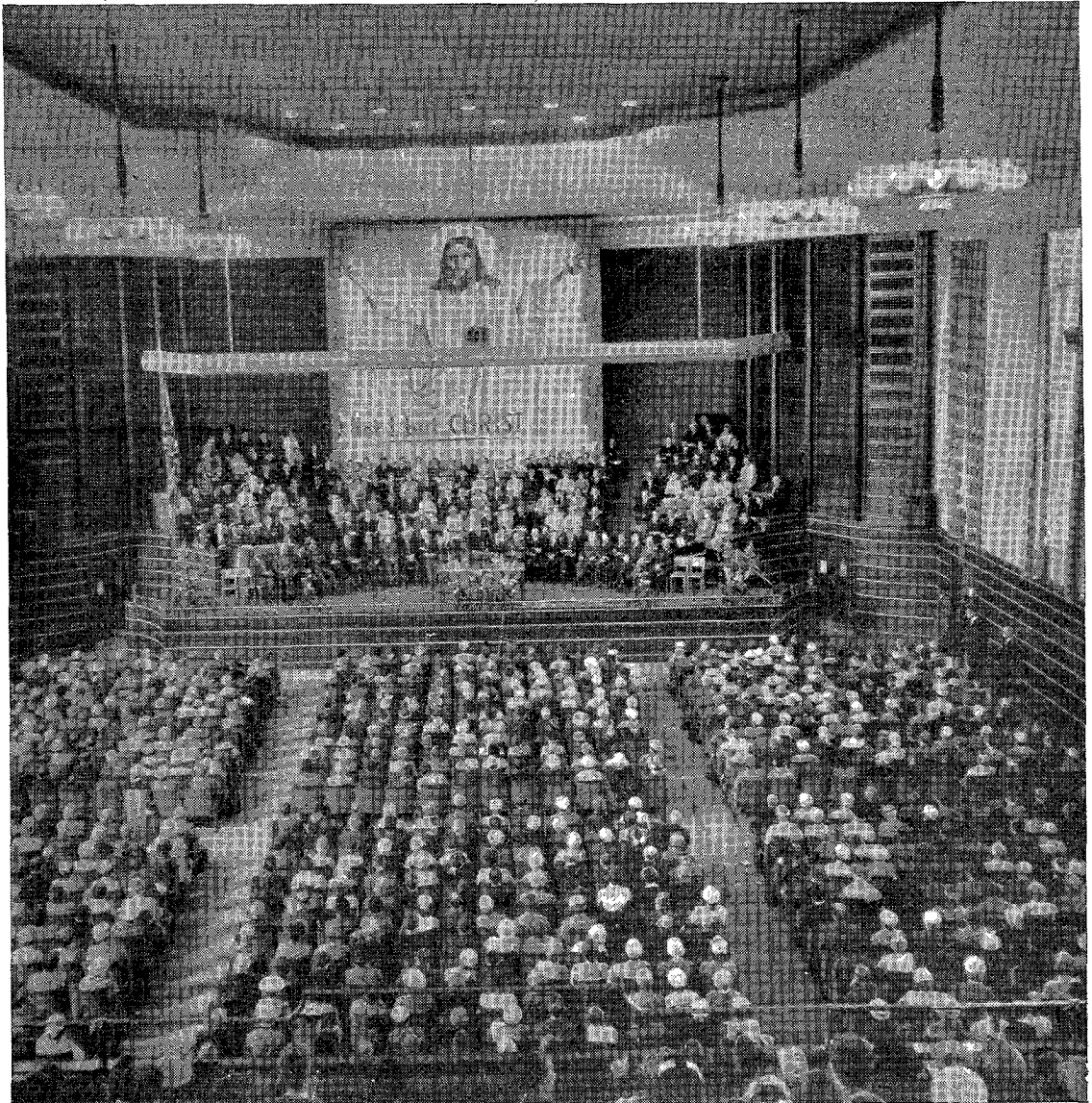
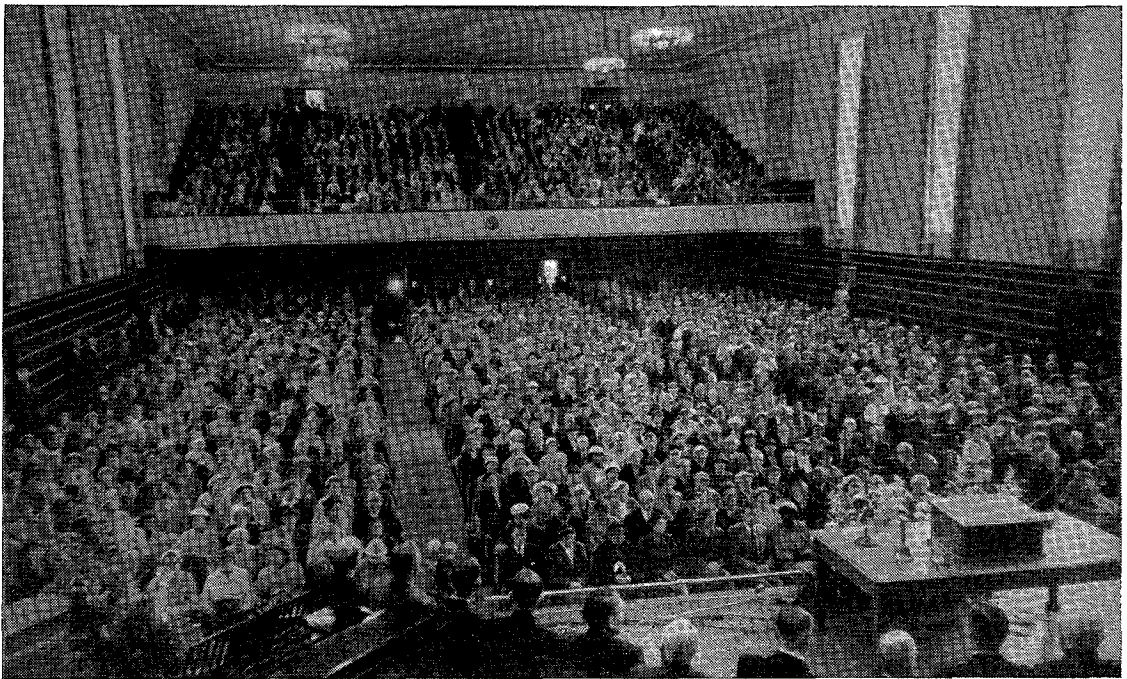


BRITISH ADVENT  
**MESSENGER**  
ORGAN OF THE BRITISH UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS



Part of the great Sabbath congregation in the Watford Town Hall.

