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The Seed of the Kingdom

Abstract of Sermon Preached on Monday Evening, August 3, 1936

"And He said, Whereunto shall we liken the kingdom of God, or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth; but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." Mark 4:30.

THIS is one of the parables of our Lord. Nearly 1,000 years before His advent into this world as a man it was predicted that when He came He would teach in parables. If you will turn with me to the seventy - eighth psalm I will read to you the forecast: "Give ear, O My people, to My law; incline your ears to the words of My mouth. I will open My mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us." Verses 1-3.

You find the fulfilment of that

BY F. C. GILBERT

statement in Matthew 13:34, 35: "All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables." Thus Christ in teaching by parables was fulfilling prophecy.

Christ's parables dealt with the kingdom of God, for His purpose in coming into this world was to

make known to men God's requirements for those who would live in His kingdom. And each parable dealt with some definite phase of the growth and development of the kingdom of God.

This parable is one of the most beautiful as well as the most interesting of all His parables. It would almost seem that the Saviour could hardly find language adequate to express to those simple people the growth of the kingdom of God. He says: "With what shall I compare the growth of the kingdom of God?"

God's ways are not like man's ways. God does not see as man sees, nor does He think as man thinks. God's ways are vastly different from those of men.

In these days men like to show their ability, their skill, their prowess, by doing something big. I notice in London a great many changes since I was here five years ago. I notice that you are building larger and

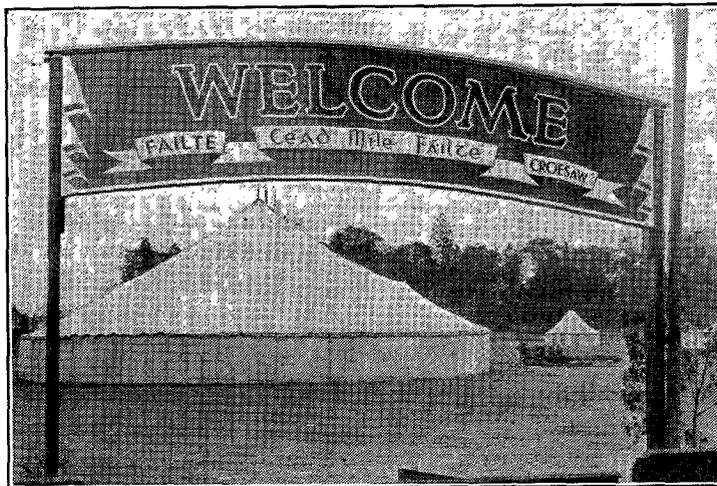


Photo by Theodore Greville, Watford.
The entrance to the camp ground with "Welcome" sign in English, Welsh, Gaelic, and Irish.

taller buildings. This is an age when men seem to glory in their ability to do great things.

In America some years ago a man put up a building sixty-five storeys high on a plot of land 50 feet long and 150 feet wide, and in that one building there are almost as many offices as you have in Watford. People go in the morning by the thousand and pour out again at night. Well, that just stunned people. Then someone else thought he could do better than that and a little while ago the Chrysler building was erected. That building is some 1,200 feet high, to say nothing of the four, five, or six storeys under the ground.

But, beloved, God does not work in that way. Jesus did not say the kingdom of heaven is like some great building. He says it is like a grain of mustard seed.

SMALLEST OF SEEDS

Now the mustard seed is the smallest of all seeds, as our Lord Himself said. (Mark 4:31.) But while it is less than all other seeds it does not remain so. When it is sown, it grows. The work of God doesn't groan, it grows; and it grows up into the biggest of all its kind in the world. That is God's way.

When sin entered this world, the devil thought he had stolen a march on the Lord, but when God undertook to reclaim this world, you remember what He said in that first promise: "I will put enmity between thee and the woman, and between thy seed and her Seed, it shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15. God undertook to reclaim this world by planting a seed. In Galatians 3:16 we are told: "Now to Abraham and his seed were the promises made." The devil thought that when he had led man to sin, he was going to get man, but, thank God, the Lord, who sees the end from the beginning, never allows anything to interfere with His work.

I like that statement in Psalm 33:6-9: "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it

was done; He commanded, and it stood fast." In the original Hebrew it says: "He said it, and there it is; He commanded it, and it still stands." The word that God spoke six thousand years ago stands as firmly to-day as it did when God first planned it.

I like Genesis 1:3 as well: "And God said, Let there be light: and there was light." The Hebrew reads: "And God said: Let light be, and light was." God is a Creator; man is a manufacturer. God is an Originator; man is an assembler.

The devil thought he had baulked God's plan when the first man and first woman failed Him. But God has a thousand ways of carrying out His work. When the first man failed, God made "the second man." 1 Cor. 15:47.

In making the first woman he took a rib out of the side of man and made a woman. When He made the second man, the spiritual man, there came forth out of His side blood and water, and by the blood and water He has brought into being a spiritual woman, the church of Christ. And through the spiritual man and the spiritual woman the Lord begets spiritual children by means of which He is going to fill the earth again.

You can't interfere with God's plan. He says, "My ways are not your ways, neither are My thoughts your thoughts."

DIVINE PATIENCE

In working out His plan, God isn't in a hurry. I have often thought how the good Lord has

waited six thousand years and never lost patience. I think we ought to be able to wait a few years, don't you? But God goes steadily forward with His plan to reclaim the world with a seed. And He is constantly doing it in a way that astounds men.

For instance, God told Abraham before he had a child that his posterity would be as the sand of the sea and like the stars in heaven for multitude. Sarah laughed about it, but Abraham had enough faith to believe that God understood His business.

God continued by saying to Abraham, "In the fourth generation I will bring out your posterity" from the land of their captivity. And again, "When I bring them out, I will bring them out a great multitude." He told Abraham, too, when He would do it: "I will do it in the fourth generation."

In time the poor people who had learned the promise began to wonder whether God had forgotten, for I read here in Exodus 2:23: "And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage."

But God had not forgotten. Thank God He never forgets. He remembered His covenant with Abraham, and Isaac, and Jacob. Well, what did He do? He did a strange thing.

We read about it in Micah 6:4: "For I brought thee up out of the land of Egypt, and redeemed thee

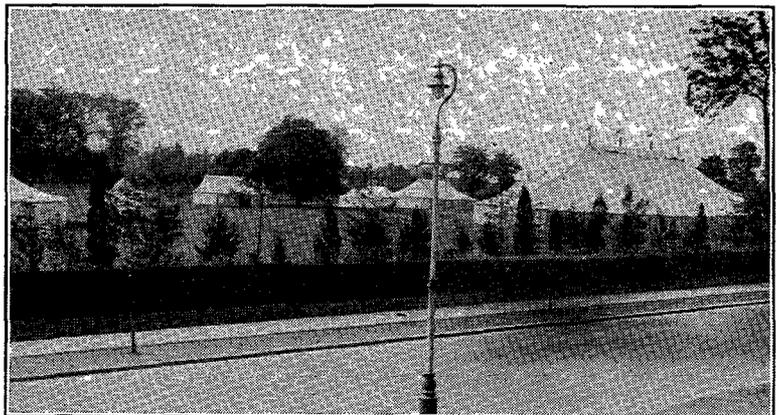


Photo by Theodore Greville, Watford.
General view of the camp ground from the St. Albans Road.

out of the house of servants; and I sent thee before Moses, Aaron, and Miriam." God took a man of eighty, another man of eighty-three, and an elderly lady of ninety years of age, and used them as His leaders of a great movement to bring out a race of slaves, who were at that time subject to the greatest power in the world.

And what did they have to do it? I read in Exodus 4:2: "And the Lord said unto him, What is that in thine hand? And he said, A rod." And the Lord said: "Thou shalt take this rod in thine hand, wherewith thou shalt do signs." Verse 17.

This old man, with the older man, and the older lady, only had a stick to carry on their work. God said, I will do wonders with that stick.

On the authority of God Moses presented himself to that proud monarch. And that haughty king said, "Who is God? I do not know Him, neither do I purpose to let the people go."

But God never can be challenged. Nebuchadnezzar learned that, didn't he? Pharaoh said, Who is Jehovah? I do not know Him. Neither will I let the people go. But what happened? I read in Exodus 12:40, 41: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."

