

# BRITISH ADVENT MESSIENGER

Organ of the British Union  
Conference of Seventh-Day  
Adventists

Editorial Offices: The Stanborough Press Ltd., Watford, Herts.

Vol. 44. No. 23. November 10, 1939

## The Victorious Divine Purpose

By H. W. LOWE

THERE are two statements in our Adventist literature which should bring great courage to us in a time as portentous as the present.

Speaking of the inexplicable events of the last days of earth's history we have this in *Steps to Christ*, page 113: "We may rejoice that all which has perplexed us in the providences of God will then be made plain; things hard to be understood will then find an explanation; and where our finite minds discovered only confusion and broken purposes, we shall see the most perfect and beautiful harmony."

That is a thought we must ever keep in mind as we face the baffling events of these days.

The other statement has reference to all of life's perplexities throughout human history: "All the perplexities of life's experience will then be made plain. Where to us have appeared only confusion and disappointment, broken purposes and thwarted plans, will be seen a grand, overruling, victorious purpose, a divine harmony."—*"Education,"* page 305.

The purposes of God are eternally fixed. They are bound to be victorious, even though we may not at every step in time see reasonable evidence that God rules on earth. "That which God purposes, man is powerless to disannul. Even amid the working of evil God's purposes have been

moving steadily forward to their accomplishment."—*"Prophets and Kings,"* page 730.

When Joseph disappeared from his family history, and was mourned as lost, things looked to Jacob and his family suspiciously like a satanic triumph. Living back there with them we should have found an explanation impossible. Naught but faith could have held on to the doctrine of a divine and sovereign purpose. But living here to-day we look back on the experience recorded in Genesis 45 as a triumph of the divine will. We see the purpose of God in the words of Joseph, "God sent me before you to preserve you a posterity in the earth." (Verse 7.)

Supreme efforts have been made to thwart all God's purposes on earth (Isaiah 14:12-20), but it is the irrevocable will of God to redeem His creatures on this planet and to restore them completely to the Christ likeness. "Christ now asks that this plan be carried into effect, as if man had never fallen."—*"Great Controversy,"* page 484.

Actually God's children are now, through the cross of Christ, "more closely united to God than if we had never fallen."—*"Desire of Ages,"* page 25.

This unity between believer and Redeemer is a precious thought to us under present world conditions.

It keeps us calm amid confusion. It keeps us loyal to God amid widespread apostasy. It keeps the peace of God always in our souls. When everything we formerly regarded as stable and trustworthy in the world crumbles around us, we can confidently say, "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." Eccles. 3:14.

There is no such thing as accident in God's plans. God's people may have temporary lapses and failures, but God's purpose for the complete restoration of perfect beings in a perfect world (see Isaiah 45:18; 60:21) moves forward fixedly, steadily, and victoriously. (Read *Prophets and Kings*, pages 22, 705, 706.)

How confident we may be in submitting our poor changing wills to the immutable will and purpose of God day by day. Truly has it been written, "My will, and not Thine be done," turned the desert into paradise, and made Gethsemane the gate of heaven. Hercin was the secret of the Saviour's life. Therein is the victory of every believer. We are safe only if we follow the divine will. Restoration of all things in Christ is the unerring will of the Father.

Paul was surely persuaded of these things. He says, "And this is in harmony with God's merci-

ful purpose for the government of the world when the times are ripe for it—the purpose which He has pursued in His own mind of restoring the whole creation to find its one head in Christ.” Eph. 1: 10, 11, Weymouth. The same text reads thus in the Twentieth Century New Testament, “In all that

happens He is carrying out His own fixed purpose.”

Thus God’s work goes forward under difficulty, His people remain steadfast through trial, and His will to redeem man and restore the earth in righteousness moves on to assured and stately and speedy triumph.

## “Behold, He Cometh with Clouds”

### A Message for the Week of Prayer

By W. E. READ

THIS is a divine pronouncement of vital import, a message concerning one of the most wonderful events in the history of the human race. All other happenings since the days of creation pale into insignificance before the great and solemn revelation of the One who was Jesus of Nazareth, but who is now King of kings and Lord of lords.