Graphic Photos



Graphic Photos  
Every seat in the Town Hall was filled for the Sabbath morning meeting and two overflow meetings had to be arranged.

# “Behold the Bridegroom Cometh!”

Sabbath Morning Sermon by M. V. CAMPBELL

I WOULD be happy if you would turn to Matthew 25:1-13 and read carefully again the well-known parable there. To understand the story aright it might be well to review for a moment some eastern marriage customs. No time, at which the wedding would take place, was publicly announced, and even the bride herself did not know exactly when it would occur. The ceremony always took place at night. The bridegroom would personally acquaint his friends of the proceedings and he personally would go from house to house collecting his friends, and taking them in an ever-growing procession along the way to his bride's home. As they went they carried lighted lanterns which glowed brightly in the gathering darkness.

Meanwhile the bride and her friends were waiting. How long they had to wait depended on how many friends the groom called on. Whenever the bridegroom appeared the bride just had to be ready for him, for she would be completely disgraced in the eyes of all if she were found unprepared.

Of course, there were many signs whereby the waiting maidens could tell when the menfolk would appear. As they travelled, the bridegroom and his friends would be heard singing, and their joyful melodies would carry on the still night air. The lights would be seen drawing steadily nearer and

nearer. The villagers would see the procession approaching and from door to door would go the thrilling call, “Behold, the bridegroom cometh.”

Eagerly the bride would note the rapidly increasing signs as they occurred. Speedily the last preparations would be put in hand, and then out she would go with her friends to meet her beloved.

It is easy, of course, to interpret the significance of the characters in this story. The Bridegroom is Jesus our Saviour. The virgins are those who profess the truth. The lights represent the Word of God, while the oil stands for God's Holy Spirit.

Two classes of virgins are here depicted—five were wise and five were foolish. Those who were wise and those who were foolish were before the wedding completely indistinguishable one from the other. But the wise virgins had oil in their vessels as well as in their lamps. The foolish kept their lamps burning all right, but they had no spare oil in their vessels.

Who do the wise virgins represent? Adventists, of course, for they believed the bridegroom was coming. Who do the foolish virgins represent? Adventists again, for they too believed the bridegroom was coming. These two classes are surely with us as a people today.

Pastor M. V. Campbell emphasizes a point during his sermon.

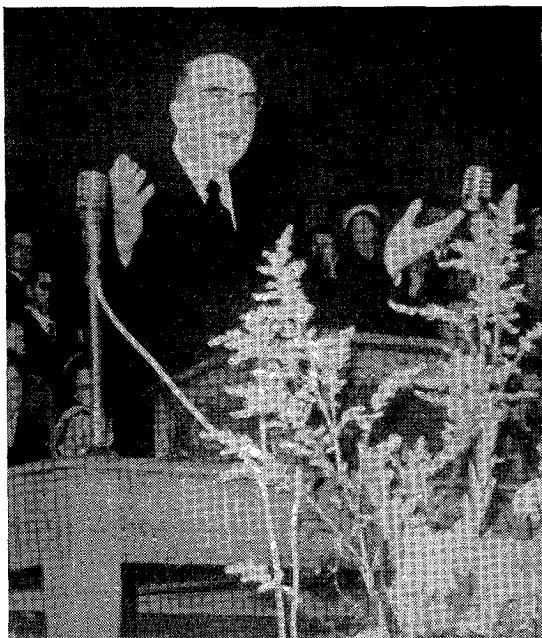
While the bridegroom tarried all ten virgins slept. Is the Advent church then a sleeping church?

In communist countries Seventh-Day Adventist churches spend all the waking hours of the Sabbath at services. If a man feels sleepy, he fights drowsiness by standing up. Obviously it is not this kind of sleepiness that the parable indicates. The fact that all slumbered refers to the spiritual condition.

The Lord sees that most of us are drowsy and some are actually asleep as far as our spiritual condition is concerned. Once someone searchingly asked, "Do you truly believe that Jesus is coming again?" He received the answer, "I sincerely believe Jesus is coming and that He is coming in our day." Quickly the questioner retorted, "I don't believe you do. If you really believed that the world was to be destroyed you would eagerly tell everybody. You must be sleeping." Yes, if we really believed we would tell everyone of Jesus' coming. Looking at us God may feel that His remnant church is sleeping.

What was it that awakened those virgins? Why the exhilarating cry, "Behold, the bridegroom cometh!" What will wake up the church today? Why, the growing recognition of the fulfilling signs that mark the advent and its near approach.

"Men's hearts failing them for fear." We know now what that means! Jesus is coming soon and the multiplying signs of His coming are awakening His people. More and more missionary work is being done by our members and many backsliders are returning. Remember, that according to the parable, all this occurred at midnight.



What effect did this cry have on the church as pictured by the virgins? They arose and trimmed their lamps. What does the trimming of the lamps mean? A lamp is trimmed to make it shine more brightly. God's Word is our lamp, and when we "trim our lamps" in the Bible sense, we make the Word of God shine more brightly in a dark world.

Now the difference between the wise and the foolish virgins is clearly seen. The wise virgins could trim their lamps, but the foolish couldn't: for they had no oil left! To attempt to trim them would

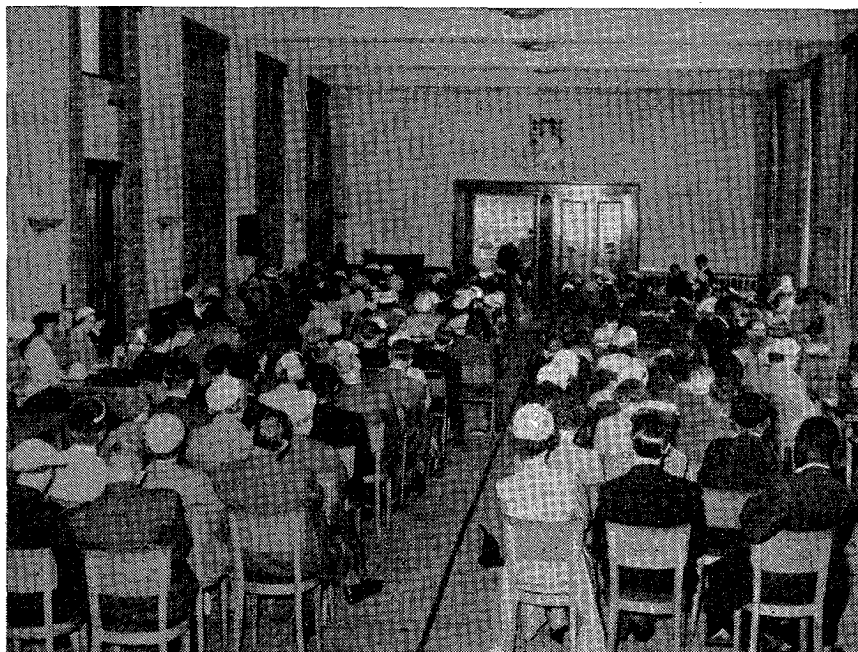


Photo by J. West  
The service in the main auditorium was relayed to a second congregation which filled the minor Town Hall.

probably have put them out altogether. Remember, that a Bible can never shine while it is left on some dusty shelf, but remember, too, that even a feeble light is conspicuous in a very dark place.