God not only did His work through these two men and one woman, but He did it on time.

Now we come to the time in the world's history when Christ was to finish His work. He had to warn the biggest world since the days before the deluge, and warn it in one single generation.

GIVING THE MESSAGE WINGS

Of the last message that was to go to the earth, we are told: "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth." Rev. 14:6. And we read in Revelation 4:8: "And the four beasts had each of them six wings about him." So

God said in the last days that there would be a Gospel message on wings and He is now causing men to demonstrate that God can do His work on wings. That is why we have aviation.

In 1844 God launched His last great message which was to go to every nation, kindred, tongue, and people. How did He do it? He took two men and one woman,



Pastor F. C. Gilbert
Field Secretary, General Conference.

Joseph Bates, James White, and Ellen Harmon, later known as Sister White. And with these He launched His programme. And what did these people have when they started? You will find in Elder James White's biography, *Life Sketches* (edition 1888), he says: "We entered into our work penniless." Think of it, without a penny! Jesus in these days is literally fulfilling the parable of the mustard seed.

Beloved, we are dealing with realities. We began our work penniless. We began with very few to sympathize with us, without papers, without books. When God launched the proclamation of the kingdom of God to warn the biggest world in one single generation, the leaders of this work had absolutely nothing. Nobody wanted it. Everybody was opposed to it. I well remember how my wife's people used to tell us of those early days. People bitterly opposed

the truth. They mocked, they sneered, they jeered.

Yet in spite of all this, within two years after this work was launched this statement, found in *Life Sketches*, page 98, was sent to the world:

"I was shown that the third angel proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message, and raise the voice of warning to the world."

Within two years after God launched this programme with two men and one woman who had no human sympathy, no visible means, they had the courage to declare that this message would go to all the world, and in one single generation.

Now, my friends, I want to ask you to-night, Is this prophecy really being fulfilled? I am going to take you briefly on a tour around the world.

THE GREATEST MIRACLE

I believe in all the miracles of the Bible, but I want to tell you that if one could differentiate between the miracles of the Bible, I believe that the miracle of the third angel's message and its growth and development in all the world in this generation is the greatest miracle that God has ever wrought in this world since creation.

I have here a map of the world. The message started here in the United States. Well you say, Why in the United States? Well, God has to begin His work somewhere. With Abraham He started it in Ur of the Chaldees. When our Lord was on earth He carried on His work in Palestine in the Near East. Well, now God chose to begin this work in the United States, and it started in the eastern part of the country in the states of Maine and New Hampshire.

By the latter part of the decade 1840 to 1850 it was in New England, New York, and through to Michigan. I think I told you about Elder Bates and his conviction to start work in Michigan.

From 1844 to 1874 the work was confined largely to the United States. In the early part of 1874 some of our literature reached some people in Switzerland and

France, and they sent a delegation over to the United States to ask the brethren there to send someone to bring fuller light of this message to them. So in the month of September, 1874, we sent our first worker out of the country. This man was Elder J. N. Andrews. My wife and her mother were present in the town of Lancaster, Massachusetts, the night when Elder J. N. Andrews delivered his farewell address before going to Boston and taking ship to Europe. That was sixty-two years ago.

Now I want to take you quickly around the world. Here is the United States. I have had the pleasure of visiting every state in the union, and I can bear testimony that there are thousands and thousands of believers in the United States.

I go north to Canada and, beginning at Nova Scotia and New Brunswick, I go straight across to British Columbia. And in Canada there are scores of thousands. I have met them.

Before I leave the North American continent I might just point to Alaska, because we had representatives from there at our General Conference.

I stop at Haiti where there are hundreds of believers as well as churches and educational institutions. I come over to Japan and find that they are all over that island country. I go across to China and in the north, south, east, and west there are many thousands.

From here we go on to India and they are all over India, as also in all different groups of islands in the South Pacific.

At the recent General Conference we had the first man from the Solomon Islands that ever visited the United States, a man who when a lad remembered that his father used to kill men and cook their flesh and eat them. To-day, thank God, we have hundreds of believers in these islands.

Then I come down to Australia. The Australians did not want that message. We first sent over Elder Haskell, Brother Corliss, and one of our outstanding colporteurs, Brother Arnold. But they wouldn't even accept *Daniel and the Revelation* as a gift.

Now you can go from one end of that continent to the other, and, thank God, there are hundreds and thousands of them there.

Now I come over to Africa. Starting at Cape Town we go right up to Cairo in the north, and may I tell you that last summer we had at one of the camp meetings in Africa nearly 19,000 people. They are all over Africa.

Now we come to Europe. Anywhere, everywhere you go all over Europe, Turkey, Austria, Germany, and Rumania, they are here. They are in England and Scotland and Ireland and Wales, and then you can go up, up, up, until you come to the city of Hammerfest and, thank God, they are there.

I go down now to Inter-America and there we have Mexico, Cuba, the West Indies. We go down to Brazil and Argentina, down until we have one foot on the land and the other foot in the Pacific

Ocean, and, thank God, they are there.

And thus, my friends, you see with your eyes to-night and hear with your ears the fulfilment of that message to every nation, kindred, tongue, and people, and to-night we can say, in the language of the Saviour, "Blessed are the eyes which see the things that ye see: . . . and hear those things which ye hear." Luke 10:23. I thank God that we are living in this age, don't you?

Just a little longer and you will see the literal fulfilment of the charge, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

Not, the end *may* come. No, the end *will* come. May God help us to get ready for that soon coming to-day, so that we may be able to look into the face of our blessed Lord and say, "Lord, I am glad You have come."

Studies in Christian Perfection

Abstract of Bible Study given Monday Morning, August 3, 1936

BY MEADE MacGUIRE

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

Most people do not believe that God requires man to be perfect, but this text means exactly what it says.

In *Christ's Object Lessons*, page 315, we are told: "God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character."

But some will object, "Do not the Scriptures say that no one is perfect?" It is true that in Romans 3:11 it says: "There is none righteous, no, not one," but it is a terrible perversion to oppose that statement to God's call to perfection. The verses which follow

show that it is speaking not of God's children but of sinners plunging on in rebellion against God, and that the "righteousness of God" is "by faith of Jesus Christ unto all and upon all them that believe." Verse 22. Again in 1 John 3:7 we are told, "He that doeth righteousness is righteous, even as He is righteous."

But some may still say: "I do not believe there have been any righteous people apart from Christ." Let us look. Luke 1:5-7 tells us that Zacharias and Elizabeth "were both righteous, . . . walking in all the commandments of God." Genesis 7:1 says that Noah was "righteous" before God. Hebrews 11:4 says that Enoch also was "righteous."

When Jesus comes He is going

to change our "vile bodies," but He is not going to change our characters. What we are when probation closes we shall be through all eternity.

Jesus desires to present us to God at His coming "holy, and unblameable, and unprovable in His sight." Col. 1:22. And that is the standard we must reach. Jesus plans to save us *from* sin. The psalmist declares that God drew him "out of an horrible pit, out of the miry clay," and set his feet "upon a rock." Psa. 40:2. And He has made provision to keep us there, for the psalmist continues, He "established my goings."

In *Testimonies*, Vol. 4, page 610, is the statement, "The religion of Christ in the heart will gain for its possessor a complete victory over those passions that are seeking for the mastery."

Everything that is done to bring our lives to perfection must be done in probationary time. When Christ passes out of the sanctuary there will be no further change of character. None that are holy will become unholy and none that are unholy will become holy. The appeal of Paul in Romans 13:11-14 is therefore urgent to-day. It is "high time" that we wake out of our sleep and lay aside the deeds of darkness, the indulgences and cravings of our earthly nature.

In 1 Thessalonians 5:23 the standard God requires is again presented to us: "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." For years I tried hard to reach that standard, because I believed that it had to be reached in order to be saved. But in the following verse it says: "Faithful is he that calleth you, *who also will do it.*" We are nowhere taught that man may make himself perfect. It is God who proposes to do it Himself.

In *Thoughts from the Mount of Blessing* is the statement: "God had made provision that we may become like Him, and He will accomplish this for all who do not interpose a perverse will and thus frustrate His grace."