In these words of inspiration we are counselled to “behold,” to look, to see, to take notice. Something is about to happen, and we must know. It would be foolish to be ignorant. The day of the Lord will mean destruction and eternal damnation to many; on the other hand, it will mean bliss and everlasting salvation to others. We must “behold.” We must be wise. We must get ready and be prepared for the crisis of the last days, for the time when the Saviour comes, and so be ready to enter into His kingdom with joy and peace.

What wonderful joy filled our hearts when first we believed! How remarkable the Bible seemed! Its very words brought a message of deliverance, of hope, and victory to our souls. All enmity was taken away from our hearts, and love—the love of God—took possession of our lives. Before, we were strangers “having no hope, and without God in the world” (Eph. 2: 12), but on accepting Christ we were filled with hope and joy and began “looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” Titus 2: 13.

But the years have rolled by,

Difficulties and trials have come. Some of us have been sorely tempted by the great enemy of truth and righteousness. Some maybe have yielded to the tempter, some perhaps have lost out in the battle with evil. Others have grown cold and indifferent. Would it not be well if we ask ourselves how is it with us to-day? We have entered another solemn Week of Prayer season, a time when we should study our own spiritual needs in the light of the Word of God. Do we have the same joy we had when we first believed? Is our love still as fervent? If the Saviour were to write to us to-day as He wrote years ago to the church at Ephesus, what would be the burden of His message? Would it be: “Nevertheless I have somewhat against thee, because thou hast left thy first love”? Rev. 2: 4.

Is this true of us to-day? Has our love grown stronger and deeper, or have we become lukewarm? Do we read the Scriptures as faithfully as we did? Do we pray as earnestly as when we came into the truth? These are questions we can all ask ourselves in the quietude of this hour. In this solemn hour of prayer, shall we not remember that we are in the presence of God, and that nothing is hidden from Him, that His all-seeing eye penetrates to the deepest recesses of our hearts. Shall we not examine ourselves and pray that the Lord may reveal to us all things which hinder our spiritual growth and development. It is our blessed privilege to-day to surrender ourselves anew to God, to yield ourselves body, soul, and spirit to Him, that He might sanctify us

and prepare us for His eternal kingdom.

At such a time as this, we do well to search our hearts. God’s counsel to us is: “But let a man examine himself.” 1 Cor. 11: 28. “Examine yourselves, whether ye be in the faith; prove your own selves.” 2 Cor. 13: 5.

But maybe we can go a step farther than this, and while searching our hearts, ask that the Lord might search them also. This is what David, the sweet singer of Israel, did years ago, when he cried: “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.” Psa. 139: 23, 24.

But if the Lord should direct His searchlight into our hearts, what would He find? Remember that nothing can escape His gaze. We cannot deceive Him. We may be holding on to some secret sin. Our friends and neighbours may know nothing about it, but God knows.

In these quiet moments of heart-searching, let us ask ourselves a few further questions:

#### 1. ARE OUR LIVES PURE AND HOLY?

By nature we are unclean and unholy, but the Gospel of Christ is to make us clean and pure. Our sins are to be washed away, and we are to be cleansed by the precious blood of Jesus. This is the great purpose of the everlasting Gospel. The grace of God takes men and women in sin and, by faith in the Lord Jesus, cleanses them from all defilement and iniquity and purifies their hearts.

But, having cleansed us, it is God’s purpose that we keep clean and not turn aside to the ways of the heathen. He cleanses, it is true, but He also keeps us clean each day. If we but trust in Him, and keep on trusting, He will keep us in the hour of temptation and keep us from falling into sin. What a terrible thing it is for one who has known the saving power of Christ to turn away—to entertain impure thoughts, to dwell upon things which are unclean and even give way to fleshly lusts! What a scar this brings to one’s soul! What a disappointment this is to our

heavenly Father and what a reproach this brings upon the church of God. Let us heed the injunction of the apostle Paul to Timothy, when he wrote: "Keep thyself pure." 1 Tim. 5:22.

## 2. ARE WE KIND AND FORGIVING?

Do we easily get cross with one another? Do we speak harsh words in the home? Do we, when provoked, speak hastily, lose our tempers, and fly into a passion of anger and hatred? What hours of sorrow such experiences mean to us. How we regret having spoken so rashly. Do we not need to be careful in our words and in our actions, especially in this day of preparation for the coming of the Lord?

