastor K. R. Mullis of Redruth.

The name of the Church was chosen thoughtfully to express important things about the Church. A convenient folded card was soon produced entitled "Introducing -- Tuckingmill Reformed Baptist Church", and the following is quoted from it:

"Many people want to know who we are and what we stand for. Our name sums it up:

"We are a CHURCH

This means that we belong to God. He has brought us into being and has saved us through His Son Jesus Christ.

"We are a BAPTIST CHURCH

We believe what the Bible says about the need for a person to be "born again" before being able to know God. A Christian is one who has repented of his sins and has a personal faith in Jesus Christ. Such a person should be baptised by total immersion in water, the New Testament teaches, to signify death to the old life and resurrection with new life in Jesus Christ.

"We are a REFORMED BAPTIST CHURCH

Although 'Baptist' has been an honourable title in the past, in these days when so many people deny the authority of the Bible and such central Christian Doctrines as the Deity of Christ and His Atonement, we need to be more explicit. We stand on the principles of the Protestant Reformation which were simply a return to New Testament Christianity. We believe in the final authority of the Bible for faith and practice. We believe that men are sinners who merit God's judgment, and that Jesus who has taken that judgment for us on the cross is the only one to bring us to God. We believe that God alone saves a person by His grace and that faith for salvation must be in Jesus Christ alone.

"We are the TUCKINGMILL REFORMED BAPTIST –CHURCH

This means that we are an autonomous local Church, in fellowship with many other Churches in this

area and beyond that believe the Bible as God's Word, Jesus Christ is our head and we live under the authority of the Holy Spirit and the Word of God. We meet regularly for fellowship and worship; to study God's Word, and to preach His Gospel. Those in need find help among us, and we invite you to share what we have experienced of God's presence and blessing.

"The Christian Gospel still brings a message of life and hope - hear it for yourself and hear what God has to say to YOU today!"

2. MEMBERSHIP, DOCTRINES AND BASIS

Both the Trust Deed of the Church and the Church Rules stipulate that the Doctrinal Basis of the Church shall be the Particular Baptist Confession of Faith of 1689. It is our belief that the doctrinal teaching of the New Testament as of the Bible as a whole is capable of definition. This was so in New Testament times – see Jude 3; Philippians 1:27; Titus 1:9; Acts 20:27; 2 Timothy 1:13, and is needful in every age when the faith is subject to attack. The 1689 Confession is a useful summary of Biblical Doctrine and it places us within our historical context.

Elders and Deacons are expected to agree unreservedly to it, but the conditions for membership of the Church are somewhat less, namely (i) a profession of repentance towards God and faith in our Lord Jesus Christ expressed in Baptism (i.e. the total immersion of believers in water); (ii.) a personal living faith in God, the Father, Son and Holy Spirit; (iii) a belief in the Divine inspiration of the Scriptures and their final authority in all matters of faith and practice. The responsibility for dealing with matters relating to entrance into membership belongs to the Elders.

It is clear from the New Testament that local Churches had a defined membership which exercised the responsibilities of the Body of Christ. The Church could be joined (Acts 2:47), it met to choose Deacons (Acts 6:5), a man could be excluded from it (1 Corinthians 5:4-5); in other words the New Testament local Church had an 'inside' and an 'outside'. Those inside (the members) met for particular matters, they had a common bond and life (1 Corinthians 12:27) and expressed that when they met. It was possible to abuse that, as happened in Corinth (1 Corinthians 11:22) but it was a reality nonetheless. That common life and bond the Church at Tuckingmill has too. The Local Church is not simply the sum total of its members. It is the Body of Christ, it is God's Temple etc. and derives its life from Christ as its head. It therefore has a life more than simply the collective life of its members.

The Church is a baptised Church believing the doctrines of grace. The members of the Church are baptised believers who hold to the truths of the grace of God revealed in the Scriptures. The doctrines variously described as "the Reformed Faith", "Evangelical Calvinism", or the "Doctrines of Grace" are the biblical backbone to the life of the Church and the lives of its members.

There are about half a dozen preachers approved by the Church in membership who declare week by week the whole counsel of God in the pulpit and in the classes of the Bible School. The ministry is an expository ministry with a concern to declare only those things taught in Scripture. The Pastor is mainly responsible for the pulpit ministry but the other preachers share in it from time to time, especially on Sunday Mornings. Much care is exercised over the content of the pulpit ministry and in the case of visiting preachers only those whose ministry would be consistent with the position of the Church are invited by the Elders. The Truth has to be defended, contended for (Jude 3) and guarded. We seek to be vigilant in its proclamation and defence.

As a baptised Church, the scriptural ordinance of believers' Baptism is administered as and when required to those who having come to faith in Christ wish to confess publicly their repentance towards God and faith in the Lord Jesus Christ, and who wish to join the Church. Candidates for baptism are interviewed by the Elders prior to the Baptismal Service (which is usually held on a Sunday Evening) and their joining the Church. The new member is then welcomed into the Church when the Church next meets at the Lord's Table, when the membership Roll Book is signed. Baptism is not separated from membership of the Church, for those baptised pledge both their love and loyalty to Christ and their love and loyalty to the Church. Believers who move into the area and wish to join the Church are expected to have been baptised in a previous Church or are required to be baptised before joining the Church at Tuckingmill. The Church

believes that the New Testament teaching on baptism is clear on the matter of both mode and subject. We believe that it is to be administered by total immersion in water otherwise the symbolism behind such a reference as Romans 6:3-4 is meaningless. Also we believe it is clear that believers only are to be baptised, for all the references to baptism have to do with conversion and newness of life in Christ. No record is to be found in the scriptures of baptism ever preceding faith. The matter needs more detailed handling than can be given to it here. Such detail can be found in the 1689 Confession of Faith.

3. TEACHING

The teaching of the Scriptures and scriptural truth occupies much of the Church's attention. The whole Church is involved in a teaching ministry. This is quite consistent with the way the New Testament Churches lived. The letters of Paul and others provided doctrinal and practical teaching as those called and equipped by the Lord expounded the Word of God for the benefit of the members (Ephesians 4:11; Acts 20:28; 1 Peter 5:2). The Word of God was to have the supreme place in the local Church (Colossians 3:16) for it was the truth of God (John 17:17).

This primacy of the Word of God is particularly true of the Sermons on the Lord's Day. In the Morning Service at 9.30 a.m. the sermon occupies a vital position, for from it will arise the various expressions of worship in the time of Open Worship in the middle of the Service. The sermon comes at the beginning of the service in recognition of the prime place of the Word of God in true New Testament Worship (cf. 1 Timothy 4:13). The sermon also leads the meditation of the congregation in the things of God in which the Person and work of the Lord Jesus Christ is central. This is emphasised in the concluding part of the Morning Service which is the remembrance of the Lord in His death at His table.

The sermon in the Evening Service similarly is concerned to be a true exposition of Scripture, duly considering the needs of the congregation, especially bearing in mind the presence of unbelievers in the Service.

But the Church also holds other meetings where the teaching of Bible truth is especially in mind.

After the Morning Service and a break of about twenty minutes during which tea and biscuits are served, the All Age Bible School meets. This is a serious attempt to teach Scripture truth to all ages with whom we are in contact in a way suitable to the particular age of the person. The early Church with its Jewish background would have gathered in small groups for teaching and no one would be out (Deuteronomy 31:11-13; Nehemiah 8:2-3). No one therefore should be left out when the Church seeks to teach the Word of God. It is true of course that the prime responsibility for the training of children in the things of God belongs to parents (Deuteronomy 6:7; Proverbs 4:1-4; 2 Timothy 3:15), but the Church also has a responsibility to give instruction particularly suited to the age and understanding of children as well as adults. We do not neglect to teach wives in the Church simply because they should be in subjection to their husbands!

First of all at 11.00 a.m. everyone meets together (grown-ups and children) for a time when a hymn is sung, there is a Bible reading, there is prayer and further singing, together with questions on the children's catechism, before dividing into classes around the building (adults too) at about 11.20 a.m. At 12.00 noon a bell is rung to signify the end of school. Although the folk who attended the Morning Service at 9.30 a.m. make up the bulk of the All Age Bible School, a number of adults and children come just at 11.00 a.m. for the School.

The Church has also produced a folded card introducing the All Age Bible School in a similar style to the card introducing the Church (many of the Church's cards and leaflets have been produced by the Christian Publicity Organisation of Worthing, Sussex).

Each class follows a pattern of study that varies in style according to the age of the class members. For example the Adult Classes have studied John's Gospel using the Commentary by William Hendriksen as their text book and guide. Various Sunday School lesson aids have been used over the years and we have found drawbacks with all aids we have tried. We are not in a position to be able to produce our own teaching material and take-home leaflets. Perhaps this is a thing a number of like-minded Churches could co-operate in.

The Mid-Week Meeting on Wednesday Evenings at 7.30 p.m. is a Bible Study and Prayer Meeting. The bible Study is a systematic exposition of a Bible book. Questions are asked and comments are made by members of the congregation during the course of the study and this often results in a most profitable and practical discussion of the teaching of God's Word.

From time to time the Catechism that has its basis in the 1689 Confession is used with young Christians, new Church Members and enquirers after the faith. An older Church Member is appointed as Catechist and for about a year will meet with the young Christian to study the catechism and therefore the Word of God in order to establish a firm grounding in the teaching of the Word of God.

To supplement this catechetical work the Pastor has held as needed an Enquirers' Class when basic things related to becoming and being a Christian are taught. The short course which usually lasts for about five or six weeks in weekly sessions is divided into three parts - What a Christian is, Baptism and the Church, Living the Christian Life.

At various times Women's Bible Study Groups have been held when such things as the catechism have been studied. More recently studies have been held on matters relating to the Christian home.

Also occasional meetings of for example married couples have been held when tape recordings of profitable teaching matter have been heard. In this case it was a series on the Family.

Literature also plays its part in teaching the things of God. About 40 members and others use the Daily Bible Reading Notes produced by Geneva Road Baptist Church in Darlington, Co. Durham, for which the Pastor writes notes from time to time. The West Cornwall Branch of the Evangelical Library is housed at Tuckingmill and a number of members use the facility. At various times the Church has had a bookstall and in recent months one has again been established to serve and encourage the reading of good Reformed literature by those who come to the Church.