Now do not let us think that it

is easy to let God do this. There is a struggle, a battle. We have not to fight sin, but we have to fight to bring the will into subjection, day by day, to the perfect will of the Saviour.

The Scriptures are plain that we cannot change ourselves. "Who can bring a clean thing out of an unclean?" Job 14:4. "Can the Ethiopian change his skin, or the leopard his spots?" Jer. 13:23. But God has made provision whereby He will change us if we let Him.

"Whereby are given unto us exceeding great and precious promises," says Peter: "that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. This statement tells us:

1. That we are to be partakers of the divine nature.
2. We are made partakers by getting hold of the promises of God.

In the Bible the steps to perfection are made clear to us and the first is a *supernatural birth*. We can never reach the standard by natural means, but God has provided supernatural means. We are born with fallen degenerate natures. We do not begin to live spiritually until we are born spiritually. As John says: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His

name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13.

Are you born of God? A child that is born has never lived before. It is a new being. Those who are born into the spiritual world never existed before spiritually. They are new babies in heaven!

The trouble with so many is that they are trying to live the spiritual life when they have never been born. There is no spiritual life without being born again. A wolf dressed up like a lamb does not become a lamb. We are by nature wolves and we must be born lambs. And when we are born lambs we shall never act like wolves.

People have said to me, "It is so hard to be good." It is the hardest thing in the world to be a lamb when you are a wolf. But it is not hard to be a lamb when you are one.

There is a wonderful statement in *Testimonies*, Vol. 1, page 131: "It is easy living after we are dead." And *Desire of Ages*, page 123, tells us: "So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain unto perfection of character."

May God help us to go with Him as He shows the way.

Morning Prayer Meeting

Tuesday, August 4, 1936

A FINE bright fresh morning made our steps light as we wended our way toward the meeting. The attendance showed no sign of diminishing.

Pastor W. E. Read led in prayer. Then Pastor S. G. Hyde helped us to focus our minds on Romans 8:14: "For as many as are led by the Spirit of God, they are the sons of God."

How may we know that we are children of God? This leading of

the Spirit is not a reward for, but a condition of, attainment, and it is open to all.

What will be the evidences in us of the Spirit's leading? First of all it will stamp us with the likeness of God. As in the flesh sons and daughters bear the likeness of their forebears, so the true sons and daughters of God will reflect the image of Him by whom they are born into God's family. This likeness carries with it the hope

and assurance of that immortality which has been brought to light through the Gospel. We become joint-heirs with Christ to all the spiritual blessings of His kingdom and of His ultimate universal reign in glory.

As members of one spiritual family we have a blessed fellowship as we walk in the light, and as we appreciate, cherish, and obey the Spirit's guidance.

While we are called here and now sons of God, we do not know

"what we are to be in the future." We do know, however, that when Christ appears "we shall be like Him." 1 John 3:2, 3. Not that that likeness will then suddenly and miraculously be ours. Oh no; it will be a likeness that has developed over the years of our sojourn here. When Jesus comes He will but need to confirm that likeness to Him which has been formed through the continued operation of the Spirit of God upon our daily lives. H.F.D.

Him John the Baptist could say, "Behold the Lamb of God, that taketh away the sin of the world." All that was lost through sin is to be restored through Christ, our Sacrifice and Saviour. When He by Himself "purged our sins," the whole symbolic sacrificial system came to an end.

Before the ancient sacrificial system of Israel began to operate, there was an anointing of the tabernacle, and of the priests, a service of dedication of it and them to the work and glory of God. (Exod. 30:22; Lev. 8.)

Likewise Jesus, our High Priest, received the anointing of dedication when he ascended on high to prove Himself victorious over sin and death. This initiation of Christ into His priestly duties in the heavenly sanctuary is suggested in Daniel 9:24 by the all-inclusive expression, "to anoint the most holy."

Christ's ascension was the signal that His followers were about to receive the promised blessing. They were told to wait for it. Meanwhile Jesus, our High Priest, and His ransomed associates who went up with Him, were engaged in the inaugural ceremony of anointing and dedication to the gracious and glorious work of priestly ministry on our behalf.

The prophecy of the psalmist that Jesus should love righteousness and hate wickedness, and that therefore God should anoint Him "with the oil of gladness" above His fellows (Isa. 45:6, 7), was fulfilled at His anointing of dedication, following His ascension to heaven. This fulfilment is suggested in Hebrews 1:8, 9, read in connection with pages 38 and 39 of *The Acts of the Apostles*. Christ proved by His perfect life of righteousness, lived on earth in human flesh, that He had loved righteousness and hated wickedness.

Following His anointing of dedication in heaven, the Holy Spirit went forth to anoint His disciples, who were left to carry on His work upon earth. In the power of the Spirit, they went forth conquering and to conquer.

In 1844 Christ entered upon the last phase of His priestly work in the heavenly sanctuary. Over ninety years we have been living in

Our High Priest

Morning Bible Study, Tuesday, August 4, 1936

BY F. C. GILBERT

IMPORTANT phases of the sanctuary question were ably expounded by Brother Gilbert. Indeed several hours of close study was crammed into a brief hour. We cannot give more than the salient points of the study.

The basis was laid in Hebrews 1:3, where Paul is seeking to show the supremacy of Christ above all and every human agency employed by God in ancient times.

The Jews believed that there was no prophet like Moses. In Hebrews three the apostle compares Moses with Christ, and declares that Jesus was "counted worthy of greater glory than Moses." While Moses' face shone with the glory of God when he returned from the mount, Jesus not only reflected God's glory, but was the "express image of His person."

"Let us make man in our image," describes the association of God the Father with God the Son in the work of creation. He is therefore above angels, who themselves are but created beings. Hence his priesthood is greater than any before it, for He "by Himself purged our sins," and "sat down at the right hand of the majesty on High." Heb. 1:3.

Previously God had a symbolic

way of disposing of sin, through the bloody sacrifices of sanctuary and temple. The truth of the sanctuary has always come through revelation and inspiration: firstly, through Moses (Exodus 25), secondly, through David (1 Chronicles 29), thirdly, through Ezekiel (chapters 40, 48), and fourthly, through Paul in the epistle to the Hebrews.

When we are told that after two thousand three hundred days the sanctuary shall be cleansed (Dan. 8:14), it means that the sanctuary will be "justified" or "straightened out." During the Christian era the sanctuary got all mixed up. Then light came through the Spirit of prophecy, and lo, the whole thing was straightened out. The sanctuary was for one purpose—the purpose of sacrifice.

Anciently when the penitent came to the door of the tabernacle and confessed his sin over the live animal, then by his own hand slew it, he thereby acknowledged the principle of substitution. The blood of the symbolic substitute was sprinkled on the veil, or part of its flesh was eaten by the priest in the tabernacle, so that the sin was thereby in figure removed from the penitent and lodged in the sanctuary.

Thus was the substitutionary work of Christ set forth in symbol. Of

the antitypical day of atonement. Soon the mystery of God shall be finished. Soon, very soon, we believe, the cry will go forth, "He that is unjust, let him be unjust still: and he which is filthy,

let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11. "Behold," says Jesus, "I come quickly." H.F.D.

"Many of the honest in heart are gasping for the breath of life from heaven. They will recognize the Gospel when it is brought to them in the beauty and simplicity with which it is presented in God's Word."—"Gospel Workers," page 347.

SOUTH ENGLAND CONFERENCE

Evangelists' Reports, 1932-1935

(Continued)

Bristol

ITALY'S intellectual sceptre of the sixteenth century was passed on to the nations of the north, writes the historian.

Our spiritual sceptre must be passed to *all* people—enriching, satisfying, saving. Passing it on does not leave us in poverty, but providentially, leaves us richer, happier, stronger. That sceptre is Christ.

Since leaving London, I have been located in Gloucester, Cheltenham, and Bristol.

Last year fourteen new people were baptized and brought into church fellowship.

In Gloucester the spiritual sceptre has been passed on to many. One case I must bring to your notice. A wife opposed her husband's baptism and persecuted him. We made her the centre of our prayers, requesting that God would speak to her. Our prayers were answered. She is now a new creature. She has accepted Christ, discord is changed to harmony, and hate and envy to love, peace, and confidence. She herself was baptized and is now a churchmember.