Sometimes difficulties come in the home or in the church, and brethren will not speak to each other, maybe for weeks at a time. Both feel they have been wronged and so keep away from each other. Hard feelings are cherished, an unforgiving spirit is manifested, and in each there is bitterness of soul. What a sad thing this is in the lives of those professing to follow the meek and lowly Jesus! Really, how can we expect the Lord to forgive us if we will not forgive each other? What is it the Saviour has taught us in the "Lord's prayer"? "And forgive us our debts [our sins] as we forgive our debtors [those sinning against us]."

Is this really what we desire the Lord to do? Do we wish Him to forgive us as we forgive? If we forgive the one who has wronged us, will the Lord forgive our sins? "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:15.

But suppose the offence is grievous and we feel so deeply hurt that we say, "Well, I'll forgive you but I'll never forget." Will that suffice? Is that what we desire the Lord to do for us? Do we want Him to keep on remembering our sins, when He has forgiven them? What does He assure us? "Their sins and their iniquities will I remember no more." Heb. 8:12.

May God give us the true spirit of forgiveness and help us to fol-

low the counsel of the Spirit of God: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31, 32.

## 3. ARE WE HONEST AND TRUE?

Are we true followers of the Lord Jesus Christ? Are we one thing in our homes and another thing outside? Are we making a profession of godliness, while at the same time our hearts are unclean and impure? Have we given

our lives fully to Jesus, or are we keeping back part of the price? Is our experience a genuine one, or is it make-believe? We may quite easily deceive our friends and fellow-churchmembers, and even members of our families, but we can never deceive God. "All things are naked and open unto the eyes of Him with whom we have to do." Heb. 4:13.

May God help us to be honest and true, to be kind and forgiving, and to be pure and holy before Him. Then when the cry is raised, "Behold, the Bridegroom cometh," we shall gladly go out to meet Him with rejoicing and confidence.

# Notes from the Union President

## WAR SERVICE MATTERS

FOR the first time in our history the membership of the British Union Conference has jumped well over the 6,000 mark. It now stands (September 30th) at 6,030. The total gains during the third quarter were 197, 132 of these being by baptism. We must set ourselves through consecrated energy and wise, determined, evangelistic planning to reach the seventh thousand membership mark as soon as possible. Nothing is so important as the work of converting men and women to the truths of the Advent message, which alone can prepare them for the kingdom of Christ.

EMERGENCY conditions are bringing some difficulties in the conduct of evangelistic campaigns, but all of these difficulties can be offset if we betake ourselves to intensified house-to-house literature campaigns. The servant of the Lord, in speaking of the work of the Spirit in the latter rain, saw thousands of believers going from home to home opening the word of truth. This suggests the use of literature in every locality, stirring up an interest in the things of God.

We must change our methods with the times and get back perhaps to some of the original methods which brought men into a knowledge of the truth; none is more important than the use of our literature. Even evangelists and Bible-workers must get back to a larger door-to-door work with literature.

OCCASIONALLY one hears a statement to the effect that a certain church or denomination is automatically exempt from compulsory military service. All such statements are incorrect. We have been in touch with the War Ministry as well as the Ministry of Labour, with a view to seeking some assurances that Adventists called upon to render national service will be granted Sabbath as well as non-combatant privileges. In a long reply, and after detailing the procedure to be adopted by the tribunals under the Armed Forces Act, the letter gives certain information which we reproduce here:

Firstly, present arrangements for non-combatant military duties include: Royal Army Medical Corps, Royal Army Pay Corps, Royal Army Veterinary Corps, and Army Dental Corps.

Secondly, it is not possible to give an assurance that Seventh-Day Adventists would always be able to observe the Sabbath day. "Wherever the exigencies of the Service permit, any privileges that can be afforded to such men would be granted by the Commanding Officer concerned."

Thirdly, it is not possible at present to indicate what types of work may be specified by the local tribunals as civilian work of national importance, but "It may reasonably be anticipated . . . that where a man is already engaged on work of national importance they will

usually specify that work as the condition of his registration under this Section."

Our men might now wish to mention in their written statement on a form supplied at the Registration Office—

- (a) Their convictions regarding the taking of human life, and
- (b) Their convictions that, as Seventh-Day Adventists, they are not willing to perform any but distinctly works of mercy on the Sabbath, (i.e., from sunset Friday to sunset Saturday).
- (c) A conclusion that it would therefore be preferable to undertake civilian work of national importance, where (a) and (b) are duly cared for.