A good number of magazines are received and distributed among the members, namely: "Reformation South-West", "Reformation Today", "Grace", "Peace and Truth", "Evangelical Times". Individuals in the Church subscribe to others also such as "The Banner of Truth". These publications which are distributed with the approval of the Elders, support them and the preachers of the Church in their teaching ministry. They inform the mind and deepen the understanding of the great truths of the faith.

At fairly regular intervals over the years Special Preaching Meetings have been held when we have been much blessed by the ministry of godly men from other parts of the country who also stand for the truths we delight in.

4. ORGANISATION

In the organisation of the Church we endeavour to abide by the clear teaching and example of the New Testament, for in so doing we believe take more account of the needs of our age. The New Testament in its directions for Church life is eminently practical, and so it has proved in the life of the Church at Tuckingmill. We have no warrant for going beyond scripture for a guide concerning Church organisation as scripture is our final authority in this as in other matters. Up to chapter 6 of the Acts of the Apostles we read of no other officer in the Church than Apostle. Acts 11:30 introduces us to the office of Elder. The office spread as the Church spread (e.g. Acts 14:23) and further evidence indicates that there were a number of elders in each Church (Acts 15:2,6,22; 21:18; Philippians 1:1; Titus 1:5; James 5:14). James the Lord's brother had a position of further leadership among the Elders as a kind of president and so is the fore-runner of the Pastor in the local Church who is often a full-time Elder among a number of other Elders. So it is at Tuckingmill. The qualifications for the office are found in 1 Timothy 3:1-7; 5:17; Titus 1:5-9; 1 Peter 5:1-4. These are high qualifications, and those whose lives are as near as possible to the standard are the men who should be appointed. In the New Testament the function of Elders is teaching, ruling, caring for the flock.

In Acts chapter 6 a situation arose which changed the whole situation of the life of the Church in Jerusalem. The Apostles (the Elders of the time) needed help in a particular way. So the Deacons were appointed to

organize and administer the common practical life of the Church. Additional qualifications for the office are given in 1 Timothy 3:8-13. The office is a local Church office, and appointment to it is not necessarily a permanent or life long one. The deacons are assistants to the Elders and should not be considered as more important than that.

We shall leave to later a consideration of the Church Meeting when the members of the Church gather to organize the life of the Church by discussion and decision. The Church at Tuckingmill is an independent and autonomous Church, governed by its Church Meeting, guided by the Holy Spirit and recognizing Jesus Christ as its supreme Head. In its day by day life however the Church is ruled by four Elders who are assisted by five Deacons. Both Elders and Deacons when elected are ordained to their office with the laying on of hands.

As its formation the Church had two Elders (J. K. Davies and L. H. Clark), and others have been ordained to the office as need has arisen and the Lord has graciously given gifts to the Church (P. J. Buckley who resigned his office on moving away, D. W. Gilbert and G. A. Higgins). The four Elders meet periodically for prayer, considerations of the Scriptures and discussion of the life of the Church. When any member is causing concern, sympathetic consideration is given to the most suitable ways to help. Visitation of the membership is undertaken as opportunities and needs (such as illness) arise. This is largely undertaken by the Pastor, but from time to time members have been visited by other Elders if matters of concern have warranted it. Illness has been a constant problem in the Church since its formation. It was born in illness, as it were, and many members have been afflicted with severe ailments over the years, although we have only had two deaths in the membership in the seven years of the Church's life.

Occasionally disciplinary action has to be taken. This is usually undertaken by the Elders themselves, but where circumstances make it necessary recommendations have been brought to the Church for a member to be suspended or as a last resort removed from the Roll of the Church. Although all such occasions are accompanied by pain to the local Body of Christ (as in the case of New Testament Churches also), the Elders have not shrunk from the faithful exercise of their God-given responsibilities.

Of constant concern to the Eldership as they have responsibility for the oversight and care of the flock of God, is the spiritual health of the Church and its individual members. For this reason the Elders seek to ensure that the teaching and preaching ministry contributes to a spiritually healthy Church. The pulpit and its ministry is guarded carefully.

Continuity, compatibility and suitability among the Elders is ensured by limiting the rights of nomination to the office to the Elders themselves. The Church then votes on the Elders' nomination. In this way no interruption in the continuing ministry of the Church is likely if at any time the Church is without a Pastor.

The Church is blessed in having many capable men and women in membership, and the work of the Elders is rendered easier and more effective by the support given to them by the five Deacons. As needs have arisen in the life of the Church Deacons have been appointed to assist the Elders in particular fields. So there is a Deacon responsible for the property of the Church which involves arranging for it to be kept clean and tidy and the arrangement of Stewards for the meetings (J. A. Carter); another Deacon acts as Financial Secretary and keeps the financial records of the Church (M. H. Moreton); the Missionary Secretary is a Deacon (W. Parker); a Deacon has been appointed to oversee the tape recording ministry of the Church, so important do we regard it (J. B. Smith); and a Deacon has been appointed to be responsible for the music in the Church's life (D. F. Bond). Each Deacon is given authority by the Church to act for it in those particular spheres to which each is appointed, and that without constantly consulting other and seeking permission from the Church.

It may be of interest to know that the Deacon responsible for the Church's music has been commissioned by the Church to compile a suitable Song Book for the use of children and young people. Progress is being made on the project and it is hoped to publish it in due course.

Further details of the particular spheres of responsibility belonging to the Deacons will be dealt with as appropriate later. The Deacons do not meet on their own in any regular way, but occasional Elders' and Deacons' Meetings are held when for instance the spending of large sums of money is being considered.

Other tasks in the Church are performed by those appointed to them by the Church. At each Annual

General Meeting of the Church Members the people involved are reconsidered by the Church and if approved continue for a further year. The following are the kinds of things done: an archivist has been appointed to keep records of events in the life of the Church; because the fellowship of the Church is often expressed at informal meetings when refreshments are served, a catering officer has been appointed to oversee this important aspect of the Church's life; a number of men acts as Stewards for the Services and Meetings and some members have volunteered to be cleaners of various parts of the premises as need has arisen; one member assists the Deacons responsible for tape recording the Sermons and Bible Studies; two ladies prepare the Lord's Table for each Lord's Day; another arranges a rota of those who give flowers, and another arranges a rota of those who serve in the Crèche for the youngest children during the Morning Service on Sundays; correspondents have been appointed to write regularly to the missionaries supported by the Church; certain members do regular house to house visitation and six of the men of the Church are approved by the Church as preachers of the Word of God (the preachers of the Church are not freelance preachers, but have a responsibility to the local Church of which they are members, and go in its name when preaching elsewhere); the All Age Bible School is staffed by carefully chosen teachers, and a list of "reserve" teachers is also maintained; it has been found helpful to appoint a Registrar for the All Age Bible School, and a "birthday" secretary who sends cards to the children of the school on their birthdays; members also staff the "Bible Club" (for 5's to 10's), the "Carey Club" (for 11's to 16's), and the "Saturday Youth Meet" (for 16's and older).

Some of the members of the Church are also involved with other things which are also approved by the Church. In this way the individualistic way of living which is so damaging to the work of the Kingdom and to true Christian fellowship is avoided. The Church is the Body of Christ (Romans 12:4-5; 1 Corinthians 12:14-31) and the members belong to one another and contribute to the well-being of one another. They should not "go off" on their own and live as if the other members of the Body did not exist. So the members of the Church at Tuckingmill value the opinion and support of their fellow members, and the Church expresses its approval of the following appointments: the teacher for the Bible Study Meeting in Falmouth; the Branch Librarian of the West Cornwall Branch of the Evangelical Library which is housed at Tuckingmill; the treasurer of the Camborne Baptist Loan Fund which is administered at present by the Elders and Deacons of the Church; the treasurer of the Evangelical Stand at the Royal Cornwall Show, a work for which the Church is primarily responsible; the production group for the magazine "Reformation South-West"; the joint secretaries of the Cornwall Branch of Fact and Faith films.

Many of the things mentioned above will be referred to again below. What the Church tries to do, and has been reasonably successful in it thus far, is to ensure that the life of the Church is and integrated life. No sectional interests are allowed to disturb the unity of the life and purpose of the Church. We try to think in "Church" terms and try to do everything we can together. We shall return to this theme again too.

5. A TYPICAL SUNDAY

The day begins with the Elders gathering for prayer for a few minutes in the vestry before the Morning Service of Worship which is due to commence at 9.30 a.m. The Morning Worship Service is a serious attempt to do justice to what the New Testament indicates is the fullness of Christian worship. The origins of Christian worship are threefold: the Jewish synagogue, the upper room, and the day of Pentecost. Jewish worship was dominated by the Word of God – readings, expositions and prayers. It was an emphasis that was carried over into the worship of the early Churches of New Testament times (1 Corinthians 15:3; Colossians 3:16; 1 Timothy 4:13). The Lord's supper, derived from the upper room, made the Church particularly mindful of its origin in Christ's work and its fellowship in Him. Apart from the Gospel records there is very little in the New Testament about the Lord's supper apart from 1 Corinthians 10-11 where Paul implies that it was the customary way for the Church to gather for worship. The great contribution of the coming of the Spirit to the way Christians worshipped was in the liberty He brought. There were gifts to be exercised (1 Corinthians 14) and each worshipper was able to make a contribution (v26ff) (also Ephesians 5:18-20; Colossians 3:16). Each of these three elements or aspects should find their place in present day Christian worship if it is to be conformed to the Word of God and the example of the New Testament Churches. It must be emphasized however that we do not live in apostolic days and so certain modifications will be apparent, especially with regard to what the Holy Spirit inspires in the participation of the members.

So in the light of the teaching of the New Testament the pattern followed for the main service of worship in

the Church includes the three parts: the preaching of the Word, open worship, and the Lord's table.

While the Elders are at prayer, the congregation are settling down and preparing themselves for worship. Little children and babies are cared for in the crèche which ladies in the Church take turns to look after. Older children sit in the Service with their parents.

The chairs are arranged in semi-circular fashion around the table which is placed length-ways into the congregation. The congregation are able to see the pulpit, but this arrangement of the chairs enables the fellowship in worship to be more expressive and evident.