As Christians we are all lights, but some Christian lights are growing dim. Frantically the foolish virgins cried, "Our lamps are going out; give us some of your oil to see us through." But the wise virgins replied, "Not so, but go and buy more for yourselves."

When I was a child I thought how terribly selfish those wise virgins were. But of course, the oil represents the Holy Spirit of God, and that divine influence just couldn't be shared with another. We cannot share our spiritual experience with others.

Apparently the foolish virgins went away for more oil, but they must have loitered on the way for when they returned they were too late to go in to the feast; the door was shut. What a terrible thought! Some right in the church will not be ready when Jesus comes. They are among us, but they are not ready!

"The door was shut." There is something terribly

final about this. The same thing happened in Noah's day, for God shut the door of the ark and it couldn't be opened. The foolish virgins will be left outside the kingdom. What a terrible experience!

We read in Amos 8:11, 12 of some who will search for the kingdom in the last days and who will not be able to find it. This will be fulfilled just after probation closes. In those days some will plead, "Pray for me, for I want to be saved." But it will be too late. This is no idle story. The Lord forecasts that it will happen. They will have left salvation till it is too late.

Returning from the oil sellers, the foolish virgins arrive and cry, "Open unto us." This can only be fulfilled as the last knock at the gate of the New Jerusalem at the end of the millennium. There are, of courses, two resurrections. What a tragedy that some will come forth expecting to be in the first resurrection, only to find themselves in the second! Realizing their terrible situation they frantically cry, "I should be in the New Jerusalem," and desperately they make their way to the eternal city.

*(Concluded on page 15.)*



Photo by J. West  
Brother N. H. Knight shows Pastor H. M. Blunden from the United States the "Queen's Bible" used during the Coronation service and lent by the British and Foreign Bible Society.

Two thousand tongues "to sing our great Redeemer's praise." The Watford Town Hall main auditorium, the Minor auditorium, the Choir Hall, and the Oddfellows Hall were full for the singing

## "Two Thousand Tongues!"

The Story of the Conference Sabbath School

By A. C. VINE

of the opening hymn at the conference Sabbath school. It was a record Sabbath school attendance in the British Union, as eager folk from all over the United Kingdom and Eire, and from the ends of the earth, crowded in *early*. (We must take a leaf out of the conference records for our guidance in home church practice!)

Pastor E. R. Warland, secretary of the Union Sabbath School Department welcomed all to the service, and in his welcome introduced all who were to contribute to the programme.

Sister Beryl Gammon set the tone for a fine Sabbath school with her beautiful solo.

In the adults' service we were very attentive as Miss Beryl Turtill told of her work in the Ile-Ife Hospital in Nigeria, West Africa—of the rapid growth of the hospital's popularity, of the full beds in the wards, of the full verandas, of the many opportunities to speak of the great Healer, and of the many responses. She also spoke feelingly of the need for more young people to dedicate their lives to work for God in the mission field.

The value of what we call the "Missions Appeal" is not so much in its stimulus to generous giving, as in its rousing in our hearts a deep appreciation of the needs in mission lands and the devotion of our missionaries, and a joy in the story of



Graphic Photos

Dr. Cockburn, General Secretary of the British and Foreign Bible Society thanks Brother Wilson for a handsome cheque presented during Sabbath school.

Gospel triumphs. For this we sacrifice. The offering in this conference Sabbath school, including that contributed by the Junior and Primary children fell very little short of £200.

Pastor A. J. Woodfield held the congregation in rapt attention as he presented the lesson in his inimitable, most interesting, thought-provoking, and inspiring way. He showed, what many students of the week's lesson may have missed, that the Christian's church life should have as its one aim the complete temporal and eternal happiness of



Photo by J. West

The intent expressions on the upturned faces show how much these children enjoyed their meeting.

himself and of those whom his life touches who can be won to the faith.

A most thrilling feature of this Sabbath school programme was the visit of Dr. Cockburn, the general secretary of the British and Foreign Bible Society, who accepted from the secretary-treasurer of the British Union, Mr. Colin Wilson, gift cheques for one hundred guineas, and twenty-five guineas respectively for the work of his own and the associated Scottish Bible Society. In his response, Dr. Cockburn told of the many languages in which the Bible (or parts of it) is printed by the British and Foreign Bible Society and kindred societies. He delighted our hearts by telling of seven of our own Adventist missionaries, including Miss Grace Clarke and Pastor Gilbert Lewis, whose translations of the Bible into two of Africa's languages had been printed by the Bible Society and made available to the Luo and Kisii peoples of East Africa. Let us all think more appreciatively of the work of the great Bible societies.

While the grown-ups were enjoying this good Sabbath school programme, the children were being cared for in two separate halls. The Juniors met,



Photo by J. West

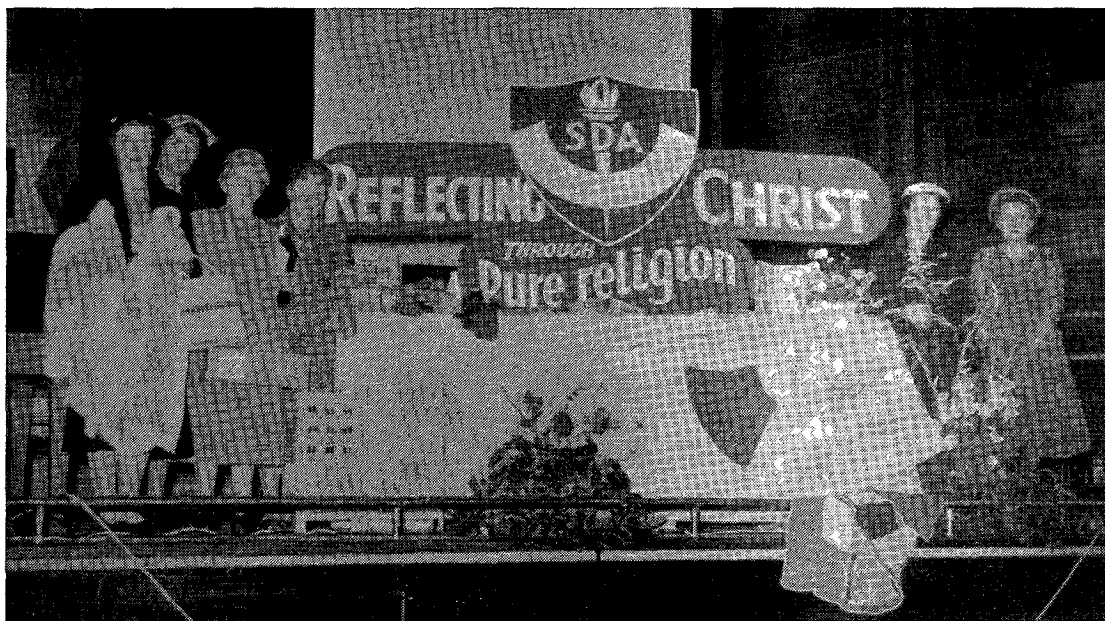
Miss Bradbury was one of the Bible instructors who cared for the children's services.