It must be emphasized that a man must stand on his own convictions. We have every reason to believe that these will be respected by the tribunals, if they are convinced of a man's sincerity.

It would appear that about 500 Adventist men and women are rendering some form of national civilian service in one way or another. That represents perhaps nine per cent of our entire membership and possibly forty per cent of our male membership. That is a creditable record and should show that we, as a people, do not attempt to evade the responsibilities of service and sacrifice in a time of emergency.

We should like to make it clear that no person rendering voluntary civilian national service need work on the Sabbath. If, of course, the person accepts a salary for full-time service he should settle the question of Sabbath observance with his employers from the outset. We have no disposition to act as conscience for other men, but we hope that all our members will be loyal, under emergency conditions, to the tenets of our Adventist faith in such matters as Sabbath observance. If hostilities should reach our shores there is not the slightest doubt that all Adventists will do everything to save life, even on the Sabbath, but let us be careful not to become indifferent in this matter when

conditions are as normal as they are at present.

#### WORD FROM EUROPE

A letter from Pastor Beach, secretary of the Southern European Division, indicates that our work is continuing fairly normally in that Division. He says that the French Government under complete mobilization called up our workers in many of the French

possessions, but they have now released most of them to continue their normal conference work. This is said to be "typical of our contacts with the French authorities in the past." He adds that the enrolment of our College has fallen to about forty-five students, as against 150 last year, but that this number is slowly increasing.

H. W. LOWE.

## Newbold Correspondence College

For some time the teachers of Newbold Missionary College have been giving study to a plan whereby they could serve a larger group of students. One hundred young people are now at College pursuing their studies in preparation for larger service. Many others have expressed their desire to be here but, owing to their present circumstances, have found it impossible. We are pleased to tell these young people that now we have a Correspondence School to help them reach the goal of their ambitions. By faithful, systematic study at home they can take subjects similar to those offered in the College and also obtain credit toward their College course. The following are some of the subjects which are available; more will be added in the near future:

*Old Testament History.*—Early biblical history from creation to the captivity. Life and times of the great prophets.

*New Testament History.*—Christ as set forth in the Synoptists and the gospel of John. Early history of the church and the historic setting of the New Testament epistles.

*Bible Survey.*—A careful outline study of each of the sixty-six books of the Bible.

*Ancient History.*—The study of ancient nations; Egypt, Babylon, Assyria, Medo-Persia, together with the history of the Hebrews and Phoenicians.

*Greek and Roman History.*—A synoptic study of the Greeks and Romans, their place in prophecy and in history, their contribution to civilization, and achievements, ideals, and causes which led to their decadence as nations.

*Medieval History 476-1500.*—Barbarian conquests, Rise and Progress of Mohammedanism, the Crusades, Feudalism, Formation of Western

European Nations, the Schoolmen, the Renaissance.

*Church History.*—The early centuries of the Christian Church, its conflict and its persecutions, the Doctrinal Developments, the Rise of the Papacy, the Reformation, the Rise of Denominationalism and the Evangelical Movements of the Eighteenth and Nineteenth Century, the study of present-day Church Movements and Tendencies viewed in the light of prophecy.

#### History of Science.

Elements and brief history of Astronomy.

Separation of Science from Religion.

History of Spontaneous Generation. Rise of Inventions at "the time of the end."

Calendars, ancient and modern.

Elements of Bacteriology.

Rise of Darwinism and evolutionary theory.

Determinism and Vitalism.

The number of lessons varies with the particular subject. Each lesson is followed by a test paper. There is a final examination.

#### FEES

A course of	
30 lessons in one subject	£3 3 0
18 " " " "	2 2 0
12 " " " "	1 10 0

We specially recommend to our ministers and Bible-workers the study of Church History and the History of Science. If anyone should have a thorough knowledge of Church History it is a Seventh-Day Adventist worker. We should have sufficient of the facts and methods of science at our call to command respect and to convince the honest inquirer after truth that our preaching is scientifically as well as theologically sound. Apart from the confidence the History of Science gives in our doctrinal beliefs by showing the

origins of false scientific theories, this study provides a wealth of illustrations for sermon-building.