At 9.30 a.m. the Elders enter the Chapel and the one who is to preach the sermon goes to the pulpit. The Service is usually led by the Pastor, or in his absence by one of the other Elders. The congregation are welcomed and the details of the service are explained for the sake of any visitors present. From time to time as if felt necessary the presiding Elder may make a statement clarifying the position of the Church regarding the form of service and those who may participate.

The Service proper then commences with a hymn or metrical psalm chosen by the preacher. After prayer, brief notices are given and news of sick members is made known. The preacher then reads the passage of Scripture to be considered and proceeds to expound the Word of God in the preaching of the Sermon.

Following the Sermon comes a second hymn or metrical psalm, after which, with the Elders now seated together at the head of the table the meeting is opened for the congregation to participate in the leading of worship. Various things are done as the men lead the people of God in worship. The following are examples: the reading of Scripture, prayer (especially praise), brief comments on a passage of Scripture (emphasizing or expanding on some them from the sermon), hymns, psalms, quotation from a helpful book. The Elders preside over this time in the Service as much as over the Service as a whole, so as to ensure that no error in doctrine and nothing unsuitable finds its way into the Service.

At the appropriate time the one presiding will read the 'words of institution' of the Lord's Supper from 1 Corinthians chapter 11. After a period of quiet self-examination two brethren are called upon to lead the thanksgiving for the bread (which is then distributed) and the wine (which is also then distributed). A single loaf is used so that those partaking break off a piece themselves – we actually 'break bread' together.

If time permits, a closing hymn will be sung. The Service often closes with the congregation uniting in a Scriptural benediction.

The time would now be about 10.30 a.m. and a time of more informal fellowship follows. Cups of tea and biscuits are served (orange squash for the children is served in another room), and the folk are at liberty to talk with one another and share in the things of God in a more personal and informal way. During this time some of the car owners in the Church will be fetching some children from outlying areas for the All Age Bible School which follows at 11.00 a.m.

The reason we have the Morning Service first and the All Age Bible School after is that 11.00 a.m. is far more convenient and acceptable to non-Christian people and a number come at 11.00 a.m. 9.30 a.m. although inconvenient for the Church Members too is a better time for the Worship Service for it is better to inconvenience Christians than non-Christians in matters of time for Services. The Christians should come at whatever time the Service was held! We have not found it all that inconvenient however, in practice; for most families are at work or at school by that time on other days of the week.

The children gather for about ten minutes before the All Age Bible School starts officially for a time of chorus singing. Just before 11 o'clock a bell is rung to indicate the impending start to the Bible School so that adults and children can gather together in the upstairs hall.

So at 11.00 a.m. the Pastor or another Elder opens the assembly with prayer after which a hymn is sung. It is usually a well know hymn which has some connection with the sermon preached in the earlier service, as does the Scripture reading which follows the hymn. After the Reading one or two choruses are chosen and they are followed by a brief "teaching" time. This has taken various forms over the years – Paul's missionary journeys have been serialized using a large map, the ten commandments have been learned, a children's catechism has been used and is returned to regularly, and Bunyan's "Pilgrim's Progress" has been

serialised, too.

Before the closing prayer which precedes dismissal to classes, birthdays are noted and notices are given. Then at about 11.20 or 11.25 a.m. classes begin. A separate room accommodates the under 3's (the crèche room), another room is occupied by the 3's to 5's, while classes covering the ages 5 to 16 are held in the large hall upstairs. The men's class meets in the vestry and the ladies' class meets where the Morning Service took place. It has so worked out that men teach classes over the age of seven and ladies below that age. We are happy with that arrangement.

At 12 noon the bell is rung again to signify the end of School for another Lord's Day. Nothing is formally organized for Sunday afternoons as we feel it is a most important time for families to be together, although during the afternoon some of the men of the Church engage in House to House visiting in areas allocated to them.

At 6 o'clock a Prayer Meeting is held in one of the rooms upstairs and the Evening Service follows at 6.30 p.m. The main part of the service is the sermon and the service is led by the preacher. The service is like many other Sunday Evening Services in Evangelical Churches, with hymns, prayers, Bible readings and notices preceding the Sermon. This sermon is again an exposition of a passage of Scripture, but in its application to the congregation notice is taken of the presence of unbelievers.

As circumstances require it the New Testament ordinance of Believers' Baptism takes place usually during an Evening Service on the Lord's Day.

After the Evening Service during the winter months an after-Church fellowship meeting is often arranged in the home of some Church member. Sometimes a special subject is chosen for discussion, or some such thing as a quiz or special feature like "desert island books" or "favourite hymns" takes place. Various things are done which are suitable for the Lord's people meeting in informal fellowship at the close of the Lord's Day, and a warm spirit of happy fellowship prevails.

During the summer months after the Sunday Evening Service the Church shares in the open air meeting in the car park on the sea front at Portreath.

6. DURING THE WEEK

The midweek meeting of the Church takes place on a Wednesday at 7.30 p.m. It takes the form of a Bible Study followed by a Prayer Meeting. These two meetings are held on the same night so that too great a burden of meetings on different nights is not placed on the members. The Bible Study meeting is devoted to an exposition of a passage of the Book of the Bible currently being considered. From time to time notes have been duplicated to introduce the passage and indicate questions that might usefully be discussed. The congregation are not reluctant to ask questions and to make comments relevant to the discussion. These congregational contributions enhance the profit gained from the meeting. Concerned to apply the Word of God to our present age and personal circumstances the members of the Church value this opportunity to learn the mind and purposes of God in His Word.

After about 45 minutes when another hymn is sung the congregation arranges the chairs into a circle and spends time considering matters for prayer. The Church Prayer Meeting is of utmost importance in the life of the Church and this period before prayer is made is also a most important part of the meeting, for news is shared and concerns are expressed. When sufficient time has elapsed for the items for prayer to have been mentioned the meeting is opened for members of the congregation to lead in prayer. Often other matters come to mind during this time which are also mentioned in the time of corporate prayer.

At what is judged to be the appropriate time the meeting is closed by the presiding Elder. Prayer is vital to the life of any Church, and the spiritual health of the Church at Tuckingmill is reflected by and affected by the Church Prayer Meeting. The New Testament Churches met to pray and were encouraged to do so by the Apostles (Acts 1:14; 12:5; Ephesians 6:18-19, Colossians 4:2-3, etc.). Prayer is no less important for present day Churches. Corporate prayer is important too, for fellowship in prayer in the Church often supplies what is lacking in our private prayers. One should never be however a substitute for the other.

Children and Young People meet in two Clubs on Friday evenings. The Bible Club meets from the time Day School ends to 5.30 p.m. and caters for 5's to 10's. The "Carey Club" meets from 6.30 to 8.30 p.m. and caters for 11's to 16's.

Both Clubs grew out of an obvious need at the time of their foundation and have developed over the years since then. Bible club was started after Easter 1973 to provide a weekday activity for the children who came to the Sunday Services and All Age Bible School. Many were the children of Church Members. However as time has passed the Bible Club has concentrated more on providing activities and teaching for the children from non-Christian homes. This has enabled them to benefit more from the Bible School on the Sunday when they come to it. No conditions are attached to attendance at the club – in other words the children are not required to come to Sunday School in order to qualify for Bible Club.

What happens is this: often games are played, that is team games, running games and table games; refreshments are served (orange squash and biscuits); choruses are sung; teaching is given in classes; and often the children make things to take home. The precise order of the various parts of the Club activities varies slightly from week to week, although classes are usually near the end. Recently fewer games have been played, but when the fine weather allows it, outside games are played. During early 1977 between 25 and 30 children met regularly in the Bible Club.

To find suitable material for the class teaching has been a problem over the years. Usually we have resorted to various kinds of "Vacation Bible School" material which can be adapted for use over a number of weeks instead of a limited number of days. We do not feel that we have solved the problem by any means however.

The Carey Club was formed to provide something on a Friday evening for the children who were too old for Bible Club and had attended it since its earliest days. It has since developed into a useful young people's activity which provides us with an opportunity to present the Gospel to younger young people. The name of the Club comes from the first "project" undertaken by the children – to learn about and prepare a folder of information on the life and work of the great Particular Baptist missionary William Carey. Other projects have been undertaken including learning as much as possible about the countries and their people where the missionaries supported by the Church are working.

During the evening together with the project work, games are played, refreshments are served and one of the leaders concludes with a short talk or the serialized reading of a Christian biography. About 15 attend regularly.

As the Church has grown and the other children's and young people's work has developed, it was felt that something should be provided for young people of 16 and over. So a monthly "Saturday Youth-Meet" as it is known, has been started. The meeting is on a Saturday evening about 7.00 p.m. in the home of members of the Church. Singing, a talk on some relevant matter and discussion are the kind of things that happen. The meeting has only been going for about eighteen months but it has not been an outstanding success.

During two separate periods in the Church's history special weekly meetings for women have been held – during the early days and for a time more recently. The meetings have been held on Tuesdays, first of all in the morning and then in the afternoon, in the home of members of the Church. A number of younger women met in the early days to study the catechism used in the Church led by the Pastors' wife. It developed into a profitable meeting to which a number of non-Christian women came, and some were converted to faith in the Lord Jesus Christ. When the meeting had outgrown its usefulness it was stopped. Some years later it was revived to provide women in the Church with opportunity for discussing together the problems involved in seeking to maintain and establish truly Christian homes. The meeting was plagued by illness and has subsequently stopped again.

Various home Bible Study Meetings have been held during the years in St. Agnes, Illogan, Hayle, Helston and Falmouth. Apart from the last named, they have not produced what was anticipated when they commenced, but they were all of benefit to those attending while they lasted.

The special preaching meetings already mentioned have been held on different evenings of the week over the years. There is evidently no "best" night to ensure the highest attendance.

Fact and Faith Films have been shown during 1975 and 1976 on each first Friday of the month at 8.00 p.m. They have been most useful meetings to which members of the Church have been able to invite their friends. They also proved helpful to the leaders of the Care Club in their work among the young people.