150 strong, in the Oddfellows Hall, where they thoroughly enjoyed the programme arranged and presided over by Miss I. Himsworth. Talking to some of the children I found that they had thrilled to the stories brought to them out of his own experience by Pastor H. S. Pearce, who served the cause for many years in West Africa.

Brother H. J. Brookes studied the lesson with the Juniors in the manner of an expert with youth.

The Kindergarten children were cared for under difficult conditions, but expertly and happily by three of our Bible instructors and their helpers. We are grateful for the services of Sisters Ruddick, Bradbury, and Izzard.

A wonderful Sabbath day of rich blessing had a truly wonderful beginning in these Sabbath school services which will live long in our memory.



Dorcas Welfare workers gather around an exhibit of some of their activities. Photo by J. West

## Dorcas Welfare Half-Hour

By MARY J. VINE, Secretary, London Dorcas Federation

"DORCAS Welfare Half-Hour," the programme announced. The pity of it was that so good a programme had to be condensed into so short a time. Dorcas is, thanks be, very much alive in the British Union at the present time, not only in the work of the four federations centred in London, Edinburgh, South Wales, and Leeds in North England, but equally in individual churches scattered throughout the Union, Bournemouth, Bristol, and Bath being outstanding examples.

As related by Pastor E. R. Warland, British Union Home Missionary leader, under the energetic leadership of Sister A. F. Tarr, the London Federation, with the enthusiastic and generous support of the membership throughout the provinces, provided over three tons of blankets and other bedding in response to the "Wings of Friendship" appeal for help for refugee camps, and this was but one of the many projects that had been launched throughout the Union since the last quadrennial session.

### HELPING AT HOME AND ABROAD

For the Hungarian Relief Fund the Welfare Centre in London had contributed no fewer than 2,332 garments and two large cases of food. Over a thousand garments, all marked as gifts from the Seventh-Day Adventist Church and accompanied

with copies of *Keep Looking Up*, had been sent to a Refugee camp in Austria, and Miss Sue Ryder's Home for concentration camp survivors received gifts in money and kind from Adventist churches in various parts of the British Isles.

The Hertfordshire County Council's Children's Department has been grateful for Wood Green's special efforts. Toy Sabbath has become something of an institution in Wood Green during December, and last year no fewer than 168 toys were displayed.

Cyprus benefited in 1957 by a ready response to the urgent appeal from the General Conference. The four Federations combined to send forty-three bales of winter clothing, all in good condition. In his acknowledgment, Brother A. N. Barlas of Nicosia wrote:

"We are very grateful. The clothes are much above the standard expected. This shows that many of our brethren and sisters all over England have really sacrificed many items which they could well use much longer."

During the Suez crisis, Chelmsford sent almost 400 garments to the Anglo-Egyptian Aid Society, and while, as Pastor Warland stated, welfare service is a spiritual work, the value of which cannot be adequately calculated in money, it is encouraging to know that in South England alone, the monetary

value of the clothing and the food parcels given and the voluntary service rendered during the past four years would amount to over £33,000, to say nothing of the vast service which goes unreported.

It would be an encouragement if all our membership could see the great consignment waiting in the New Gallery for shipment to Germany: over three tons of linen and other household requirements, a truly magnificent response to a second appeal from the Wings of Friendship organization, this time for the equipping of thirty homes for the reinstating of displaced families who are too handicapped for establishment overseas or elsewhere.

The Yorkshire Federation took the responsibility for five of these families, and South England for twenty-five, and the response has been wonderful. Carpets, curtains, kitchen gadgets—an evidence of a splendid generosity. Sister Victor Cooper, present president of the London Federation, spoke most appreciatively of this large inflow, and also of the self-sacrificing, faithful, and arduous efforts of the sisters at the Federation Centre who have done so praiseworthy a work in the tremendous task of sorting, listing, weighing, lifting, packing, labelling, and all the other often tedious details that go into the preparation of such a huge mixed consignment for its transportation.

#### SINGING BANDS

Sister Rose, also from South England (Wimbledon), told of the efforts of their singing group. She said, "The group that functions from Wimbledon does not consist of musicians with great talent, but what we lack in talent is more than doubled by the enthusiasm of every member of the group." This band of earnest young people, and some not so young, has created quite a demand for its services in old people's homes and the like in the Wimbledon area, and it is a work in which all can take part, old and young alike. Often indeed it is the very young whom the old people appreciate the most, and under the direction of older members they may thus be directed and trained in channels of kindly service. The youngest member of the Wimbledon band is only nine years old.

From North England came Sisters Cox and Parkin. Sister Cox spoke on "Dorcas Welfare work in Small Churches," and she certainly demonstrated that fewness in numbers does not need to be a handicap. Holding up a beautiful blanket she said, "The concerted efforts of our faithful sisters have enabled us, in the past four years, to distribute free of any charge, over fifty blankets similar to this. This is over 3,500 squares, or three squares for every working day since the last Union session."

She showed other delightful things, all made by already hard-working people—one an old brother, an old-age pensioner living in one room—most of them poor, some with large families, some tied by their responsibilities to sick relatives, some with domestic problems, but all inspired with a love for the Lord and a desire to help His "other children" "according to their several ability."

#### HOW CHILDREN CAN HELP

"Children," says Sister White, "can be acceptable missionary workers in the home and in the church."

Sister Howard Parkin showed conclusively that it shouldn't be difficult for any church to enlist the services of its younger members.