One Gloucester person of outstanding social influence, who entertains on a large scale, has had many of our girls in her employ. She has such respect for them, that despite the inconvenience of their Sabbath-keeping to her, she implored her last girl, when she left her, to try and get another Adventist girl.

In a Cheltenham Cinema, after an appeal to the audience for consecration to God, basing the call

upon the father's love as pictured for the prodigal son, among many others who responded was one bright young man. He had been persuaded to attend the service that night for the first time, and was broken down under the power of the Holy Spirit, and gave his heart to God. Bible studies were commenced; he accepted the truth. Never had he heard anything so wonderful as the study on tithing. Tears were in his eyes as we discussed baptism. Upon questioning him as to his desire for immersion, he responded heartily, "Yes, I do want to be baptized!"

He approached his employer about the Sabbath, who said he thought it could be arranged. A little misunderstanding arose between them a few days later, and the young man voluntarily left his employ. Now out of work! What a keen test of his faith! Before the next week had passed he was offered another position which gave him Sabbath free and better wages. He took his stand entirely by himself under Christ's direct inspiration. Here is one case of a young man who was not a Christian being converted in our public campaign and taking a strong stand for the Advent faith. The sceptre had been passed on!

Last September, starting work in Bristol, I presented a few objectives for prayer at our devotional meeting. As we had so many local colporteurs, one objective was that God would bring souls to Christ through our canvassers. God has answered our prayers.

The Spirit of prophecy says.

One faithful brother was making house-to-house calls when he approached one person with *Present Truth*. He was invited indoors and a lively interest was created. The name was passed to me and cottage meetings followed. The father, mother, and eldest child have now been baptized.

Most impressive was the mother's testimony. "For years," she said, "I have attended the Millennial Dawnists, but they did not satisfy me on vital questions. I was in a troubled state of mind. Now I have my questions answered and rejoice in the soon coming of Jesus Christ."

One of our girls desired a post in a very large Bristol office. She interviewed the staff supervisor. I wrote a letter of commendation, and we spread out the matter before the Lord. Later she was given work with the Sabbath free.

At an interview with this same supervisor, with the hope of a post for another of our girls, she said how sorry they would be to part with this young lady when she leaves for Newbold Missionary College. The whole staff had learned to love her. True Christianity, even to-day, is admired, not despised, as young folks are sometimes inclined to think.

"Have you found the heavenly light?

Pass it on!

Souls are groping in the night,

Daylight gone;

Hold thy lighted lamp on high,

Be a star in someone's sky;

He may live who else would die—

Pass it on!"

J. G. BEVAN.

→ → →

London

GREATEST city of the world—capital of our empire—mighty London needs the Advent message. If the apostle Paul felt that there was a special significance in preaching the Gospel in Rome, the ancient centre of civilization, we

are conscious of a special privilege in proclaiming this glorious message in this city whose influences reach out to all the world.

I want to raise the voice of praise to the glory of the Lord for what I have been permitted to see of the saving power of this truth in the lives of men and women. In looking back over three years we see that God has been working mighty miracles of grace, and has wonderfully set His seal upon the work in Wimbledon, Balham, and Battersea.

There has been patient sowing of the seed of truth. Quietly the Holy Spirit has worked in hearts through the meetings and personal work. Without undue emotionalism or sensationalism but with a straightforward, earnest presentation of the Gospel, the claims of God have been urged upon the people. God has permitted us to reap some of the harvest. We have seen 125 new members won to this message during the past three years.

We value highly the labours of our co-workers, Brother West and Sisters Casey and Ward.

Often have we stood amazed at the wonder-working power of God transforming lives, changing character, or opening doors that faithful souls might keep the true Sabbath. We might give many evidences of the change of life this message brings. One man, now baptized, before coming to the Lord had drunk and gambled £180 in one week. Another man had been a confirmed drunkard for twenty years. His wife left him about a fortnight before he was saved, with these words, "You will never stop drinking; there is no hope for you!" This message has changed him from a hopeless, helpless drunkard to an earnest Christian. He says that the strange thing is that from the moment he was converted he has never felt the least desire to take a drink. He had tried hard for twenty years to give it up. After he accepted Christ the drink gave him up!

Recently we had the joy of baptizing a Roman Catholic lady, who, until she attended our meetings at Balham, had never opened a Bible

in her life. As she has studied the truth week by week the priests have called on her persuading and threatening dire consequences if she dared to become a Seventh-Day Adventist. The message has come to her with all the power and freshness of a divine revelation.

During last winter we conducted evangelistic meetings in Battersea Town Hall, the scene of many Adventist gatherings in past years. The preaching of the Word was blessed to many, and on occasions as many as 200 people have remained to an after-meeting for prayer.

Failing to find a hall large enough for our congregation, after moving from the Town Hall, we had to take two halls at opposite ends of Battersea and preach twice each Sunday night. Finally the Lord opened the way for us to take the Clapham Winter Gardens.

It was the only hall available and cost £4 per night. On Easter Sunday the proprietor's wife, a Jewess, attended our meeting and heard the story of the cross. She asked a steward if I would call upon her. On calling at her home the following week, she expressed appreciation of what she had heard and then asked if we would accept a reduction of £2. 10s. in the nightly rent of the Winter Gardens. With that refreshment we thanked God and took courage!

One encouraging feature of the work has been the number of young people baptized. In one year we had the joy of receiving twenty-one between the ages of sixteen and twenty-five years.

We raise our ebenezer saying, "Hitherto hath the Lord helped us." With such a God and such a message we face the future with courage. C. A. REEVES.

WELSH MISSION

Superintendent's Report, 1932 to 1935

BY G. D. KING

As I bring to you this brief report from the Welsh Mission I am deeply conscious of two great facts, the goodness and blessing of the Lord, and the faithfulness and loyalty of our membership.

We have a courageous membership in Wales, poor perhaps in this world's goods, but rich, abundantly rich, in spiritual fervour and love of the Advent message. Amidst adversity, poverty, and prejudice they press on to victory.

The Welsh Mission territory consists of the Principality of Wales, plus the three English counties of Monmouth, Hereford, and Shropshire, giving a population, within the territory, of some three and a half million people. In reporting on the Welsh Mission it would be possible to give a depressing and distressing picture, for Wales, more than any other part of the British Union, has felt the cold blast of the economic blizzard. The wealthy coalfields of the Welsh valleys are

dead; the once booming Rhondda Valley, with some 160,000 people, has, it is estimated, about eighty per cent of its population living on "relief," and this condition is characteristic of all the valleys of South Wales. These conditions cannot be described; they have to be seen to be realized.

Many of our most faithful and earnest members have been unemployed for seven or eight years, with no hope of the basic industry of their district ever reviving. In many of our churches and companies there are scarcely any members employed. Naturally, many of the young people, and others as opportunity affords, move out of Wales to the more favoured districts of Britain, where work can be found.

As will be shown in this report, the drain of transfers out of Wales during the past few years has been a heavy toll upon the gain in our membership. However, it is not of these conditions that we

wish to speak. The Advent message bears a message of courage and comfort to those in distress, and it is with praise to God that we report the progress of the work in Wales during recent years.

The Welsh Mission force at present numbers nine workers: two ordained ministers, three licensed ministers, one male Bible-worker, and three lady Bible-workers. All of us have been giving ourselves so far as possible to aggressive evangelism in addition to the care of some twenty churches and companies, along with over 100 isolated members.

EVANGELISTIC EFFORTS

As an indication of the extent of the evangelistic programme followed I would call your attention to the fact that public work has been conducted in the following sixteen places during the past four years:

Abertillery	Merthyr
Barry	Newport
Bridgend	Port Talbot
Cardiff	Risca
Caerphilly	Shrewsbury
Hereford	Shotton
Denbigh	Wellington
Leominster	Ystrad Mynach

This aggressive evangelism has been made possible by the helpful co-operation of our whole membership throughout the Mission. Our lay preachers, and we have a score or more, have given extensive voluntary service in the churches on Sabbaths and Sunday evenings, some of them conducting public meetings and winning others to the truth.