7. CHURCH MEETINGS

Also held during the week are Church Meetings. These are held, to quote the Church Rules, "as and when required, at least twice a year". Once again we turn to the New Testament for guidance concerning these meetings. The meetings we are dealing with here are meetings of the company of the Church for the purpose of discussion and decision. In the New Testament no other authority for the government of a local Church is to be found except what comes from the local Church itself. The Head of the Church is the Lord Jesus Christ, and He is the Head of the local Church too, which under His Headship and the guidance of the Holy Spirit is competent to govern its own affairs. The word "local" is the phrase "local church" does not refer simply to matters of geography. It is evident from the New Testament that local Churches were gathered Churches which sometimes gathered their members from a large area or were responsible in some way for Christians from a large area (see 2 Corinthians 1:1).

In Acts chapter 6 it was the whole multitude of the disciples who elected or picked out the Seven appointed to office by the Apostles (see especially verses 2,3,6); in Acts 15:22 it was the whole Church that chose the men to accompany Paul and Barnabas; and the letter from Jerusalem was read before the whole congregation in Antioch (Acts 15:30). The officers of the Church had a very important and leading part to play in the life of the Church and had an authority pertaining to their particular office, but authority in the local Church rested particularly in the gathering together of the members. Relationships with others and the concerns of the membership seem to have been the business of those meetings. It is gathered regularly and for more than merely discussion and decision. Clearly it would be difficult for a Church to discipline a member (1 Corinthians 5:1-5) with unbelievers present (1 Corinthians 14:23). So there was obviously a meeting reserved for the members of the Church which was a true expression of fellowship in the work of the Lord. This is the present day Church Meeting to which members only go. But it is not to be thought of as a mere business meeting. It is the meeting of the members of the local Body of Christ for fellowship in His work. Therefore in the light of Paul's teaching in 1 Corinthians, where he is seeking to correct abuses and not prohibit what form was common among the Churches, we too at Tuckingmill share in fellowship around the Lord's Table in our Church Meetings. (This is except Special Church Meetings called to deal quickly with matters too urgent to be left to the next ordinary meeting.)

During a year the Church normally has five Church Meetings (not counting Special ones). One of these is the Annual General Meeting in April when an audited statement of the Church accounts for the previous year is presented (the Church year runs from April 1st to March 31st), reports of the life of the Church are discussed and future plans are also discussed. Two of the Church Meetings in the year are usually what have come to be known as "Agape" Church Meetings. Here the Church meets like the Churches of the New Testament times for a common meal, the breaking of bread and sharing of the cup, and discussion of matters of importance in the life of the Church. A time of sharing in the things of God in worship and testimony also takes place in these Church Meetings. Here in Cornwall the convenient Cornish Pasty forms the basis of the meal. One loaf is used and one cup too at all Church Meetings. (See 1 Corinthians 10:16-17; 11:18-34, especially v21; 2 Peter 2:13; Jude 12.)

Ordinary Church Meetings have the usual elements necessary for the good ordering of the life of the Church – minutes, financial statements, etc. Often matters of a confidential nature are dealt with in the meetings, so matters transacted are considered private and are not to be divulged to anyone outside Church membership unless of course they require to be. Minutes are read in full so that their accuracy can be determined by the Church as a whole as they are part of the Church's permanent record of its life. The quorum for the meetings is half those eligible and able to be present. Attendance at Church Meetings is considered by most members to be of great importance in their faithful exercise of Christian responsibility in God's work, and so considerable efforts are made to be present by most of the membership. Baby sitters are found and other arrangements need to be made to this end. No postal votes are allowed as attendance upon the discussion is considered essential to informed voting and deciding.

The Church is not a democracy although in the Church Meeting each member is able to express himself and is at liberty to vote when asked to do so. The Church is a Theocracy – Christ is the Head of the Church, and it is His mind and will we seek when we gather together (1 Corinthians 2:16). The Apostle urges Church members to submit themselves to each other (Ephesians 5:21) for we are not to please ourselves (Romans 15:1). We belong to one another in the bonds of Christ within the local Body.

At Agape Church Meetings no minutes are read and no financial statement is given. Minutes are only taken of decisions made. The form of the meeting which commences with the meal is very similar to the Morning Worship Service on a Sunday. After the meal and a brief exposition and exhortation by the Pastor the members share in expressions of fellowship and lead one another in worship. A feature of the items contributed to the meeting over the years that such Church Meetings have been held has been the number of hymns requested and sung. The members evidently enjoy the occasion. Testimonies of the Lord's dealings and blessings are also given and benefit all present as we rejoice in the work of the Lord among us. At the appropriate time the presiding Elder will lead in the remembrance of the Lord Jesus Christ in His death as the loaf and cup are shared. If there are any matters of particular concern needing the consideration of the Church they occur after the Lord's Supper. Over the years some of the notable decisions taken by the Church have been taken at Agape Church Meetings where the presence of the Spirit of God has been particularly evident. These are meetings not to be missed and are a highlight in the Church's calendar.

8. THE CHURCH AS A FAMILY

As has already become evident no doubt by what has been written so far, the fellowship of the Church is warm, close and real, but without being inward looking. The Church is a real "body" with life and vitality. The spiritual health of the members affects the others profoundly Joys and troubles are shared, and the practical realities of that are not without their clear evidence. The unity of the Church is very precious to us and we cherish it warmly. Once or twice in the life of the Church this unity has been under great strain but the Church has managed to weather the storms which have appeared. Because this unity and genuine fellowship is valued so highly we seek to ensure that it is preserved and developed in certain practical ways.

The unity of the Body of Christ taught in such a chapter as Romans 12 is eminently practical, and we at Tuckingmill have sought to adopt a practical approach to this matter in our life. No sectional interests are allowed to endanger this unity. The Sunday School is not separate from the Church, nor are any of the activities which we sponsor. The Elders take a keen interest in them all and oversee them all too. Information is circulated among the members at prayer meetings and Church services so that no one can remain in ignorance about what is going on.

The individualism which enables a man to do what he pleases without consulting his brothers and sisters in Christ is not looked on with favour. Some people have found this difficult to accept and have wished to be the constant exception to every rule. But a local Church is a disciplined body not a mere collection of individuals who happen to meet in the same place on Sundays. The individual enterprise and endeavour if in fact stipulated by such a fellowship not stifled as some think, for when engaged in the Lord's work with the approval and support of the Lord's people greater things are done – there is more prayer involvement for one thing. We want to know what the members are doing so as to be involved particularly in prayer. Sometimes helpful advice can be given to a young and enthusiastic Christian by older Christians if they know what he is intending to do. Sometimes what someone will want to do may involve a compromise of the doctrines of the Scriptures which will be missed by the man who does everything on his own without telling the Church.

In many ways we think in a Church context. For example on a Saturday in January the Church has a party. It is not merely for children – it is the Church Party. Similarly the Outing to a local beach in the Summer is a Church Outing when we hire a double-decker bus and all go together. In August a number of families take their holidays together and "Stop at Home", spending the days on the beach together. This is a Church thing, announced in the Church and benefiting the Church in another opportunity for fellowship. The young people's camp is held during the same week at the same place as that visited by the families on the "Stop at Home" holiday. Other things could be mentioned, but these things give an idea of the prevailing attitude in the Church which has proved a blessing to us all.

We share in one another's trials and joys as any true Church does, seeking to help when needed and to rejoice together in those things which speak of the abundance of God's blessing. An expression of this is seen when babies born to members of the Church are brought to the Morning Service and presented to the Lord with thanksgiving and praise. The whole Church joins together in pledging prayerful support to the parents and rejoices with them over the gracious gift of a child.

9. EVANGELISM

Evangelistic activity has been a constant factor in the life of the Church at Tuckingmill since its earliest days. It is never far from our thinking at any time and is frequently on the agenda in some form or another at the Church Meetings. Soon after the formation of the Church in 1970 a series of studies on our approach to the non-Christian world was held on Wednesday evenings in the Church Bible Study Meeting. The Church is careful to ensure that its evangelistic activity is consistent with the doctrines upon which it is based and so rejects the shallow, easy-believism that often passes for evangelism today. The Word of God is our standard in this area of Church life as much as in any other.

Much of the New Testament evangelism seems to have been the unconscious expression of the individual Christian's life in Christ making its impact on the lives of others around and on society in general (Acts 4:13; 5:13). So it has been in the Tuckingmill Church; about one in four of those who have become members of the Church in the past seven years were brought in due to the personal contact, testimony and recommendation of other members of the Church. Work mates, neighbours, relatives, casual acquaintances have all been spoken to of the things of God and have been brought under the sound of the Gospel. Not all so contacted have become Christians but the proportion of new members who became Christians after coming into things in this way indicates the importance of this constant and personal evangelistic work. The Lord has evidently blessed the faithful testimony of His people.

Evangelism must never be defined in terms of its results, for a Church may be truly evangelistic but have little to show for it. If results are the determining factor everything will be geared to obtaining them whether the "converts" are real or not. Evangelism is simply to proclaim the Gospel, for the Gospel message has a fullness and a dignity which is derived from the doctrines contained in it, which the Holy Spirit uses to the glory of God in the salvation of sinners through the Lord Jesus Christ. This proclamation takes various forms at Tuckingmill in addition to the regular week by week preaching of the Lord's Day. It is true that the teaching ministry of the Church has an evangelistic emphasis too and all evangelistic preaching must of necessity involve the teaching and expounding of Scripture, but there is a difference implied in the words of the Lord's commission in Matthew 28:19-20 between "make disciples" and "teach". The presentation of the Gospel to the unbeliever is what we have in mind here. The Church has done many things and continues to be involved today in many things to do just that – present the Gospel to the unbeliever.