She later spoke of the 80,000 deprived children in England and Wales, in the care of local authorities and voluntary institutions. Here is a large outlet for the kindly, loving service of the Welfare Society.

"Responsible young people," she said, "should befriend others in their own age groups who are living in these homes and institutions, inviting them to the Young People's Society meetings, club gatherings, and our annual camps. Younger children might be encouraged by their parents to share their home for the holidays, or permanently with a deprived child."

Sister Parkin also had something to say relative to "the traffic in old clothes," as she described it. "Jesus personally," she said, "identifies Himself with the recipients who are the objects of Dorcas Welfare work." We should therefore keep our standard high.

Sister Carter from Barry in South Wales put forward a number of practical suggestions for the encouragement of individual members to engage in welfare efforts. Nothing daunted by the unwillingness of one poor old man to open his door, she at first held conversation with him through the keyhole. Finally his resistance was broken down so that ultimately he would let her in and she would light his fire, take him soup or cakes, give him clean clothes, and finally talk and pray with him. So another soul would not die hopeless and friendless.

#### CO-OPERATING WITH OTHERS

Sister Fielding, from Scotland, spoke on the subject of "Associating in National Appeals or Welfare Work by other Organizations," and she showed plainly that none need be afraid to proffer help. She told of the delighted welcome she had received from the City of Glasgow Society of Social Services, and of their invitation to attend their committee meetings where were brought forward many cases of need. Six ministers from other denominations, probation officers, and welfare workers, and a number of wealthy ladies, were on this committee and when they discovered that Sister Fielding was the wife of an Adventist minister, their interest was immediately aroused. "We didn't know that Adventists were interested in anyone outside," they said.

It is time for us to step forward and correct this erroneous idea. Adventists, above all others, are interested in the folk "outside," and work such as this makes it obvious in language that the world can understand, the language of love and kindness and humble, practical service.

Associated with Pastor Warland in the conducting of this "half-hour" were Brethren A. C. Vine, E. H. Foster, and G. Crutchfield.

Said one who listened, and he could not but echo the thoughts and feelings of all, "Our sisters surely touched hearts and pointed the way to service for others." May it indeed be so, for Jesus' sake.



Workers of the British Union Conference with their wives and children

THE flames of evangelistic fervour were fanned as the capacity congregation sang, "Lo! the day of God is breaking. . . . Hear the call! Oh, gird your armour on." Fervent prayer by the chairman, Pastor G. D. King, invoking God's blessing upon the service, and his timely remarks, coupled with a pertinent excerpt from *Evangelism*, formed a fitting prelude to the testimonies of four evangelists reporting on their work during the quadrennium.

First, it was Pastor S. G. Hyde, the doyen evangelist from the South England Conference, who spoke of the binding up of his work in Ipswich, and the commencement of his labours in the city of Oxford. He said that this experience in Ipswich was "one of the most satisfying" in all his long ministry. Six years of aggressive campaigning, and the securing of a centrally located church building through remarkable providences, was the seal set upon the consecrated labours of the evangelist and his team. A lively Adventist church fellowship of 100 souls now adorns Ipswich.

#### ENTERING OXFORD

Brother Hyde then proceeded to transfer our thoughts to Oxford. This educational centre with its centuries-old tradition, conservatism, and hardened indifference to things spiritual, provided the evangelist and his associates with a tremendous challenge. It was accepted bravely. The generous gifts for the work in Oxford, donated at the South England Conference session of 1957, were appreciatively acknowledged by the evangelist. The doors of the magnificent Town Hall were flung ajar for thirteen Sunday nights, and the Advent message was launched in this hitherto unentered city. Thereafter, adverse publicity had forced the evangelist to proceed with his work in discouraging circumstances, but never-

theless with success. Twenty-two souls have responded to the Word of God's grace. But before the fringes of the cultured of this city can be touched, the imperative need is a modest tasteful church building, where tradition can be integrated into the modernity of Adventism.

#### EVANGELISM IN BELFAST

The second speaker was Pastor K. A. Elias, president of the Irish Mission. After briefly reviewing his successful labours in the cities of Sheffield and Leicester, he spoke at length of his work in Belfast. Public evangelism had not been possible in Belfast until a church building was available. This obstacle removed, by means of the adequately appointed and beautiful church property acquired, the stage was set for the Belfast crusade. The Opera House manager proved a friend, and generously provided his theatre as the citadel for the proclamation of the Advent truth. Although this centre was booked for twelve weeks, in effect, due to the intense interest and sustained interest of the people, the message was given public utterance for thirty weeks. In spite of the appearance of the inevitable opposition, resulting from the presentation of testing truths, fifty-three precious trophies of redeeming grace have been gathered thus far for God's kingdom. The evangelist gave credit to

## "PREACH THE TRUTH"

### THE EVANGELIST'S MESSAGE

Reported by



families assembled for the quadrennial session in Watford. Graphic Photos

# THE WORD

## IC SYMPOSIUM

H. BAYLISS

the whole-hearted loyalty of the supporting evangelists and Bible instructors associated with him in these labours.

### BIRMINGHAM AND MANCHESTER HEAR THE MESSAGE

Pastor K. Lacey, evangelist of the North-England Conference, encouraged us with a recitation of his exploits. In the autumn of 1954 the Theatre Royal, Birmingham, opened its doors for the winter programme. Thirteen hundred people were attracted to the theatre for the opening service. The attendance increased to 1,500 on the fourth Sunday. A total of 2,000 applications for literature were received during the course of the campaign. The work continued in a public way for about six months. Three baptismal services produced no fewer than 107 accessions to the faith. Again, in the autumn of 1955, the Theatre Royal was the centre for a further crusade of six months. The soul-winning work continued and fifty-seven souls were added to the church. As a final effort of gleaning, Pastor Lacey spent the autumn and winter months of 1956-57, conducting a mission in our beautifully appointed Camp Hill church. A further twenty-three souls were baptized resulting from these labours.

Pastor Lacey's attention was transferred to Man-

chester in the autumn of 1957. The beautiful Palace Theatre was secured for the initial public labours. In spite of extensive and comprehensive advertising, the clerk of the weather played its traditional Mancunian trick, and an attendance of no more than 500 persons from the million part Jewish, part Catholic population, were present at the first meeting. The attendance increased to 700 as a maximum. However, through the campaign interest and carefully planned public advertisements, 2,000 interested names were secured. As the campaign work developed, Sabbath morning meetings were organized—a break with custom, owing to halls being unobtainable on Sabbath afternoons. The first of these meetings attracted eighty-five interested persons. This attendance increased to 102. The summer of 1958 has produced two baptismal services, in which eighty souls have been baptized. A heartening feature of these services was the immersion of sixteen husbands and their wives. Further baptisms are anticipated in Manchester.