During the past four years two churches have been organized, namely Hereford and Barry. In the latter place an excellent church building has been secured which is a credit to the local church and the cause. Three new companies have been established, at Abertillery, where we had a church thirty years ago, but no work in recent years; at Bridgend, between Cardiff and Swansea; and at Shotton in North Wales.

MEMBERSHIP

The membership figures reveal that God's blessing has rested upon

the humble efforts of His servants. For us there can be no satisfaction until we are privileged, as said the psalmist, to awake in His likeness, but we can rejoice that the work of God is onward, and thank Him for the pledge of greater things in store, believing that He soon will see the travail of His soul and will be satisfied.

During the quadrennium 1932 to 1935 there were added to our membership by baptism and vote 161 souls as follows:

1932	...	...	...	24
1933	...	...	...	46
1934	...	...	...	41
1935	...	...	...	50

During the previous quadrennium 1928 to 1931, 94 were added as follows:

1928	...	...	...	31
1929	...	...	...	9
1930	...	...	...	38
1931	...	...	...	16

During the present period 29 came to us by transfer, making our total additions during the period 1932 to 1935, 190.

During the same period we lost by apostasy, 55; by death, 19; by transfer, 69; the total losses being 143.

Thus the net gain for the four years stands at 47.

This great balance of transfers against Wales, namely 40, is a reflection of the economic condition of the country. There is a constant emigration from Wales in search of employment; some districts report more than 100 families leaving every week. Our loss is someone's gain, a valuable gain in spiritual energy and zeal in service.

TITHE AND OFFERINGS

The loyalty and confidence of our constituency in Wales is revealed by the sacrificial giving to the cause of God. The total tithe income for the four years under review was £6,547. When we consider that the industrial condition has been steadily growing worse in recent years, I believe there is cause for encouragement in this figure.

The mission offerings almost equalled a second tithe, being £5,322 for the four years.

It is when we examine the amazing Harvest Ingathering figures that the courageous spirit of "Gallant Little Wales" is eloquently revealed. The Harvest Ingathering total of £3,385 is a wonderful achievement.

The story of 1935 Harvest Ingathering can never be fully told. The figure £1,027 tells you a good deal. The official goal of £2 per member was £850. Our people at the annual meeting voted £1,000 for missions, and with energy under the blessing of the Lord it was more than reached. The year 1935 was in every respect a banner year for our work in Wales—in baptisms, tithe income, and Harvest Ingathering.

In the previous quadrennial report Pastor Lowe made this appeal: "We sadly need an evangelist in the Newport area, where our local elder, Brother Jacques, an already busy man, holds on valiantly with God's help." That call remained unanswered for over two years, and the only way in which it could be answered was by the mission superintendent so arranging his work, after having conducted a public effort in Barry, to make it possible for him to conduct the public effort in Newport. It has been a happy if strenuous experience, and we are glad to report thirty added to the Newport Church during the past year, with others studying the message.

COLPORTEUR WORK

Time will not permit to tell of the noble exploits of our faithful colporteurs in Wales during the past four years. Their number has been reduced to a remnant indeed. From an average of seven in the previous quadrennium, we now have two. This fact undoubtedly accounts for the drop of about £1,000 in book and periodical sales. It will be noticed, however, that the periodical figure is actually in advance of the previous report, with *Good Health* figures almost double. This reflects the splendid work being done by Brother W. C. Smart, who I understand from Brother Weeks, holds the world's record

for this class of work. Both he and Brother C. L. W. Cooke, our large book worker, are doing a magnificent work. The year 1935 reveals a £400 gain on the previous year, and our great desire is to see other such consecrated men enter this profitable field of labour.

DEPARTMENTAL ACTIVITIES

The Home Missionary Department, apart from its great achievement in the Ingathering, is active in its other spheres of labour as you will notice from the interesting figures below:

Reporting members	...	270
Cottage meetings and Bible readings	...	3,600
Missionary visits	...	10,200
Treatments given	...	667
Literature distributed	...	108,000

The Missionary Volunteer Department is a constant field of evangelism, and eighty-eight of our young people are now enrolled in the societies.

The Sabbath-school had the joy of seeing forty-two of its members baptized during the past quadrennium, as compared with nineteen during the previous period.

It is, of course, quite impossible to cover the activities of the past four years in a brief report. I believe great things are in store for the work of God in Wales. It is a field with many problems, but it presents to us a bracing challenge in evangelism. The great days of the Advent movement are before us as we see the people of God responding to its call and surrendering themselves to its sacrifice and service.

The force of conference workers in Wales is a happy band of brothers, energetic and willing in the service of the Master. There is room for stronger organization and closer co-ordination and contact between our churches and the conference office in its departmental and treasury work, but our greatest need is for deeper personal consecration, so that the infilling of the Spirit may be ours in all its fullness and power for the finishing of the work in this generation.

For what has been accomplished yet to be we give ourselves willingly into His hands. we praise the Lord, for what is

WELSH MISSION

Evangelists' Reports, 1932-1935

South Wales

ONE of the easiest and most pleasant tasks that fall to our lot in the work of God is to come back and tell you of the wonderful way God is leading His people. When we are out in the field it seems sometimes that we are beset with problems and difficulties, but while I stand here, I can only exclaim with the psalmist, "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

One hardly knows where to start and where to finish. Time is much too short to tell of many things. I would like to tell you of the time in South Wales when the enemy tried to thwart our plans. Articles appeared in the evening Press misrepresenting our message, but even this the Lord used to witness for Him. A representative was sent to the meeting and we presented the Sabbath that night. The next evening there was an article on the front page headed, "The Wrong Sabbath." Hence a witness was borne to its readers in Glamorgan, Carmarthen, and Pembrokeshire. I would also like to tell you of the thrill of proclaiming the message in Bridgend. It was the first time it had ever been proclaimed in that town, where we were not represented by a single Adventist. I remember meeting with the first Sabbath-school, and later seeing that first company follow their Lord in baptism. Can I ever forget those tent days?

But time is so short that I must content myself with just one story.

During the last week of prayer the husband of one of our sisters gave his heart fully to the Lord to live for this message. How long

will I remember that battle for a soul that began early in the evening and lasted until midnight. But thank God, He won. Can I forget the months that followed? His witness went far and wide. Fellow-travellers on the train thought that his brain was affected and that his position was imperilled. They had made one mistake; it was our brother's heart that was affected. He held a high position on the Great Western Railway. The result of his decision to keep Sabbath was interviews with the highest officials on the railway. We took his case finally to the general manager and even to Sir Robert Horne. Each time we had a wonderful opportunity to witness for the Lord. Then came the challenge! He must present himself for duty the next Sabbath or resign. God gave him the grace to stand. The way still seems dark but our brother's faith is bright. We ask you to pray for him. We know that the Lord will lead in His own way and time.

Soon our troubles and trials will be over for ever. Soon Jesus will come. We long to finish the work. We are grateful for the triumphs of the past, yet we remain unsatisfied. We ask your prayers that the future will see greater evidences of God's working in the saving of souls from darkness and giving them the marvellous light of this present truth.

W. J. CANNON.



Among the Valleys

THE story of South Wales is one of the saddest in the history of Great Britain. In the counties of Monmouth, Glamorgan, and Carmarthen there are about fifteen

valleys. Into these valleys commercial enterprise and industry have come seeking to enrich themselves by producing coal. In place of the verdant valley, tree-covered mountains, and clear-skinned people have appeared the winding gear of the pits, the slag heaps, the treeless mountains, and the grim grime-blackened men whose lives are spent underground.

During the past twenty years the spectre of unemployment has entered these valleys. Thousands are on the dole, thousands more are on the P.A.C., with little or no prospects of ever again being employed in these valleys. In the Rhondda Valley eight out of every ten men are unemployed, or a total of 29,000. Of that number 5,500 are unemployed in Tonypany, the place in which we held our recent effort; and if trade returned to normal we should always have 3,500 unemployed in that small place. Some of these men have been out of work ten to twelve years, while some have never done a day's work in their lives.

Just a few facts in order that you may understand the conditions under which some of our own people live. One man and his wife and five children have a total weekly income of thirty-five shillings. Tithe and offerings amount to 4/6, and rent, 9/-, leaving 21/6 to feed and clothe seven people, and one member of the family is an invalid.