Our first effort in outreach was very simple – it was to inform the neighbourhood of our existence as a Church. That was in 1970 when a few thousand folders were distributed around the district inviting people to the Services in the new Church recently formed. After the series of studies on the whole question of evangelism at the midweek meeting the Church commenced house to house visiting in early 1971. This has continued unabated since then, although with certain modifications. For instance a questionnaire / census form was used in the early weeks but was then dropped. Also at one time all engaged in house to house visitation gathered together for prayer at the Chapel first before proceeding. Now those who do the work do it at times suitable to themselves and no organised visitation session is held. Thursday evenings and Sunday afternoons have proved to be the most popular times for this ministry. The visitor seeks to invite the householder to the services of the Church and to engage him in conversation about Christian things. The work is difficult and the number of men now engaged in it is small. The difficulties created for us by the Mormons and the Jehovah's Witnesses and their aggressive house to house activities added to the appalling apathy of the people makes this work hard indeed. Yet we cannot expect the people to come to us – we are sent by the Lord to them! There has been fruit though over the years for which we give praise to God; people have come to the services an All Age Bible School and one or two have come to faith in the Lord Jesus Christ, have been baptised and have joined the Church.

Over the years various leaflets have been used and have been distributed. Invitations to Special Services,

information about the Church and specially produced tracts have been used. It was in 1074 that the Elders asked the Pastor to write a series of tracts dealing with some of the responses received in house to house visitation. The first one was to deal with the problems raised by what is known as the “sacral system” i.e. the all-inclusive view of some churches that all within a given geographical area are automatically Christian by virtue of citizenship and infant baptism. The tracts are published by “Tulip Tracts” of Exeter and are entitled: “I’m a Christian like everyone else”, “It was rammed down my throat”, “I don’t need God”, and “You don’t have to go to Church to be a Christian”. They have proved to be most helpful for personal conversation work, not only on the door-step. Other titles it is hoped to produce are: “When you’re dead you’re done for”, “I believe in Jesus Christ but I’m not religious”, “There are so many hypocrites in the Church” and so on.

Although 1 Corinthians 9:22 should not be used as a justification for any and every method of evangelism (the end does not always justify the means), it does at least give us wide scope in reaching men with the saving news of Christ. The New Testament is full of references to the active evangelism of the early Church. We read of the missionary adventures of the Apostles and the natural spreading of the good news by persecuted Christians (Acts 8:4). Everywhere and on any occasion they preached (Acts 5:42) – in the open air, in the temple, in synagogue, in homes – in fact wherever there were people ready to listen (even in prison). The open air is still open to us today. Where people go we can still go – market places, their own homes (by invitation), in fact wherever people gather. Where we cannot go we can still reach them by literature or radio.

Each year during the summer season the Church participates in the Open Air Meeting held each Sunday evening after the Evening Service at Portreath, a local beach. The meeting is held by the sea-front car park and many sit in their cars to listen to the singing of familiar hymns and to the preaching of the Word of God. Christians from other Churches participate in this venture too.

Late in 1970 Open Air work commenced in the centre of Camborne. A party of Church members met on Saturday mornings first for prayer at the Chapel and then proceeded to the square in the centre of the town by the fountain at 10.00 a.m. It is a long established open air preaching site and we needed to special permission to use it. A trailer for the sale of Christian books was also used (loaned from the Good News Trailer Missionary Fellowship). As the months passed the number of members involved in the work decreased. In the beginning we sang hymns accompanied by a piano accordion and a guitar, but when the musicians left the Church to go elsewhere the singing stopped and the meeting consisted only of preaching. Amplifying equipment became necessary if we were to be heard over the noise of the traffic. This was counter-productive as it tended to drive people away from us. So after a great deal of thought, examination of the Scriptures and prayer we came to the conclusion that we were preaching at the people not to them which made them less receptive to the message. Nothing precipitate was done until late in 1974 with the approval of the Church the regular Open Air Meeting in the centre of Camborne ceased.

The Church agreed that the ministry of the Good News Trailer should be restarted if staff for it could be found (it had lapsed because of difficulties over staffing during the winter of 1972). This was to be accompanied by a group of members stationed in the square to distribute tracts at the same time as the Open Air Meeting had taken place (10.00 a.m. on a Saturday Morning). A small team was formed and continued for a number of months. This work also came to an end because a number of members of the team left the Church on their move to other parts of the country.

It is interesting to note that during the four years during which Open Air Meetings were held in the centre of Camborne an average of only two Saturdays per year were rained off. The rain often used to stop between 10.00 a.m. and 12.00 noon on Saturdays in Camborne!

It is a matter of some sadness to us to have to say that as far as we were aware no one ever came to the services of the Church as a result of the Open Air Meetings in Camborne during the four years of their duration.

Fact and Faith Films have often been used by the Church in its evangelistic outreach. They have been useful in presenting scientific, historical and biblical truth to non-Christians who have responded to the invitations of the members. In April 1971 and again in February 1974 a week of Film evenings was held to which a good number of ‘outsiders’ came. The contact made in some cases resulted in regular attendance at the services on a Sunday which has resulted in one or two coming to faith in Christ. A Cornwall Branch of Fact and Faith Films exists and the films are readily available. The joint Secretaries of the Branch

Committee are members of the Church. From July 1975 to December 1976 a Fact and Faith Film was shown on the first Friday of each month. These showings also proved beneficial, not least to the Carey Club which meets on Friday evenings, because the films supported the teaching given to the young people by the leaders. The films have also been shown at the close of the Church parties in January of the year, but care has to be taken about the choice of film because of the large number of small children present. For the last two years (and it is anticipated for this year too) Fact and Faith Films have been used at our work at the Royal Cornwall Show, of which more in a moment.

Each showing of a film always concluded with a closing comment by an Elder of the Church to apply the Word of God personally to those present. Further conversation time often takes place over a cup of tea and a biscuit. A number of members have taken the trouble to acquaint themselves with current thought on such matters as Evolution and the Origin of the Universe so as to talk meaningfully to those non-Christians with problems in these areas. As a Church we reject the unbiblical (and unscientific) notion of Evolution as usually understood. We stand by the teaching of the Bible on the origin of creation etc.

Fact and Faith Films have also been used from time to time by the members of the Church living in Helston, when they hired the local 'Guildhall' for the public showing of the films, and invited all who would be interested to see them.

Ever since the Evangelical Stand at the Royal Cornwall Show was started the Church has had a vital interest in the work. One or two members of the Church have worked on the organising committee, financial support has been given, and for the days of the show a good number of members have worked on the Stand over the years. So when in May 1974 the Church was approached by the gentleman who had booked the site of the Stand for that year to ask if the Church could do something about it for that year, the decision by the Elders was not difficult to arrive at. The site had been booked but apparently the members of the committee (there were no Tuckingmill members on it at that stage) had been unable to make any arrangements for that year (1974). The Show was due to take place on June 6th to 8th, so little time was left to us. Just to add to the pressure we learned a few days later that all the material used on the Stand in previous years and stored in an old shed in Scorrier near Redruth had been burned in a fire lit by vandals. All we had available in the time that was we had in use for our own work at Tuckingmill and that we could borrow from other Churches.

The theme we chose for the Stand was "The Bible – Book of Life". We managed to get a simple leaflet produced in a hurry, our Sunday School screens were used for display boards, tables and chairs in addition to our own were borrowed from Scorrier Methodist Church who had always supported the work in previous years like ourselves, and for everything else we just 'made do'. Wycliffe Bible Translators helped us out with a large display of their work, and the Postal Sunday School based in Plymouth asked to be involved in the work to which we readily agreed.

When the days of the Show came the members of the Church worked hard in using this opportunity to present the Gospel to many who go nowhere near a place of worship of any kind. Profitable conversations were held with many. Also large numbers of children were enrolled in the Postal Sunday School. Cups of tea were given away free as in previous years but we found it all but impossible to preach the Gospel in quite the way that we had done previously in the public form of proclamation. We experienced great difficulty due to the hardness of people's hearts, and we probably received more abuse in that year than we had ever done in the past.

The large tent we had managed to hire at the last moment was situated near to the Police Stand, and we noticed how they managed to attract large crowds by showing films (projected from behind through a transparent screen). Other trade stands showing films also attracted crowds of people. It occurred to us then that it might be particularly profitable if we could show films ourselves. So in 1975 and 1976 we did show Fact and Faith Films all day long for the three days of the show and this undoubtedly proved to be the right thing to do. Many people stopped to watch, we had opportunity to speak a word of application at the close of some of the showings, and more particularly we had better opportunities to speak of the things of God with the passers-by. Cups of tea were also served freely, and visitors were able to sit awhile at the tables where members of the Church were able to speak to them. The Postal Sunday School were also involved in the work on those two years also. Similar arrangements will be in operation in 1977 as well. The theme for those years has been "Food, Facts and Faith". It has been depicted on large new display boards outside and text boards inside the large marquee. Specially printed leaflets have been used, and many

hundreds of copies of the Church's tracts have been given away. A bookstall is also a feature and the sale of books was most encouraging. The films were shown by back-projection, and the standard of presentation was very high indeed. All in all the Church has come to regard the work at the Royal Cornwall Show as a most important part of the evangelistic outreach we engage in.

During 1977 it is hoped that we as a Church will be able to engage in a similar ministry at the Camborne Show in July.

The Church has often used the local newspaper for notices about services and meetings as other Churches do, but in March 1974 a more avowedly evangelistic use of the local newspaper "The West Briton" was commenced. A weekly column paid as an advertisement and entitled "A Thought for the Week" was contributed by the Pastor. The 200 to 250 words each week a topic was dealt with and the Gospel was presented. It appeared every week throughout 1974 and into 1975. Members of the Church assisted personally in its cost and it was read by a good number of people, as we discovered in personal conversations with them. But the actual response to the article over the months from the non-Christian public was negligible. We received one anonymous letter of an abusive kind and that was all. Invitations to correspond were given and details of the Church also appeared, but no response came. It was therefore decided to stop the column after going for many months during 1974 and 1975.

Just before Christmas in 1974 the Church paid for a half-page advertisement to appear in the "West Briton". It took the form of a Christmas sermon which had been preached in 1871 by C. H. Spurgeon. It was abridged and edited by the Pastor and it made quite an impressive feature in the paper at that time of the year. Christians who read the paper appreciated its insertion but again we had little response from the non-Christian public.

The Church at Spring Road in Southampton produces for a number of Churches very attractive folders which serve as Church Bulletins. They have a suitable message inside which presents the Gospel in simple yet direct ways to the reader. The Tuckingmill Church receives a number of these Bulletins every two months and they are carefully distributed among personal contacts, neighbours and friends by members of the Church.