Now is the opportunity for many to improve their talents and their time. In the daily programme all should set apart several hours for study and self-improvement. Life will then take on new meaning. Discouragement will be replaced by pleasure and war by peace, for the wise man hath said of wisdom, "Her ways are ways of pleasantness, and all her paths are peace." The light of

the ages is being focused upon this day in which we live, and to him whose perception is keen and whose mind is open there is no "black-out" of the soul.

If you will write and tell us the number of hours each week you are prepared to devote to study, our teachers will be happy to give you of their counsel and to help you to work out your programme.

THE PRINCIPAL,  
*Newbold Missionary College,*  
*Nr. Rugby, Warwicks.*

Brown Box fund. Let us not forget our responsibility to the millions within our conference boundaries. By your prayers, gifts, and loyal support you can do much to further the work at home and abroad.

G. D. KING.

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## Evacuees from South England

As announced in a recent issue of the MESSENGER, we are endeavouring to trace all members and keep in touch with all members and young people who have been moved consequent upon the war. To date we have a list of over a hundred, but some addresses are not given. Will local elders please see that all such addresses when known are sent to the conference office? It would be a good plan also for the local church to maintain contact with evacuated members as often as possible. A suggestion is that the local Young People's Society could write a regular weekly missionary letter to the evacuated members. Let us remember these isolated friends constantly in prayer, and keep in touch with them through correspondence.

G. D. KING.

♦ ♦ ♦

## Baptism at Bristol

SABBATH, October 28th, was the happy occasion for the adding of ten new believers to our membership. A large congregation assembled. The occasion was unique in that five of the number to be baptized had been found by *Present Truth* workers—Brethren L. Conroy, A. Dean, C. Jessop, and Brother Reid of Bath. Two others accepted the message through a lay effort conducted by Brother W. Evans. Two were young people of the church, and one the daughter of Brother Rundall of Caerphilly.

Much credit is due to Mrs. Casey, the Bible-worker, for instructing these *Present Truth* readers, and to the members and former workers who laboured in Bristol and district. There is also a continued interest to be fostered. We ask the prayers of the MESSENGER family on behalf of some of our brethren who are having difficulty over the Sabbath because of the war situation.

O. M. DORLAND.

# SOUTH ENGLAND CONFERENCE

President: Pastor G. D. King

Office Address: 780 St. Albans Road, Watford.

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## Notes from the President

As mentioned in a recent issue of the MESSENGER some rearrangements have been made in the location of evangelistic workers in various parts of the conference. In order that our members can be intelligent as to our evangelistic plans, the list below is issued.

Evangelistic campaigns will begin in all these places as soon as halls are available. In some places campaigns have commenced.

Pastors G. R. Bell and C. R. Bonney are remaining in their former centres, Bournemouth and Slough, and expect to commence public meetings quite soon. Associated workers will be Miss W. Buckle and Miss E. Powell respectively. Brother R. H. Bainbridge is located at Reading, and works in association with Pastor Bonney.

PASTOR O. M. DORLAND baptized ten candidates on Sabbath, October 28th, at Bristol. He expects to

conduct an evangelistic campaign there this season.

BROTHER W. J. BUNTING is now located in the Ilford and Romford area, and will continue evangelistic work in that district. Brother L. Shaw takes his place in association with Pastor F. C. Bailey.

You are especially invited to remember these workers in your prayers as they build up the interests already established, and begin new work in the districts mentioned. In spite of some handicaps we have evidence that God is leading and opening up the way for a strong evangelistic programme during these stormy times. As never before the Advent message is meeting the need of mankind, and as never before we must unitedly sound forth the message with confidence in God's power to save.

REMEMBER also that your support of evangelistic work in the home field is reflected in the Little

PLACE	NAME	ASSOCIATE WORKER
Cambridge	E. Cox	
Canterbury	A. J. Mustard	Miss O. C. Davies
Chelmsford	C. A. Reeves	J. P. West
		Miss M. Clements
Cheltenham	R. A. Vince	Miss M. John
Clacton	G. Roper	
Colchester	I. McGougan	
Norwich	H. Humphries	
Southend	F. J. Wilmshurst	
Taunton	L. G. Hardinge	L. W. Normington,
		Miss F. Barr-Hamilton

## NORTH ENGLAND CONFERENCE

President: Pastor R. S. Joyce  
Office Address: 22 Zulla Road, Mapperley Park, Nottingham  
Telephone: Nottingham 6312

### Baptism at Birmingham

It was a very happy occasion when, on Sunday, October 22nd, five candidates presented themselves for baptism, and a sixth was received into the church by vote.