Visiting with Sister Nicholson one day, we called at the home of one of our members. He and his wife were seated at the table on which was a hot drink, but no food. We were told that the money had not arrived and that our brother and sister had been without food for twenty-four hours. How glad we were that Granose Foods Ltd. had sent us some Granose Biscuits, and we were able to alleviate their hunger until the money came.

The hearts of the unemployed men of these valleys are fertile soil for the doctrines of Socialism and Communism (one section of the valley is called "Little Moscow"). Atheism and godlessness abound, yet into these conditions

the truth of the third angel is seeking to forge a way, and while the Gospel calls for sacrifices and yielding of cherished ideas, many are the triumphs and the victories of redeeming grace we could recount if only time permitted.

In Abertillery we have a company of seven faithful members, the result of Brother Matthew Murdoch's effort in this country before leaving for Africa.

In Merthyr five were added to the church.

In Ystrad Mynach two new mem-

bers were added to the company.

The prospects of a harvest in Tonypany are quite good, and we have felt the blessing of the Lord.

These souls, struggling midst poverty and distress, atheism and godlessness, are bound together by this wonderful truth and are seeking to be ready when Jesus comes. Our own courage is strong, for we know the message will triumph in Wales.

May we ask for a deep interest in your prayers.

W. G. NICHOLSON.

REPORT OF THE

Medical Department, 1932 to 1935

BY Dr. J. E. CAIRNCROSS

TO-DAY it is my happy privilege to tell you something of the progress of the "right arm" of the third angel's message in Great Britain. As medical workers we feel more than ever that in this country especially, where conservatism abounds, the message's right arm must indeed be a strong one. If this message that we all love so well is to be spread throughout the land, there must indeed be more concentrated effort put forth by all departments of our work. It is our honest conviction that as time goes on, medical evangelism, and all that the words imply, will become more and more the entering wedge, opening up new avenues of influence for the other departments of this message. It is our earnest desire that this should be so.

It is time to sound an advance in all of our work. In the forefront of this advance, quite rightly, should be the medical work.

By medical work, we mean not only the work of the Sanitarium, but that of the Health Food Factory, the Publishing House turning out health literature, the health work in the churches, and, last of

all, the relation of the individual members to this vital part of our message.

In looking over the vast possibilities of what might be done in all of these fields of endeavour, our leaders are wont to say, "We have compassed this mountain long enough. It is time that we went over into the promised land." But before we can go over into the promised land, there is much work to be done, burdens to be borne, and sacrifices to be made. We are daily thankful, indeed, for the sacrifices made by our people that this wonderful message may reach those who have not heard it. It is our purpose also, this afternoon, to re-consecrate ourselves and this institution in all of its branches, to furthering the work of the Lord in this field. That is our purpose in being here, and we ask for the prayers of our people and for their co-operation in making the medical work the blessing that it can be to our work as a whole in this country.

The possibilities of what may be done are unlimited; the accomplishment thus far, with the help of the Lord, is most gratifying. As

we look back over the years we can see, starting with Caterham Sanitarium, thousands of people influenced by this message. In this day and age we still hear wonderful reports of the service rendered by those who started the health work in this field. From Caterham we came to The Stanboroughs—1911 was the year—just twenty-five years ago. Now we can celebrate a Jubilee year in the health work of this country.

Need we try to enumerate the number of people who have actually accepted the message as a result of the Sanitarium work? No, I think that this is unnecessary, and is far outshadowed by the influence that has gone out into thousands of homes during the past twenty-five years—not only into the homes of people living in England, but into the homes of those throughout the British Empire and the world. Situated as The Stanboroughs is at the centre, so to speak, of the British Empire, there is a tremendous influence emanating into the various parts of the Empire.

OVERSEAS CONTACTS

A judge of the High Court of Poona was visiting in London and became ill. His doctor sent him to The Stanboroughs. As a result of the care and kindly attention, both he and his wife were deeply impressed with the Adventist medical work. So much so, that, since returning to India, this same judge has been instrumental in obtaining funds for our people to establish a hospital in Bombay. This, and many other instances, we can cite of how the Lord has worked through our institution in blessing some other part of the world field. Among other Stanboroughs visitors who may have an influence upon our work in other parts of the world are:

The Police Commissioner of Bombay.

A prominent broker and lawyer from India.

A judge of the Superior Court in Jerusalem.

The head of one of the best schools in Jerusalem.

All of these have been patients at The Stanboroughs within the past two years. We hope and pray

that The Stanboroughs may continue to be very faithful in its task of helping to break down prejudice in this as well as other parts of the British Empire. It is these things that make the medical work worth while, and the influence that is spread throughout the world cannot be measured in financial terms.



Dr. J. E. Cairncross,
Medical Director, The Stanboroughs.

Now let us turn from the worldwide ramifications of the Sanitarium work to our own field. Let us bring the question closer home to our own churchmembers. The question is often asked, "It is all very well to provide all of these advantages for those who can pay, and we appreciate that the medical work can reach a type of person that would never be touched by evangelism, but, after all, what are you doing to look after the churchmembers?"

MEDICAL AID FUND

In most countries of the world, sad to say, there is very little provision made for treating our own members who are ill and cannot afford sanitarium rates. In this respect we differ from certain other religious bodies who look after their own sick free of charge. We are happy to say that in England we are more advanced along this line than most countries of the world, and that actually we do have in operation a plan whereby ill Seventh-Day Adventists of limited means may receive treatment in our own institutions. We look upon this accomplishment as a triumph for the British field.

The plan whereby this has been made possible is called the Medical Aid Fund. We need not discuss

its details here. That the plan is working and benefiting hundreds of our people each year is proved by the following figures. During the past three years there have been 819 Seventh-Day Adventist patients treated at The Stanboroughs—an average of 273 per year. That out of the 5,000 Adventist members in the British Isles, 819 persons have been helped by the Medical Aid Fund is surely well worth while. We hope and pray that our people will continue to support this fund in the wonderful way that they have done in the past.

As time goes on and the Medical Aid Fund grows, it will make available Seventh-Day Adventist treatment to more and more Seventh-Day Adventist members. The day will come when it will be unnecessary for so many of our people to enter the outside hospitals, where, although the medical and surgical skill may be perfect, yet the dietetic conditions and spiritual atmosphere often leave much to be desired.

A part of our plans for the future is that eventually The Stanboroughs Hospital will be linked up with the Hospital Savings Association, so that more of our people who belong to the Association may receive the benefits of our own Hospital. This is an ideal that we shall work toward untiringly.

Another way in which the medical work may be a blessing to our people is during the various campaigns for raising funds from outside sources. We speak in particular of the Harvest Ingathering Campaign. Every one of you has been confronted with the question, "What are you doing for the English people?"

WELFARE WORK

Until recently we could not make much of an appeal on behalf of the medical work at home. Recently, however, this condition has been changed, and now we are thankful to say that a charitable medical work is being carried on in this field. True, it is small, and affects principally the poor people in the district surrounding the Sanitarium. We speak of the Maternity and Child Welfare Centre started in July, 1935. This

new work has been progressing in a most encouraging manner, and has been a blessing to the community outside of our gates.

"You cannot start a Welfare Clinic without serving tea to the mothers!" This was the challenge put up to us one year ago. To prove the falsity of this statement, you should come one afternoon and hear the chorus of contented and semi-contented babies over in the Annexe building.

Due to lack of staff, we have made no great effort to enlarge the welfare work, but, in spite of this, it has been signally blessed. During 1935 there were an average of one hundred children on our books who came to the Clinic periodically.

We would love to speak more of this wonderful work that is being done by all of those connected with the Clinic, for not only is the work done by the institutional staff, but it also gives opportunity for some of our church-members to engage in this branch of the Lord's work. Once again we ask an interest in your prayers and for your financial support for this new work.