In our work we come across people who do not possess a Bible, both adults and children. In 1974 a number of Bibles were obtained for free distribution from the Bible Spreading Union, and over the months as need have become apparent we have very carefully and prayerfully placed Bibles in the hands of people without one. This has proved a very beneficial and rewarding ministry.

In February 1975 we held the first meeting especially arranged for men who were personally invited to the Pastor's home to hear a speaker and discuss what he had to say. Reaching men has always proved more difficult than reaching women and this meeting we have found of some use in this particular form of outreach. Men's meetings take place twice a year, in the early part and then another in the late part of the year. Subjects such as "Science and the Christian Faith", "The Moral Problems posed by Modern Medicine", "Is it possible to be honest in today's business world?", and "The Christian and Industrial Relations", are what are dealt with. Refreshments are served and in the informal atmosphere the somewhat 'distant' contacts with some of the men are strengthened. The response has been good although obviously not all who are invited come to the meetings.

Preaching is God's ordained way of reaching the lost with the message of the Gospel (1 Corinthians 1:21, Romans 10:17), for it is through this apparently foolish means that men come to faith in the Lord Jesus Christ. However important it is for the Church, fellowship is not evangelism. To cater for the social and bodily needs of people is also of great importance for a Church, but it is not evangelism as such. Evangelism is proclaiming the Gospel to the unbeliever. Any visitation work we do must contain this essential element; any literature we publish for the unbeliever must contain it too.

The preaching 'agent' is the local Church, its public ministry and its members – ordinary people using ordinary words. In this way God has chosen to confound the so-called wisdom of our age. By the simplicity and directness of preaching God has chosen to ignore man's ways of getting a hearing. The foolishness of preaching is a display of His power (1 Corinthians 1:18). This is a ministry in which the whole Church is engaged.

Yet the Lord gives gifts to His Church as He will, and to some He gives particular abilities in proclaiming and explaining the Gospel. Churches do well to recognise such men and to use them in supporting the Churches' week by week efforts in outreach. Tuckingmill has always been alert to this, but opportunity has been wanting, that is until May in 1976 when a series of special preaching services was arranged when a man gifted in this direction was invited to come for a week to preach the Gospel. Thus it was that John Appleby of Grace Outreach of the Strict Baptist Mission came for a series of meetings under the general title "A New Creation". For the five evenings the Chapel was full of people who had come simply to hear the Word of God expounded. The Church members worked very hard at inviting their friends, families and other contacts. Many came, which meant some surprises for the members (!), but also much encouragement. During the week before the meetings the Church held special prayer meetings, and a day of fasting and prayer a couple of days before the series began. All in all there was much blessing attending the ministry of God's Word.

10. PASTORAL

Death to the old life and resurrection with a new life in Christ are the keynotes of Believers' Baptism (Romans 6:3-11) and Paul uses it as an appeal for pure and altogether new living. Coming at the beginning of the Christian life Baptism speaks of discipleship – following the Lord Jesus Christ, being bound to Him for time and eternity. At Baptism the Christian makes certain declarations and pledges which indicate both sincerity and dedication to Christ. The believer now enters a disciplined company, the Church, comes within its corporate life, accepts its discipline and fellowship, and pledges his loyalty and determination to serve Christ as a member of His body. There is an account to be given to Him (2 Corinthians 5:9-10), and although at liberty in Christ (2 Corinthians 3:6,17), the disciple does not use his freedom for his own benefit (Galatians 5:13). He serves his fellow disciples and with them in the Body of Christ seeks to live a holy and godly life (1 Corinthians 3:16). Thus the Baptised Church at Tuckingmill recognises the responsibility of each member to live for the glory of God, for we all affect one another. The health of the Church depends on the health of the members. Their spiritual condition is the spiritual condition of the Church (1 Corinthians 12:12-27).

It is not only the Elders who are concerned about these things. The membership as a whole takes a very lively interest. Visits and conversations are constantly taking place. The 'programme' on Sundays lends itself to personal conversations during the 'tea-break' in the morning between 10.30 and 11.00 a.m. There is also a great deal of visiting done between families in the Church. No Sunday passes without someone in the fellowship being invited to a Church member's home for the day, and invitations are given during the week too. There is an impressive spirit of belonging to one another and therefore being responsible for one another too. The younger members of the Church are always most willing to baby-sit for young families to enable this spirit in the Church to be a reality.

When young people leave the area to go to college or university every effort is made to link them up with a local Church in that new area with whom we have some fellowship in the Gospel and who will exercise some pastoral care of the young person from Tuckingmill. During college vacations the Pastor interviews the young person and seeks to discover any areas of weakness or need that should be particularly dealt with. Advice is given and the support of the Church is expressed in interest and prayer. When anyone in membership moves to another part of the country permanently every effort is made to link them with a suitable Church. Sometimes this is not always possible, such is the state of affairs in our land, but it is something borne in mind by the person moving, and many of those who have moved during our seven years have chosen carefully their new home so that it is near to a suitable Church.

We seek as a Church to maintain high standards of behaviour, but the difficulties one member faces are different from the difficulties of another. As the Elders seek to exercise their pastoral care these things must be taken into consideration and how one member is dealt with will not necessarily be how another member is dealt with although the circumstances may appear to be similar on the surface. Advice given to one will not be the same as advice given to another. Each member is an individual as well as a member of the body. Both things must be kept in a proper Biblical balance, and it is not always easy to achieve. The plurality and true fellowship among the Elders makes it somewhat easier however.

True spiritual fellowship has its greatest expression within the local Church around the Lord's Table. It was

here that the abuses of Corinth were so glaring (1 Corinthians 11:18,21,29). So if there is a breakdown in fellowship this is where it hurts the Church particularly. Breaking the one loaf together and drinking the one cup together indicates that there is a true bond of fellowship between the members. To ignore the members present, to despise the Church of God (1 Corinthians 11:22), and to fail to discern the Lord's body (1 Corinthians 11:29) are all serious matters in the eyes of the Lord. When a member of the Church is walking a disorderly life fellowship is to be withdrawn from him (2 Thessalonians 3:6, 1 Corinthians 5:11), and this includes participating in the Lord's Table. If the offence is of such a serious nature and there is no repentance fellowship is to be withdrawn from the member in the complete sense and he is to be removed from the roll of the Church (1 Corinthians 5:5, where Satan's sphere is reckoned to be outside the Church). Such things are painful to the life of the Church, but if a Church is to maintain those high standards taught in the Scriptures it must also exercise the discipline those same Scriptures demand. Any discipline is painful but must always be exercised in love with gentleness and restraint. The opportunity for restoration must also always be present (2 Corinthians 2:6-7), for a Church must be quick to forgive and slow to censure.

As occasion has demanded it the Elders at Tuckingmill have not shrunk from this painful task and responsibility of recommending to the Church such disciplinary action as has been necessary.

Because we belong to one another we pray for one another. Little hints of the faithful and regular prayer of members for one another come out in conversation from time to time, but in February of 1976 after a suggestion made in a sermon a number of members pledged themselves in a most definite way to pray for the Church regularly and also to pray equally regularly for those members of the congregation who were then as yet unsaved. This constant prayer involvement of the members of the Church is vital to its life and health. The prayer meeting held just before the evening service on a Sunday is also of great importance in this respect, as is also the holding up of the preacher by the members of the Church during the preaching of the Word of God in that service. The Lord honours the prayers of His people to the greater blessing of the ministry and work of the Church.

Sometimes when a member of the Church has been unable to attend the means of grace for some while, and has not been well enough to travel much out of doors, the Elders arrange for a service of worship to be held in the home. The sick member is then able to profit from the fellowship of the Lord's people, for a good number usually make the effort to attend, and is able to share in a remembrance of the Lord in His death around His Table with them. A short exposition is also given and opportunity for a time of open prayer is given too. The fellowship of God's people is vital to such a gathering which brings spiritual refreshment to sick members of the Church. Of course the visiting of the sick is a constant expression of the fellowship of the Church and is engaged in by many of the members in a regular way.

Comment has already been made about the careful way in which the Elders seek to maintain high standards in the pulpit ministry, and that about half a dozen of the men in the Church share in this ministry. All who aspire to this office of preacher of the Word of God in the Church have to satisfy the Elders and the Church that they are called of God and therefore equipped by Him. The call of God to the Ministry of the Word comes in different ways, but its genuineness must be tested, for a man can easily convince himself that he is called when all he has is a desire to serve God or at worst a desire to stand in front of others. Great care must be taken of this whole business for the honour of the Gospel of redeeming grace is involved here. At Tuckingmill what happens is this: a man who feels called to preach will approach the Elders and they will speak to him about it and allow him opportunity to expound the Word of God one Sunday in the morning service. If there is something of value in what he has done he will probably be asked to preach on two other Sunday mornings. It will become clearer both to him and to the Elders whether he has in fact gifts for preaching at this stage. Not too much is expected at this stage however but it must be evident even at this stage that the man is able to handle the Word of God and is able, however nervously, to declare that Word to the Church. If he passes this hurdle, after further consultation with the Elders, further opportunities for ministry are given to him and his name comes to the Church for approval at the Annual General Meeting of the Church.

Two young men have been through this process up to consultation after three sermons and it became clear both to them and to the Elders that they were not gifted sufficiently for this ministry. They are gifted in other ways as it has transpired. Other men have passed through further and having been approved by the Church, minister in the things of God in a most acceptable way. They also go to other places to preach occasionally when invited by other Churches. They go in the name of the Church, with the approval and blessing of the Church and Elders. This is a further reason for our concern to maintain very high standards

of ministry. The preaching of the Word of God is not something for individualistic activity; it is what the Church as a whole is responsible for.

Sometimes it is necessary for the Elders to approach a man who appears to be gifted in this direction (his contribution to the open worship in the morning service will have indicated it) to enquire after the Lord's dealings with him in the matter of the preaching of God's Word. The `Call' can come from the Lord's people too.