One of these was from Stoke, the result of the labours of Brother K. Elias; another came from Kidderminster, and was brought into the truth by Brother J. Lewis.

The ages of the candidates ranged from seventeen to ninety-one years. One young person was won for the truth by a sister whose continued ill health prevented her from attending the church. She held regular studies in her home,

and was rewarded by seeing fruit for her labours.

The writer gave a short address on the significance of the ordinance of baptism, and, after the immersion, Brother J. Lewis addressed the audience.

The right hand of fellowship was then extended to each candidate, and the singing of a hymn and prayer brought a very happy gathering to an end.

So far eight members have been added to the Birmingham churches this year, and another baptism is expected before the year closes.

Brethren and sisters, continue to pray for the work in this great city. HAROLD W. MCROW.

## Ministry of Literature

### Blazing a Trail for the Gospel

AN essential part of the missionary training which a Seventh-Day Adventist college offers its youth is that through which they may come into contact with souls in need of this wonderful truth, and who are groping in the darkness of sin. In the experience of meeting with the people of the world and presenting the truth through the printed page, in listening to their problems and helping to solve them in the light of God's Holy Word, is providing that knowledge of human nature which neither book nor teacher can supply.

The constant grappling with the powers of evil as the colporteur meets the people from day to day forces him to his knees before the throne of God to ask for the guidance of the Holy Spirit in his God-appointed task. Prayer becomes something real, and God is revealed more fully to the colporteur as he endeavours to give to others the light which he himself enjoys. The knowledge that he is able to bring comfort to others far

surpasses the monetary value of the books he is presenting.

In these times of doubt and uncertainty a question which often falls upon our ears, and yes, is sometimes inclined to come, for a fleeting second, even into our own minds, is, "Does God care?" The chapter under this very heading in the book *Bible Certainties* affords a very effective weapon against the onslaughts of doubt.

A gentleman in Cheshire, assuming a challenging tone, said, "Here is a question you cannot answer. Why should I have to be employed by the Government in manufacturing implements of war?" Without any comment I turned to the above-mentioned chapter, and read him a short passage which stated, "Strife in all its many aspects is the inevitable fruit of separation from God," and that "when men became alienated from God they also became alienated from one another."

Closing my book I looked at him, smiling, and awaited his answer.

"I will have one in the green binding," he said.

Another instance of God's leading, and especially of the way in which He fulfils His promise of giving us the words to say, comes to my mind. It happened on the last day of the summer's canvassing. We were selling some helps before we finished our deliveries. A gentleman came to the door, and having heard my mission, said he did not want the book but would give me a donation. I explained to him that I was not collecting, but that I believed that the book would be of great value to him as it had been to many others. He then told me that he never bought religious books at the door, and he did not intend to break his custom; he said further, that he did not appreciate Christianity because of its hypocrisy. Nothing daunted, I persevered, and it seemed that the Holy Spirit gave me just the right words to say, and I was able to leave a copy of *Steps to Christ* in his house. I trust that it may be used to draw him nearer to God.

My dear brethren and sisters, pray! pray! pray! that the books which have been placed in the homes of the people this summer may perform their God-appointed task of planting the seeds of truth in the hearts of souls who are in darkness, and I am sure that we shall meet someone in the kingdom who will take us by the hand and say, "It was your faithfulness in prayer which led me to accept Jesus and keep His commandments." E. E. HULBERT.

### I Would Like to Enter That House

"I WOULD like to go into that house and tell the Gospel story," said Mrs. Love, "but, alas! the door is closed."

"And how I would like to help the mother in No. 4 and tell her of the love of God and His desire to help her with the children," said Mrs. Kindly-Wisdom, "but she would think I was interfering."

"I daren't speak to old Scrooge," said Mr. Sympathy, "but I wish I could show him how much he could help his workers if he would."

"If only I could persuade old

Mr. Tippler to leave off his drink!" joined in Mrs. Temperance.

"Then why not send me?" said a still small voice, "I can do all those things for you."

They all turned and stared at a little figure in black and white. "You? You! Who are you, to be able to do so much that we cannot do?" asked Mrs. Kindly-Wisdom.