MATERNITY UNIT

Closely linked to the Welfare Work is the new Maternity Unit. Most of you have doubtless read in the *BRITISH ADVENT MESSENGER* of the opening of this new department. Through the blessing of the Lord, we were able to obtain a very prominent speaker to come and give this new work a send-off. Sir Francis Fremantle, M.P. for St. Albans, a famous man in government circles, very graciously spent an afternoon with us in performing the opening ceremony. It is most gratifying that a man occupying such a high place in government circles should commend our institution for its principles of rational living, of fresh air, sunlight, proper food, and quiet surroundings—the principles that we have been emphasizing as a denomination for half a century or more. To use Sir Francis' words:

"That is why there has arisen in the world in our civilization the system of hydros; places where people can receive more natural

treatment and have a more natural, quiet way of living. Quiet above all things. In the Hydro you may have it. It is such a pleasure to come here to an institution where you have the power and the will directed and stimulated, as well as the knowledge."

We share this story of Sir Francis' visit with you, not because of the pride on our part, but because we want to encourage you. It gives us all courage to hear that our work is getting to be known in government circles. Other members of Parliament recently became acquainted with the religious liberty part of our work. Now we are glad to say that the medical work is being represented in Parliament.

PURPOSE OF THE SANITARIUM

In concluding this little résumé of progress, we must not neglect the very purposes for which our sanitariums were established. Not only are they to radiate influence throughout the world and pave the way for other branches of the message, but also our sanitariums are the training schools for the youth, centres where true Christian character may be developed, and centres where a true Christian influence reaches our worldly patients.

The care of the sick consists greatly in ministering to the physical needs. But an institution that neglects the spiritual side is failing in its work. The success of a sanitarium depends as much upon this as anything else. The world is full of troubled minds as well as diseased bodies, and everyone is looking for something stable as a foundation for future hope. What a wonderful thing it is that, as institutional workers, we have the privilege of pointing our patients to something better: something that they can believe and have faith in—a belief in the living Christ, who has been touched with the feeling of our infirmities and who can heal all of our sorrows. We are glad to report that now and then in a little room there are gathered a few faithful ones to pray for the sick, and that the prayers have sometimes been answered in a miraculous way.

We are glad to have the many expressions on the part of the

patients that one of the things they appreciate most at The Stanboroughs is the quiet spirit of Christian helpfulness. They feel it as soon as they come in the door and carry it with them as they leave.

NURSES' SCHOOL

Aside from being a training centre in the Christian life, our sanitariums are also to be centres of nursing education, places where our young people can come and receive a practical training that will allow them to take their place in the world as nurses, not just as ordinary nurses, schooled in the art of looking after the sick, but extraordinary nurses—God's nurses—nurses who can speak a word for Christ at the right moment, and point the sick ones to the Saviour. We are admonished in the Spirit of prophecy that our nurses' training school should emphasize the threefold message of education—physical, mental, and spiritual. This would mean that our Nurses' School should be second to none, that it should be the head and not the tail.

There have been certain difficulties in the way of making this a qualified, recognized school for nurses. We need not mention these difficulties here. We would mention that it is the earnest desire of the faculty and board of this institution that at the earliest possible moment we shall become a State-recognized school, not for the mere sake of conforming to the standards of the world. That is an insignificant aim, for our nurses, we feel, already have what the world does not offer. But if they can become recognized nurses, then it will make it easier for them to wield an influence in various parts of the country. A recognized nurses' training school would do much to put our medical work upon a firmer foundation.

In closing, we wish to make an appeal for the prayers of all our people on behalf of the medical work in this field. It is your own medical work. You can help to support it by your prayers and by the life that you live—not a life of fanaticism in health matters, but one of Christ-like temperance in all things. May God grant that we all, lay-members

memory of them, will be banished for ever.

and workers alike, remain faithful to the wonderful health message that has been given to us. Then will this message, in all of its branches, soon be spread to the far

God send His Son to the fallen world? To make known and to demonstrate to mankind His love for them.

corners of this earth, and Christ will come to gather us to that home where all sicknesses, and the

room. Then, in addition, the Child Welfare Centre, that was started twelve months ago, occupies two or three rooms. Medical attention is given free to all mothers. Lastly, but just as important as other departments, a further section of the building is set apart for our new Maternity Home. So, from more than one aspect, it becomes throughout the British Isles as a brighter beacon of light.

While we may be conscious of the higher standards necessary in the medical ministry, yet we aspire to climb higher when we read the appreciation and thanks of our patients; one or two will suffice to demonstrate the value of the service rendered.

"I should be greatly obliged if you would formally report to your board my very grateful thanks for all the kindness and attention which my wife received at the hands of *everybody* connected with The Stanboroughs during her long stay. As far as her illness would allow her to be happy, she was. I am sure that nowhere else could she have had the attention, comfort, and happiness that I know she had since last July."

"I would like to express my thanks for the very kind way in which we were treated by everyone at The Stanboroughs in our great trouble, and I am looking forward to paying a longer and more happy visit at some future time."

"I would like to say how much I enjoyed my stay in your Hydro, which was to me more like a home than the former name would suggest, as everyone of your staff with whom I had any personal dealings showed me such kindness and attention which met my need and which also gave me real happiness.

"That which, however, gave me the greatest pleasure was the Christian tone of the Home seen in the times of worship, the demeanour and actions of your staff, and the intercourse I had with certain members."

As Sister White has expressed: "The prosperity of the sanitarium is dependent alone upon the favour of God." A new quadrennial period has opened and we must ever remember that the object of our mission is the same as the object of Christ's mission.

THE STANBOROUGHS

Manager's Report, 1932 to 1935

BY H. OSBORNE

It is my responsibility to render a report for the quadrennial period. Having been connected with The Stanboroughs only since February, 1935, my knowledge of the three previous years is very limited. The balance sheets for the four years contain a mass of figures, but if they could speak the report would be very interesting and illuminating.

The income for the quadrennial period is worthy of emphasis; it is a great encouragement to find that the increase for 1935 over 1931 is fifty-six per cent. The average increase for the four years, however, is forty-six per cent. The income, expressed in sterling, for each year and compared with 1931 is as follows:

1931	£16,730	
1932	£20,035	—an increase of 20 per cent.
1933	£20,154	—an increase of 32 per cent.
1934	£23,235	—an increase of 40 per cent.
1935	£26,186	—an increase of 56 per cent.

This increase is in spite of the fact that we have had under our roof during that period 819 of our good people at special reduced rates. Of the number referred to, 200, or twenty-five per cent, were treated in our Hospital under the Medical Aid Plan. It is felt that there must be still a larger number who need and would like to have the opportunity of receiving the medical advice and special

treatments that can be given by the Hospital and staff.

The total number of patients and guests who have contributed in the various ways to the income already given for the four years is 3,428, the yearly figures being as follows, again taking 1931 for a comparison:

1931	.....	724
1932	.....	728
1933	.....	798
1934	.....	929
1935	.....	973—34 per cent over 1931

To the above number must be added 306 as out-patients.

A few years ago the College authorities found it necessary to find another location; their removal left the College building an empty shell. What to do with this empty shell was a great problem to the committee that was appointed to decide its fate. The decision of the committee was that it become a hostel but later, through the carrying out of a brilliant idea, it became a hospital. Instead of being razed to the ground it has been raised to a beacon of light, such as was represented to Sister White. Those who are familiar with her writings will have read: "These institutions have been represented to me as beacons of light." Already throughout this land it has become, to a large number, a haven of rest and healing.

Besides being operated as a hospital, a part of the building is used as a nurses' dormitory and dining-

Committee Reports

Nominating Committee

UNION APPOINTMENTS

Secretary-Treasurer, A. Carey.
Home Missionary, Sabbath-school, and M.V. Secretary, F. W. Goodall.
Field Missionary Secretary, G. D. King.
Educational Secretary, W. G. Murdoch.
Medical Secretary, Dr. J. Cairncross.

MISSION APPOINTMENTS

Welsh Mission, S. G. Hyde.
Scottish Mission, L. Murdoch.
Irish Mission, E. E. Craven.
Secretary-Treasurer, W. G. Baldry.
Departmental Secretary, F. W. Goodall.
Field Missionary Secretary, G. D. King.

INSTITUTIONAL APPOINTMENTS

College Principal and Business Manager, W. G. Murdoch.
Sanitarium Medical Superintendent, Dr. J. Cairncross.
Sanitarium Manager, A. H. Thompson.
Publishing House Manager, A. Warren.
Food Factory Manager, J. Rigby.