11. SPECIAL MEETINGS

The Church at Tuckingmill holds few what might be called `special meetings'. We are not ones for celebrating anniversaries (although in 1977 we are holding a special preaching meeting to acknowledge our gratitude to God for His blessings over seven years, and seven is often a significant number in Scripture). We have no `Sunday School Anniversary' because the Sunday School is not a separate organisation from the Church. It is just one of the ways we as the Lord's people seek to teach the Word of God to all ages in a manner suitable to each age group. We do meet however on Good Friday for a time of meditation on the death of our Saviour as for an hour we consider the Scriptures and sing the praise of Him who died. Similarly we meet for an hour on Christmas Day in a family service which is always a time of rejoicing for the Church and its families.

No harvest festival is held, but on the Sunday before Christmas Day we hold a special service when the hymns and carols of Christmas are sung and the relevant Scriptures are read as we remind ourselves of the birth of our Saviour. The sermon then directs the usually large congregation to the meaning of the incarnation and its consequence in the death and resurrection of the Saviour for His people.

12. FINANCE

No Church can function properly without money, and Tuckingmill is no exception. The Church Rules state: "The income of the Church shall come from direct giving of the Lord's people through the Lord's Treasury, and special gifts. No appeals or special collections shall be made". This means that the Church has no collections of money in its meetings and services. All needed money comes from the direct giving of the Lord's people. We believe the Lord supplies the need as He touches the hearts and pockets of His own people to give to Him and to His work. The Church has proved the faithfulness of the Lord during its seven years and the Elders testify to the faithfulness and sacrifice of the membership in supporting the work of the Gospel through the life and work of the Church. We have a box near the door of our main meeting room and members place their tithes and offerings into this box on the Lord's Day. At an appropriate moment during the evening service the contents of the box are brought to the front and presented to the Lord as a token of the dedication of the members of the Church to serve the Lord in the whole of their lives. This box is known as "The Lord's Treasury". (See 2 Corinthians 8:5, 9:7, 1 Corinthians 16:2).

Some members have taken out `seven year covenants' with the Church and their offerings are paid direct to the Church's bank account. At the end of each tax year the income tax paid on these gifts is claimed back from the Inland Revenue. The bulk of that refunded tax money is placed in a special loan fund set up by the Church known as the Camborne Reformed Baptist Loan Fund, which exists to assist Churches in their work of outreach notably in the planting of new Churches.

The giving of the Lord's people has been remarkable over the years. The loan obtained to purchase the property originally was paid back within three years, and the Pastor has been supported full-time by the Church since November 1973. He is the only full-time Elder that the Church has at present. The office of leader among the Elders is quite consistent with the New Testament where Peter had some measure of leadership among the Apostles, James had some measure of leadership among the Elders at Jerusalem and Barnabas had leadership in the Church at Antioch. The Church were most anxious during the middle of 1973 to release the Pastor from other employment so that he could devote himself without financial pressures to labour in the word and doctrine (1 Timothy 5:17-18) and so with very great care and much exercise of faith the Church pledged support and covenanted together to give a stipend worthy of the office. They have done so faithfully ever since, although Governmental Incomes Policies have curtailed what they

have desired to do of late. The Church owns no Manse, and the Pastor receives sufficient to service his own mortgage repayments. This is a happy arrangement all round.

Each office holder in the Church has authority to spend in connection with his particular responsibility five pounds of the Church's money. Amounts from five pounds to fifty pounds require the agreement of the Elders and Deacons. Amounts over fifty pounds need the agreement of the Church at a Church Meeting. This practice enables the work of the Church to proceed without too much restriction and yet allows for the careful exercise of responsibility of the office holders. The financial records of the Church are audited by two members prior to the Annual General Meeting at which the full report on the financial position for the year is given.

When work is done for the Church by those who are not members payment is made for their work commensurate with the hours involved. In this way we are not open to some of the justifiably criticism of some ungodly men who complain of the Church always looking for things 'on the cheap'. The Church at Tuckingmill has always paid its way, and this policy has been shown to be wise in the reaction of those outside the Church over the years.

Believing it necessary to be wise stewards of God's things the Church ensures that the property is adequately insured for its replacement value.

13. MISSIONARY SUPPORT

All the income of the Church is 'tithed'. The tithe goes to Missionary work. Up to September 1974 the proportion or tithe for missionary work was 10%. From September 1974 it was increased to 12½% and from February 1976 it has stood at 15%. This means that for every £100 received by the Church £15 goes into the missionary account, which is distributed among the missionaries and societies supported by the Church.

A third of that money goes to one missionary working in South America and a member of a Church of like faith with whom we have fellowship in supporting this missionary. A further third is divided equally between two families, one engaged in Bible translation work and the other in work among Jewish people. The final third is divided equally between various works in which we have an interest covering such fields as Papua New Guinea, Iceland, Sicily, Radio Work, Eastern Europe and famine relief etc. This system enables us to support in a major way one particular missionary situation and also have a wide interest in God's work throughout the world.

Our missionary support is also expressed by the appointment of members of the Church to act as regular correspondents with the missionaries we support. The letters received as well as the regular and more general prayer letters from our missionary friends are read out at the Church prayer meeting to stimulate informed prayer by the Church. Visits from the missionaries on furlough and others also encourage our interest and support. Tuckingmill is a missionary minded Church and we seek to keep ourselves as well informed as we possibly can, but being so far from London we have to be careful about too many deputation visits which may very well be an unwise use of the Lord's money. Also when approached by other societies with who we have some sympathy we have to be careful that our resources are not spread around too thinly. Obviously this is a problem faced by many Churches which seek to be involved in the work of the Gospel world-wide and who yet want to do things in as responsible a manner as possible.

14. SOCIAL CONCERN

The command to love our neighbours as ourselves has always weighed heavily with us, and as opportunity has arisen the members of the Church have not been slow to assist those in need in our neighbourhood. Indeed our readiness in this direction has become something of a talking point with some people. But the Church as a body has also been concerned to express this same readiness in more formal or corporate ways. Consideration has been given to the matter of the commencement of a Christian School, and two meetings were held about the issue in 1973. We came to the conclusion that we were not in a position at that time to pursue the matter further as we did not have the resources to undertake what many considered to be a most important and even necessary venture.

Also when the Church came to learn of the work of "Cause for Concern" and the proposed home for the mentally handicapped in Aberystwyth, we sought to send some financial support. But the sphere of service into which we believe the Lord has particularly been leading us is the setting up of a Home for those in need of care and attention such as the elderly. Encouraged by the Church, initial enquiries were made regarding Old Peoples Homes, the cost and running requirements. When as much information as possible was gathered the Church met to consider the idea in 1976. In November of that year the Church agreed to go ahead with the setting up of such a home for the needy among the Lord's people (especially, although not exclusively, for the elderly), and appointed a steering committee to proceed with the matter, reporting back as and when necessary.

It is likely that the initial cost of purchasing a suitable property, converting it and equipping it will be in the region of £50,000. Obviously this is an undertaking too large for one Church however much needed it is. We are anticipating that the Lord who has guided us thus far will lead His people in other places to become involved in the work and share in it in fellowship with us. Already we have been encouraged with promises of substantial financial support for which we praise our sovereign God.

The Church at Tuckingmill as it has opportunity seeks to do good to all men, but especially it recognises its duty to the 'household of faith' (Galatians 6:10).

15. OTHER CHURCHES

Since the formation of the Church our horizons have been wide, and that not limited to direct missionary interest and support. We have always sought to maintain links and bonds with other Churches. Initially it was the Church in Redruth that our closest links were with, but as the years have passed we have built up worthwhile relationships with a number of other Churches too.

The New Testament knows of no inter-church control. There was real fellowship (e.g. in the various collections) and there was the giving of advice which was received with joy as from the Lord Himself (Acts 15:22-31), but no one Church 'lorded it' over another. They treated one another with respect and honour, and in return would not indulge in a barren isolationism (see Romans 16:1-2; 1 Corinthians 11:16; cf. 3 John 5-6). The Church at Tuckingmill has enjoyed the benefits of fellowship with other Churches, and has made some contribution to the strengthening of the work of the Gospel in other places by that fellowship.

The Evangelical Churches locally share in a monthly meeting at which the Word of God is expounded. It is known as the Redruth and District Christian Rendezvous. The Churches involved take it in turns to welcome the meeting to their own premises, and Tuckingmill takes its turn as Rendezvous comes to Tuckingmill about twice a year. During 1977 the meeting coincides with the seventh anniversary of the foundation of the Church.

Even closer fellowship is enjoyed with the Ebenezer Baptist Church in Newquay where for a number of years we have been supplying the pulpit especially on a Sunday evening. For about a year (1972/1973) Tuckingmill was actually responsible for the work there as a whole. It became independent again on May 22nd 1973.

Close fellowship is also enjoyed with Penzance Baptist Church, Mt. Zion Evangelical Church Gorran Haven and Zion Congregational Church St. Ives. The Church at Tuckingmill produces for like-minded Churches of the South West of England the magazine Reformation South-West. This links about seven Churches together in the most informal way on the basis of the 1689 Confession of Faith. A Fraternal of the leaders of those Churches and certain other men was held in Hatherleigh, Devon in March of 1977.

The New Testament indicates to us that much of the fellowship between local Churches was expressed by the Elders of those Churches meeting one another. So we express our fellowship when the Elders from Tuckingmill attend conferences such as the Carey Conference and the Banner of Truth Minister's Conference. Also the Elders and Deacons represented the Church at the Assembly of Baptised Churches believing the Doctrines of Grace that met in London in May 1976. This was the first such assembly since the 17th century and it was a notable occasion in which the Elders of Tuckingmill played a full part. The Church

is also represented at the Assembly of Strict Baptist Pastors and Deacons when it meets, and the Annual Meetings of the Strict Baptist Mission.

We have links with Churches on the continent of Europe through the Fellowship of Evangelical Baptist Churches in Europe, and in more recent years have had some considerable contact with Reformed Baptists in the U.S.A.

Locally the Pastor meets with other ministers in the West Cornwall Reformed Studies Fraternal; the Church has held a joint Young People's Conference with the young people from Penzance and St. Ives, we have shared in a Church conference with friends from Penzance and St. Ives; and joint Preachers' Seminars have been held with them too.

We have much to learn from others and always benefit from our contacts with them. We also have something to contribute to them too and always value the many opportunities we have had of sharing in the things of the Lord with other Churches of like mind.

16. THE FUTURE

So what of the future?