The last speaker was Pastor C. R. Bonney, the retiring Radio Secretary. He urged upon us his growing conviction that the radio work was an instrument which God will use in the finishing of His work on earth. A listening audience of over one million regularly hear the Luxembourg broadcasts. Five courses are offered the public through the Voice of Prophecy School. During the past four years 233 have accepted the faith and have been baptized in our churches through this agency. Brother Bonney read excerpts from letters he has received from scores of atheists, ministers of religion, youths in Army Service, and other inquirers indicating the change the courses have made in their lives. An urgent appeal was made for funds and the audience gave and pledged the handsome sum of £800 for the furtherance of the Voice of Prophecy witness.



Newbold students speaking during the College Rally.

Photo by J. West

# Training for the Lord's Service

By A. J. WOODFIELD, M.A.

By the time the College programme began on the Sunday afternoon of the session, the Town Hall was comfortably full. But what a pity all our members could not have been there from all over the British Isles to see and hear the clean, healthy-looking young people who appeared before the congregation. What a greater pity all our young people were not able to meet them to catch something of their zeal for the Lord's service and for their "school of the prophets."

The principal, Pastor Robert W. Olson, recalled in his introductory remarks the providences of God in the selection of Newbold as the senior College of the Northern European Division in 1954. This far-reaching decision has resulted in the establishment of a theological course of four years' duration, a lengthening of the old ministerial course by one year to allow of more training specifically designed to be helpful to the ministerial student. In addition this lengthening has made possible, through Newbold's affiliation with Washington Missionary College, the award of the B.A. degree of that College to students here who finish the theological course. The raising of Newbold's status, the principal explained, has resulted also in a great increase in the capital investment of the College, occasioned mainly, though not entirely, by the erection of the noble administration building, Salisbury Hall. Now the College has accommodation for approximately 250 students in its lecture rooms and assembly hall;

but unfortunately this enrolment cannot at present be realized owing to the restriction of dormitory space. This will take only about seventy men and fifty women. However, the College has, in faith accepted between 150 and 160 students for 1958-59 and now is hard put to to find somewhere to sleep them all.

Further investment has been made, the principal added, in the renovation of the kitchens, formerly so horribly antiquated and dull, but now so lovely that one male student was heard to express a liking for the noble domestic art of washing-up, because it kept him in the new kitchens.

The delegates were reminded that each student cost the College £285 per annum to keep in the school, but that thanks to the generous subsidies of the Division the students were called upon to pay only £170. The College is indeed grateful to the Division for its wonderful support of this essential institution.

Pastor Olson went on next to introduce the teaching and industrial staff, grown now from eighteen in 1954 to twenty-two. Of these, nine had been in the New World; but, responding to the call, they had returned to the Old Country to help train young workers to spread the three angels' messages.

The greatest moments of the programme were when Newboldians themselves told their own stories. Ronald Springett, born of Roman Catholic parents, evacuated to an Adventist home in Wales during

the war, is now training, not for the priesthood, but for the Adventist ministry. This he wants to do because he wishes to do all he can to help relieve some of the misery and suffering in the world through sin.

Arthur Rodd, just back from the Isle of Man, his sphere of service during the long vacation, told how canvassing had shown him in actual practice what a minister's life is like. He wants to live such a life of taking comfort to the comfortless and light and hope to all.

Colporteur evangelism is not only a mission, it is Newbold's most important and thriving industry. With Arthur Rodd went forth this summer ninety-one other students, scattering abroad in Britain and Scandinavia the pages of printed truth.

Of the seventy-six students in residence at Newbold last year from overseas were two Britishers from New Zealand, David and Gareth Ellis. It warmed the hearts of all to hear how "since he was a little nipper" Gareth's ambition had been to come to England. Now he is here, happy to have widened his vision and ready to go or stay in the homeland as God directs. "I want to take Christ," he said, "to perishing humanity. Pray for the students: they have a burden to uplift Jesus, because He is what man needs."

Many young people have, perforce, to seek their professional training beyond Newbold's walls. Yet the College still has a mission to them to strengthen them in the faith. Some come for a year's Bible study at some period in their preparation. Margaret Edwards, a graduate last year from the education department, was convinced that Adventist college influence should precede a venturing forth into the storms of outside universities and colleges. Margaret came to Newbold before going on to a training college to build up her faith and knowledge of the truth and to make a circle of Christian friends. On the other hand, John Dorland, recently a B.A. graduate of Queen's University, Belfast, plans to come this year to continue his study of the Christian

religion and deepen his Christian experience. Sometimes, he confessed, "things are a bit rough outside," and so he seeks the refuge of the peaceful atmosphere of an Adventist college, where he will not have to scrutinize suspiciously every new idea presented, where he will be able in leisure time to relax in the peace of a lounge whose quiet is unbroken by "rock 'n roll," by raucous laughter and "unprintable conversation." May God indeed preserve such a wholesome atmosphere within the sacred precincts of this school of His prophets.

As the programme drew to a close Miss Irene Haynes appealed most movingly to all the young women of the Advent faith to consider service, if they are able, as Bible instructors. Then Pastor G. D. Keough, now in his seventy-sixth year of life and with more than sixty years of Christian service behind him, reassured us that today's young people are just as good as they were fifty years ago. They are dedicated, like the teaching faculty of the school, to God's service. But let us remember, as the principal reminded all, that the continued existence and success of Newbold depends on the support of God's faithful people in the British Isles. He said that it is still their College and it still wants British young people to work for Britain's teeming millions.

### A Resolution on Newbold College

WHEREAS, the expansion of the Lord's work in these densely populated British Isles is seriously restricted by an inadequate recruitment of workers which indeed hardly makes good the normal losses in our evangelistic forces, and

WHEREAS, the British Union can look only to the Division College for its main supply of new workers,

*We recommend*, that every endeavour should be made to encourage suitable young people in the churches to enter Newbold College for training for the Lord's work.