UNION COMMITTEE

H. W. Lowe, A. Carey, Dr. J. Cairncross, E. E. Craven, O. M. Dorland, F. W. Goodall, S. G. Hyde, R. S. Joyce, G. D. King, A. S. Maxwell, W. C. Murdoch, L. Murdoch, J. Rigby, A. Warren.

Distribution of Labour Committee

1. That we recommend Pastor J. Harker to the North England Conference.
2. That we recommend B. Belton to the North England Conference as Field Missionary Secretary.
3. That we pass in a call to the Northern European Division for the services of A. W. Cook of Africa.
4. That we recommend A. W. Cook to the South England Conference as Field Missionary Secretary.
5. That we pass in a call to the Northern European Division for the services of Pastor E. R. Warland of Africa.
6. That we recommend Pastor E. R. Warland to the South England Conference as Departmental Secretary.
7. That we recommend H. T.

Johnson to the North England Conference as Departmental Secretary.

8. That we recommend J. H. Parkin to the South England Conference as Secretary-Treasurer.

9. That we recommend all other names for consideration by the British Union Committee.

Attention was called to the fact that some of the nominations would call for a request to the local conferences for the release of certain workers, therefore

Recommended, 1. That we pass in a request to South England Conference for the release of A. H. Thompson to connect with the Sanitarium.

2. Further for the release of H. T. Johnson to connect with the work in North England Conference.

3. That we pass in a request to the North England Conference for the release of J. H. Parkin to connect with South England Conference as Treasurer.

4. Further for the release of S. G. Hyde to connect with the work in Wales, and

5. Further for the release of E. E. Craven to connect with the work in the Irish Missions.

Resolution on Religious Liberty

WHEREAS, The agitation for an alteration of the existing Gregorian calendar is still proceeding, and the supporters thereof are planning to persuade the League of Nations to give further consideration to this matter at the earliest opportunity,

Resolved, That we, the British Union Conference of Seventh-Day Adventists assembled in quadrennial session at Watford, England, August 1 to 9, 1936, place on record our strong disapproval of all plans for the alteration of the present calendar which involve the inclusion of "blank" or "supplementary" days, which would cause a definite break in the seven-day weekly cycle, making the true Sabbath of the Bible to wander through the artificial week of the revised calendar, leading to incalculable confusion in the religious world, and bringing much unnecessary suffering and hardship to all loyal Sabbath-keepers, and further

Resolved, That we communicate this action to the Home Secretary, also to the Secretary-General of the League of Nations, and to every member of Parliament.

Resolution on the Circulation of Periodicals

WHEREAS, The circulation of our literature has been used of God to bring thousands of souls to the knowledge of the truth, and

WHEREAS, There is great scope for an increased effort to be made in this line of missionary endeavour,

Resolved, That we continually strive to increase the circulation of our magazines, *Present Truth* and *Good Health*.

What Everybody Thinks

(Continued from page 16.)

change times and laws! All sorts of things are altered at the sound of a voice."

Here's a little boy, one of the campers.

Say, Humphrey Kinman, what do you think of the conference?

"We campers don't get enough food," says Humphrey.

Just like a boy!

And then, of course, it's near dinner time, anyway.

How many more we might ask! Hundreds and hundreds of them, all swarming over the beautiful fields of Stanborough Park.

Just one more, perhaps. Let's try R. A. Anderson.

"It reminds me of Australia," says Pastor Anderson. "There is a sanctity about the camp grounds. Indeed the spirit of this meeting is the spirit of our whole world movement."

But here's Brother Merchant hurrying up with a message. I wonder what he has on his heart?

"Do you know what I've just heard?"

"No."

"Well, the workmen who have come to care for the large marquee—they're not Adventists you know—have just told me what they think about us."

"And what's that?"

"'Guv'nor,' said one of them, 'these are lovely people!'"

Surely that is the best of all.

BRITISH ADVENT MESSENGER

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EDITORS:
A. S. Maxwell W. L. Emerson

What Everybody Thinks about the Conference

By A. S. Maxwell

I WONDER what the people *are* saying about this Great Second Advent Congress?

Would you like to know?

So would I. Then why not let's go and ask them? You know, just stop anybody who comes along and get exactly what is on their hearts.

All right. We'll start right here at the door of the large marquee. Here is an elderly couple coming out.

Why, it's Brother and Sister Rawlings of Milford Haven.

"Well, Sister Rawlings, what do you think about this conference?"

"Oh, it's just lovely. We've had a glorious time. We've been in the truth thirty-one years and it's the first time we've been to Stanborough Park."

"Yes," adds Brother Rawlings; "we are almost isolated where we live and it's been wonderful to meet with so many of our own brethren."

We mingle among the crowd. Let's ask a missionary and see what he is thinking.

"Brother Till, what is your opinion of the conference?"

"Fine! It's just grand to be here after the loneliness of the mission field, and especially to meet old friends of college days once more. It's grand, too, for us missionaries to listen to somebody else talk and have this wonderful spiritual feast."

On Shepcote Lane we meet Mrs. Padmore of Sheffield.

"Have you enjoyed the meetings, Sister Padmore?"

"Well, I'm afraid I haven't been to all of them. You see, I've been helping to look after the babies so my daughter may attend, too, but I have enjoyed all I have heard." God bless the grandmas who help mind the babies!

Here's Brother Merchant, who supplied all the tents for this great meeting. I wonder what he thinks?

"As one who has to work constantly in cities the open-air life of this camp-meeting has brought

me a physical as well as a spiritual uplift."

I hadn't thought about that. I wonder how many more from our great smoky cities are thinking the same as Brother Merchant?

"Pastor Hyde, what do you think?"

"It's the finest conference I remember, a real spiritual feast. It fully justifies my contention that we should re-introduce camp-meetings as a regular feature of our work in this field."

And this in spite of the rain! Now I wonder who is this coming toward us, her dear old face wreathed in smiles.

Bless you, it's Sister Seely of Ely.

"I'm having the time of my life. I'm an isolated member and I'm getting a real spiritual re-fill."

"Yes, indeed," adds a sister standing by. "And she's just bubbling over with it!"

But what about going to find some of the people who have been unable to attend many of the meetings because of serving the needs of others? In the dining-tent, for instance. . . .

Why, here is Brother Rigby, clad in his white cloak of office. He looks amazingly peaceful for a man carrying such burdens. I wonder what he thinks about it all?

"Speaking as the 'minister for the interior,'" he aptly remarks, "I wouldn't have missed this experience for anything. It has given us a chance to demonstrate to our people just what Granose Foods Ltd. can do. We shall never be afraid of any sort of job after this."

"Has it been very strenuous then?" I ask.

"Well, we have only supplied about 15,000 meals since last Thursday."

Fifteen thousand meals in a week! Just think of the washing up. May all who have ministered so excellently to the needs of the visitors receive a special blessing.

Now let's take a peep into The Stanborough Press sales tent.

Here we find Miss Ruth Richardson holding the fort.

Miss Richardson, what do you think about things?

"Going along fine. Already we have sold literature to the value of £73. I wonder where our people get the money. They are buying books very freely; in fact everyone who enters the book tent buys something. Most of them say: 'What a wonderful display of books we've got. We didn't know we published so many?'"

In the Granose Foods sales tent we find Brother and Sister Benwell. Theirs, by the way, is a very popular tent, for they sell ice cream here, and it's good.

"I think," says Brother Benwell, "that this idea of a camp meeting is excellent, though I wish all the tents were closer together. But we are doing quite well. So far our sales have reached almost £100. Best of all is the pleasure of meeting our people from all parts of the field."

In the College tent we meet Sister W. Reed in charge of the leather goods counter.

"The people who come in here seem most enthusiastic about the conference," says Sister Reed, "and they are evidently enjoying themselves very much."

"But what do they say about these products of the College industries?"

"Well, usually their first remark is, 'Are they *really* made at the College?' And then they add: 'And do the students *really* make them?'"

It's good to think that the College students are surprising everybody like this, isn't it?

But here is Brother George Rodgers, the official announcer for the conference. I wonder how he views things from his little wooden "Broadcasting House."

"I never realized before," he says, "the power of the human voice. How everybody stops and turns round when the broadcast announcement is given! Why, like a certain prophetic power, I

(Continued on previous page.)