"I? Oh, my father is the Printing Press and he has ten thousand sons and daughters."

"Ten thousand! How ever in the world can he have ten thousand?"

"Oh, he has an army of sons, and daughters—tracts, magazines, books—and it is their work to enter the homes to warn and to win, to help and to bless the mothers and fathers and the children."

The little figure came nearer, "And all my brothers and sisters are anxious to go if you will only take them to the doors." A.W.

### At Rest

CLEAL.—In the summer of 1919 the third angel's message was proclaimed in the city of Dorchester with no uncertain sound. Brethren West and Powell sounded the call. Among those who responded was Sister N. E. Cleal, whose life since then has been an inspiration to all. She looked for the day when God would take our base clay and turn it into golden grain for Him. After a sudden illness she fell asleep on October 23, 1939, and awaits the call of the Life-giver. G. R. BELL.

CROOKS.—Sister Caroline Crooks, after a period of considerable suffering, by the mercy of God fell asleep on September 13, 1939, at the age of sixty-five years. Baptized in 1920 by the writer, she had the joy later of seeing her children follow her in taking their stand for the truth. Her life and activities in the Advent cause were exemplary to the membership of the Clapham church where she belonged for many years, and this bereavement will mean a very noticeable loss to this South London community as well as to her son and two daughters, who have lost both father and mother within a year. Pastor F. A. Spearling, a friend of the family, performed the last rites at the Wimbledon church and

### SUNSET CALENDAR

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	Lon'n	Not'm	Car'ff	Edin	Bel't
Nov. 17th	5.10	5.07	5.23	5.03	5.21
Nov 24th*	4.01	3.58	4.14	3.53	4.12

\*Discontinuance of summer time allowed for.

### BRITISH ADVENT MESSENGER

Published fortnightly on Friday for the British Union Conference of Seventh-Day Adventists by The Stanborough Press Ltd., Watford, Herts.

Copy for next issue.—November 16th.

EDITOR: . . . W. L. EMMERSON

at the cemetery, while the writer gave an appropriate address centred upon the blessed state of those who die in the Lord and the blessing of God's comfort for those that mourn. F. C. BAILEY.

GARSTANG.—After a prolonged illness, Sister J. Garstang, at the age of seventy years, passed peacefully to her rest on September 10, 1939. For many years a faithful member of the North London church, her godly life and example have influenced many to enlist in the Advent cause. The funeral service was conducted at the Wood Green church by Pastor G. D. King, who spoke words of comfort and courage to a small group of sorrowing relatives and friends. The cortege then proceeded to Southgate Cemetery, where with heavy hearts we paid our last respects to our dear sister. The pain of bereavement, however, is mollified by the assurance that a saint rests in hope of a certain resurrection when the Life-giver calls. JOHN H. BAYLISS.

Box.—After a long illness patiently borne Sister Box passed to her rest at her home, "The Firs," Marden, on Sabbath morning, October 21, 1939. Our sister was steadfast in the faith since first she heard the truth preached by Brethren F. Powell and M. Nicholls twenty-five years ago. The interment took place on October 26th at the Hereford Cemetery. She leaves to mourn her husband and three daughters, who sorrow not as others who have no hope. O. M. DORLAND.

AGED sister requires home with Adventists. Further particulars from S.L.T., 43 Sheepcote Drive, Watford, Herts.

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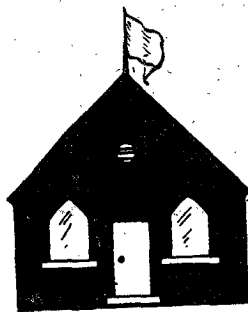
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Reported to	Nov. 2nd	£	Per Cap.	£	s.	d.
South	3,675	1	4	3		
North	2,615	1	8	2		
*Wales	920	2	0	0		
*Scotland	617	2	2	11		
*Ireland	511	2	10	5		
<b>UNION</b>	<b>8,338</b>	<b>1</b>	<b>8</b>	<b>2</b>		

\*Mountain Ash  
\*Dowlais  
\*Buckley  
\*Cardiff  
\*Swansea  
\*Barry Dock

\*Aberdare  
\*Blaenavon  
\*Henllan  
\*Rhos  
\*Rhy!

\*Greenock  
\*Dundee  
\*Aberdeen  
\*Glasgow

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