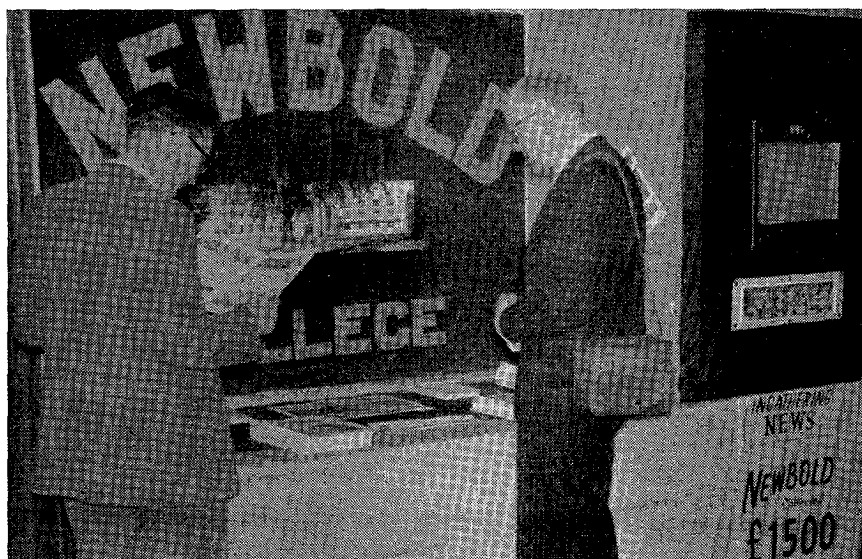


Photo by J. West  
Delegates peruse with  
interest the literature at  
the College exhibit.



The congregation leaving the Town Hall after one of the Sabbath services.

Photo by J. West

# A Musical Feast

By H. HUMPHRIES

HAPPY the people whose God is the Lord and whose longings are toward Him. Pastor V. Cooper, newly appointed secretary of the Radio department, was the chairman of a two-hour sacred concert, an inspired innovation which concluded a Sabbath day of rich blessings.

In his brief introductory remarks the chairman connected this musical programme with the basic thought expressed in the Sabbath school lesson, that the supreme object of life is spiritual happiness now and for evermore. What, asked Pastor Cooper, could help to bring this about more than music? So, after a prayer that all would be executed to the glory of God, he announced the opening item.

This was a bass solo: "Seek Ye the Lord," rendered by Colin Anthony of Newbold College. This singer, in a voice rich, resonant, and true, behind which one sensed a consecrated life, set, in the words of the prophet Isaiah, "Come everyone who fainteth to the waters, buy and eat," a pattern for the rest of the programme, and all were indeed lifted up and elevated by noble music in various modes and combinations of voices. With rapt attention we listened as the shadows lengthened and day passed into night to the good things of our salvation in Christ Jesus. The chords of the heart's emotions quivered with the music and the words welled up, "Rejoice always, and again I say rejoice." Such a concert made us all rejoice to be joined

in fellowship with our Lord and Master and with each other.

Brethren R. Swain and C. Youlden tenor and baritone, gave a spirited rendering of the piece, "Watchman, What of the Night?" and all felt the power of climax, the joy of our faith that "Night shall be no more."

Russell Kranz, well known and beloved as the musical director of the New Gallery, sang, with thrilling verve, the noble, surging, emphatic, "The Heavens Are Telling" of Beethoven. Surely each soul must have been urged forward in sympathy as he or she listened. This was followed by his singing of the reflective, "I heard a Forest Praying."

Then the "King's Heralds" stepped forward and in their usual polished manner pleased us with, "I'm Redeemed."

Without loss of time this was followed by the local Stanborough Park Choir under its conductor Miss Romola Bird. "God So Loved the World" from Stainer's "Crucifixion" arose and filled the hall and cast a mood of sweet and peaceful relaxation.

Mrs. Beryl Gammon sang in her group of songs, "The Peace That Jesus Gives." This gifted singer, well known on the V.O.P. programme and in many efforts, was greatly appreciated and added another thought to the theme of a Christ-centred religion. Well did we feel that the peace of which she sang

was "like a river deep and long" and "the cadence of a song."

Next Leslie Riskowitz, a Jew who has found salvation in Christ and the Advent faith at the New Gallery, played pianoforte solos. First, the prelude and fugue in B minor by J. S. Bach. To the writer the pianist's interpretation of the prelude was of beautiful calm yet with an underlying longing in the musical thought, as though there was a cloud in the experience. Then the subject of the fugue; serene, yet strong of faith, was expanded until all its voices loudly proclaimed its belief in the ultimate rightness of things.

This gifted player, later in the programme rendered Chopin's Nocturne in F sharp major and the popular Fantasia-Impromptu. I much enjoyed the shaded subtleties of the Nocturne which showed a sensitive musical mind controlling the fingers. The beauty and brilliance of his final item just brought such a burst of applause that he had to appear twice to acknowledge it.

This artist was followed by the peerless contralto, Kathleen Joyce (Mrs. Watson). First she rendered, "Hear My Prayer O Lord" (Dvorak), following with Brahms', "Though I Speak with the Tongues of Men and Angels," a negro spiritual, "Steal Away

to Jesus" and Cowen's, "The Promise of Life." The perfection of phrasing and exquisite vocal control made this sheep delight not soon to be forgotten.

Russell Kranz also sang two spirituals. His, "Joshua and de Battle of Jericho" was such a tour de force that it aroused the highest enthusiasm in the audience.

Mrs. Phyllis Bonney, who has a voice of rare clarity and purity of tone, sang, "It Took a Miracle" and "The Light of the World." She also joined forces with Mrs. Gammon in two duets. One, Purcell's "Sound the Trumpet," was so outstanding as an example of flexible intonation and lovely interplay of parts, that one would have liked an encore.

Another contrast in the programme to the singing was a recitation by Christopher Oddy of Luton. His oration of "Thirty Pieces of Silver" held the audience in its vivid appeal for Christ to be honoured, loved exalted.

The choir concluded the programme, Mr. A. Dutton singing the introductory solo of the anthem, "Seek ye the Lord." Then the Doxology filled the air with an exultant upward surge in the massed voices, happy and rejoicing in the Lord, and the "blessed hope."



DESPITE the falling of the rain, which hitherto has kept well away, the great Town Hall is quietly filling up. The organ starts up the strains of "New every morning is the love" as punctually at 9.15 a.m. the first devotional meeting of the day commences. One great feature of this session has been the very well attended services including the first of each day. And now the audience is invited to remain standing as Pastor A. J. Mustard leads in prayer beseeching God's blessing on the service. This prayer is well supplemented by the sacred solo, "Just for Today," sung by the wife of Pastor Clifford Smith, whose rich contralto voice—unaided by the "mikes"—sounded clear and strong into the great auditorium.