Apart from leaflets advertising the meetings of the Church, the series of tracts published by Tulip Tracts of Exeter, and the magazine Reformation South-West which is published for local Churches of the South-West of England which share a common faith, this book is the first publishing endeavour from the Church. It is our prayer that what is written here will be of glory to our God alone. We hope that this will not be the last thing published by the Church. The Children's Song Book being compiled by our Music Deacon will be published when it is ready, and a series of 'Brief Introductions' is almost ready for publication. This series would be on the basic things in the Christian life such as; a brief introduction to the Christian Faith itself, an evangelistic work; a brief introduction to the Christian life, written with very young Christians in mind; a brief introduction to the Bible, written for those with little Christian background; and a brief introduction to the Gospel, indicating what things are of the essence of the message of God's grace. There are no definite plans for these things at this stage however.

At present our premises are proving less than fully adequate for our needs and in the very near future expansion of our present premises will become necessary. (We have already sought permission to build on an adjacent plot of land). We have a kind of 'rule of thumb' for the size of the Church which goes like this: when we are too many to drink from one cup in the Church Meeting we are too big and should divide the membership. Already the work in Falmouth is developing, so that in due time a new Church will be formed in that area. We have had Bible Study meetings in various places over the years and the Church has always been keen to plant new Churches in West Cornwall (and further afield if the Lord so blesses). We are constantly looking for where the Lord wants us to labour. New Churches will come we are sure, and to confirm that faith the Camborne Reformed Baptist Loan Fund has been set up. Perhaps a new work will develop in due course in the west of Camborne, we cannot say. We have no desire to gather members just for the sake of large numbers - we want God's work to flourish in all sorts of places. Ten Churches of 100 members can accomplish more in their neighbourhoods than one Church of 1000 remote from man of the people.

The Lord seemed to encourage small companies - Matthew 18:19-20 (two or three) and Luke 12:32 (little flock). The rest of the New Testament also witnesses to the extent of small Churches with frequent mention of household Churches (e.g. Romans 16:5; Colossians 4:15). Small companies have many advantages: a greater sense of fellowship, each member knows and is known, and pastoral work can be a reality. The New Testament practice of having one loaf and one cup at the Lord's Supper and so strengthening the sense of fellowship becomes a practicable matter if numbers are kept within bounds. 'Passengers' are reduced to a minimum, and the temptation to leave the work to someone else is weaker. But, small numbers do not guarantee effectiveness or spirituality in a Church. A small Church can be as 'dead' as a large Church, and can look far more pathetic. The Body of Christ should be vibrant, and where there is genuine life there is also growth.

The future also holds the probability of the commencement of our Home for those in need of full care and attention. This is another area where the fellowship between the Churches will be proved to be real in practical terms.

Also it is a longing of the Elders that the Lord in His own gracious time will raise up other godly men to preach His Word and will thrust them out into His work in other parts of the land and more especially other parts of the world. We pray that the Lord will call from our membership a good number of men to be missionaries in coming days.

But above all else we pray for and long for that mighty outpouring of the Spirit of God which the Scriptures indicate will come before our Saviour returns. We in these seven years have had many foretastes of that blessing, but we long for more and more. The cost will no doubt be great, and we also pray that the Lord will make us willing in the Day of His Power.

We acknowledge His goodness to us over seven blessed years, all praise to Him, our God, Father, Son and Holy Spirit.

MEMBERS OF THE CHURCH AT ITS FOUNDATION 2nd MAY 1970

Pastor J. K. Davies
Mrs. P. A. Davies
Mr. L. H. Clark
Mrs. K. Clark
Mr. J. A. Carter
Mrs. J. A. Carter
Mrs. B. Hughes
Mr. D. W. Gilbert
Mrs. S. J. Gilbert
Miss J. Gordon-Farleigh
Mrs. K. M. Moreton
Miss C. Y. Moreton (now Mrs. C.Y. Higgins)
Miss M. U. J. Langford (now Mrs. M. U. J. Hosking)
Miss J. G. Powell
Miss M. Savage

OFFICE HOLDERS OF THE CHURCH 1st APRIL 1977

Elders	J. K. Davies (Pastor)
	L. H. Clark
	D. W. Gilbert
	G. A. Higgins
Deacons	J. A. Carter (Property and Stewarding)
	K. M. Moreton (Financial Secretary)
	W. Parker (Missionary Secretary)
	J. B. Smith (Tape Recordings Ministry)
	D. F. Bond (Music)

MISSIONARY SOCIETIES ETC. SUPPORTED BY THE CHURCH 1977

Evangelical Union of South America (Miss Jill Cheesman)
Christian Witness to Israel (Mr. and Mrs. Elie Nessim)
Wycliffe Bible Translators (Dr. and Mrs. John Callow)
Lufa (New Guinea) Mission (Mr. and Mrs. David Irish)
European Missionary Fellowship (Mr. Philip Ridler)
Strict Baptist Mission (Mr. and Mrs. John Appleby)
Work in Sicily (Mr. and Mrs. J. Gilmore)
The Banner of Truth Trust Book Fund Tear Fund

WORK WITH WHICH THE CHURCH IS CLOSELY ASSOCIATED

Camborne Reformed Baptist Loan Fund
West Cornwall Branch of the Evangelical Library Evangelical Stand at the Royal Cornwall Show
Reformation South-West Magazine
Preparatory work for the Home for those in need of care and attention
Cornwall Branch of Fact and Faith Films
Grace Outreach to the United Kingdom (supporting the work in Falmouth)
Assembly of Baptised Churches believing the Doctrines of Grace
Redruth and District Christian Rendezvous
Fellowship of Evangelical Baptist Churches in Europe Assembly of Strict Baptist Pastors and Deacons
West Cornwall Reformed Studies Fraternal

SOME NOTABLE EVENTS IN THE LIFE OF THE CHURCH

1970

May 2nd Foundation of the Church and Opening Services
May 3rd Ordination of two Deacons: D.W. Gilbert (Evangelism) J.A. Carter (Property)
June 16^a First Church Meeting
October 3rd Half-Day Missionary Conference led by Colin Grant of E.U. S.A.
November 7th Open Air Meetings in the Centre of Camborne commenced

1971

April 5th – 9th Series of Fact and Faith Films
July 4th Ordination of an Elder: P.J. Buckley
July 5th – 7th Elders attended the Carey Conference (in Nottingham) for the first time

1972

April 2nd Tuckingmill assumes responsibility for Ebenezer Baptist Church, Newquay
May 14th First Baptismal service (7 baptised)
July 22nd First wedding in the Church: Godfrey Higgins and Christine Moreton
September 30th First Church Outing
October 8th Membership doubled on reaching 30
October 22nd Ordination of an Elder: D. W. Gilbert

1973

April 1st Loan incurred in the purchase of the buildings now repaid completely
April 27th Bible Club commenced
May 1st First Edition of Reformation Review published.
Subsequently renamed as Reformation South-West
May 22nd Ebenezer Baptist Church, Newquay becomes independent again
June 20th Public Meeting about Christian Schools
June 29th First 'Agape' Church Meeting
October 6th Second Public Meeting about Christian Schools
November 1st The Pastor now supported full-time by the Church
December 23rd Membership trebled on reaching 45

1974

February 11th The Church decides not to proceed with the matter of a Christian School
February 17th Ordination of three Deacons:
W. Parker (Missionary Secretary),
K.M. Moreton (Financial Secretary)
J.B. Smith (Tape Recordings Ministry)

February 18th - 22nd Series of Fact and Faith Films
 March 1st Carey Club commenced
 April 1st West Cornwall Branch of the Evangelical Library opened
 May 5th Evening Services in Hayle commenced
 June 6th – 8th Evangelical Stand at the Royal Cornwall Show now the sole responsibility of the Church for the first time
 September 16th Missionary Tithe increased to 12.5%
 Church agreed to stop Open Air Meetings in Camborne
 September 29th Evening Services in Hayle come to an end
 October 20th Ordination of an Elder: G.A. Higgins

1975

February 20th First Special Men's Meeting (Science and the Christian faith)
 April 16th First funeral of a member of the Church (Mrs. Grace Chisman)
 July 4th Monthly Fact and Faith Films commenced
 August 4th – 9th First Church `Stop at Home' holiday week
 November 22nd Whole Day Conference for young people at Marazion (with Penzance and St. Ives)

1976

January 17th Public Meeting about an Old people's Home
 February 16th Missionary Tithe increased to 15%
 February 21st Church Whole Day Conference (with Penzance and St. Ives)
 February 29th Ordination of a Deacon: D.F. Bond (Music)
 April 3rd First `Saturday Youth-Meet'
 April 26th Camborne Reformed Baptist Loan Fund set up
 May 3rd Start of a Week of Prayer
 May 7th & 8th Assembly of Baptised Churches believing the Doctrines of Grace, St. John's Wood, London, in which the Tuckingmill `messengers' played a full part
 May 11th Day of Prayer and Fasting
 May 12th – 16th Series of special preaching meetings under the title `A New Creation'.
 Preacher: John Appleby of Abingdon, Oxon.
 September 20th The Church responded favourably to the petition from the members of the Church living in the Falmouth area to seek God's man as full-time Missionary/Evangelist for the work in Falmouth.
 October 10th Membership reaches 50
 November 22nd Church agreed to set up an Old people's Home, and appointed a steering committee

1977

January 10th Church agreed to call Mr. Don Elliott of Ramsgate, Kent to be full-time Missionary/Evangelist to lead the work in Falmouth, and also agreed to approach the Church at Rehoboth, Margate for permission to approach Mr. Elliott (one of their Elders) with the Call. (Subsequently permission was graciously given, and the Call was accepted).
 January 17th Church Party held in Tuckingmill Pavilion as Chapel premises too small for the numbers who came.
 February 10th Church agreed to sponsor a needy child through Tear Fund's `Family Plan'
 March 12th Fraternal for the leaders of the `Reformation South-West' Churches at Hatherleigh, Devon
 March 19th, 26th & April 2nd Preachers' Seminars (with Penzance and St. Ives)
 May 2nd Special Preaching Meeting to mark the 7th Anniversary of the formation of the Church.
 Preacher: Colin Richards of Bedford