## Persuaded— Embracing— Confessing—

A Morning Devotional Service

By F. G. CLIFFORD

And now the speaker for the hour, Pastor F. G. Clifford rises. He tells us that he would be failing in his duty if he failed to pass on the greetings from various workers originally from this homeland, but now working in the great Australasian Union—Pastor H. W. McCrow, Brother Rigby, etc. Pastor Clifford's ringing voice brings to us a message from the book of Hebrews, the last verse of chapter eleven, "These all having died in faith. . . ." There had, of course, been the promise of the Saviour but as yet He had not come. The great heroes of faith had been called to give up material things. Down through the ages less faith has been required since we have had so much evidence. But in those days they had to have greater faith and they knew that without faith it was impossible to please God. "Faith will yet be a very scarce commodity," said Pastor Clifford, "for when Jesus will come again, He said, 'Shall I find faith on the earth?'"

There are three steps—being *persuaded*, *embracing*, and *confessing*, that will carry us through to the kingdom of God. Everyone must be fully *persuaded* even as Abraham was firmly persuaded that the call of God was indeed the call for him. It took real persuasion, and called for changed think-

ing and outlook. It also involves casting away every doubt, for doubt once cherished is hard to destroy. We may only see one step of the way at a time, but we must press on till the victory is won.

Not only were these heroes of faith fully persuaded, but they also *embraced* the plan of God. They were ready to give up everything for Him, and they knew what it meant when God said, "Love not the world." "What does it mean?" asked Pastor Clifford, and went on to explain that even the good things of the world must not occupy too great a place in our thinking and our planning. We must have the faith of Abraham who embraced the promise of God when he was called to offer up Isaac.

Then we must *confess*—not only confess our sins, but confess to the truth of God. Lot, good man though he was, vexed with the wickedness of Sodom, still lived in the city, and his children were lost and went down in ruin. Lot had given a bad confession and his name does not appear in Hebrews eleven. In striking contrast to these poor confessors was the life of Joseph, whose faith

reached out to the time when his people would come out of the land of bondage.

Then there was Moses, greatly disappointed in not being able to go into the promised land, but who reacted faithfully to his bitter experience. If disappointment comes our way, let us still be faithful. Let us still make a good confession. We may be so discouraged as almost to give up this truth as one lady felt like doing until she realized that all were not angels in the message. They were just like herself. But we must all have the faith that characterized the giant heroes of Hebrews eleven if we are going to march through into the kingdom of God.

We must all be persuaded, "Let every man be fully persuaded;" we must all fully embrace the truth as earnestly as if we were showing our love for the members of our family; we must all be noble confessors of the grand truth we possess in spite of difficulties and obstacles that would test our faith to the very limit.

And so another inspiring morning devotional service came to an end, providing a good setting to the session to follow.—*Reported by J. C. French.*

# ENLARGEMENT

## A Morning Devotional Address

By J. A. McMILLAN

Newly-elected President of the British Union Conference

"God is our Refuge and Strength," sang Mrs. L. Shaw of Swansea at the opening of the devotional service on the Sunday morning of the session. The speaker was the newly elected president of the British Union Conference, Pastor J. A. McMillan.

"I bring you," he said "a message from Esther 4:14: 'For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place.'"

Here are set forth two principles. First, God wishes to enlarge His people; second, He is not bound, or limited, as to His means of so doing.

Esther was a maid of destiny. Yet Mordecai knew that though God was planning deliverance, and if God's chosen people failed, He would raise up deliverance from another source. So God has given to the Advent people the opportunity of enlightening the world, a message of enlargement. But should God's people not respond by hard work, then God will finish His work through other means. Jesus said to the denunciatory Pharisees, "If these [people] hold their peace, the stones will cry out." Our Lord wished to use people to give the Gospel, but people failing, He could use stones.

Today, Adventists must "Arise and shine." Isa. 60:1. This shining must be done amid "great darkness." It takes courage to shine in darkness. Some people are thermometers—their courage rising and

falling according to their surroundings. Instead, they should be thermostats, holding an even faith amid changing conditions.

In volume five of the *Testimonies*, page 136 we read: "When the religion of Christ is most held in contempt, when His law is most despised, *then should our zeal be warmest*, and our courage and firmness the most unflinching. To stand in defence of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason." This quotation sets the standard for Adventists' witnessing in this generation.

No man should allow his courage to seep out through leaking toe-caps. Nor is any sin so great as disloyalty. In quoting from the *Testimonies*, Pastor McMillan said, "I commend them. Before I



left College, I read the whole nine volumes through in order to envisage their broad scope and message. They are a source of wisdom and strength; however they should be studied as a whole, and not in isolated sections."

Of Jesus it was said, He was a light that "darkness could not extinguish." (Fenton) This darkness then, and now, is not lack of intellect; it springs from corrupt hearts, unregenerate feelings and emotions.

*The Great Controversy*, pages 377, 378, has a message for us: "The spiritual darkness which falls upon nations, upon churches and individuals, is due, not to an arbitrary withdrawal of the succours of divine grace on the part of God, but to neglect or rejection of divine light on the part of men." This is how darkness comes. We develop callouses of the mind as some develop callouses of the feet. Having awaited our Lord's return for a hundred years we are living on the brink of a dark chasm and failing to notice the pebbles at our feet falling away. Our vision has dimmed. We must seek enlargement through enlightenment. But this enlightenment and enlargement must be of the heart, not of the head. It is good to have the big heart of Jesus, who even endured the traitor Judas for three years and said not a word to anyone about him. If you have the "broad commandments" in a big heart, you will not be narrow-minded. He who works for the souls of other people will save his own soul; we must forget ourselves and work for others.

We must let God enlarge our feet, that untiringly, they may carry their owners on work of salvation. "How beautiful upon the mountains are the feet of him . . . that publisheth peace."

We must ask God to enlarge our mouths. We must not be like great rivers in winter time, frozen at the mouth. Rather we need an "enlarged mouth" to witness boldly and intelligently.

"God will impart light to His people; . . . but after the light is given, it is left with the people to appro-

priate that light, and in their turn let it shine forth to others. The people should feel that an individual responsibility rests upon them, not only to save their own souls, but to earnestly engage in the salvation of those who remain in darkness."

"I pray," Pastor McMillan concluded, "that God will enlarge the vision, the hearts, the feet of His people today, that they may bring deliverance near."  
—Reported by J. R. Lewis.

## "Behold, the Bridegroom Cometh!"

(Continued from page 4.)

Inside they see their friends and fellows members. Eagerly they knock on the gate shouting, "Lord, open to us." Jesus says, "Not so." Then will be fulfilled the terrible prediction of Matthew 7:21-23. Here there are two Adventist groups indicated. One is earnestly doing the will of God, and the other is still dabbling in iniquity.

Jesus is still calling the sinner to Him today. It doesn't matter how great a sinner you are. You don't even need to give up your sin before you come. Come, and He will take away your sin now. But remember, one day soon it will be for ever too late.

Jesus associated with sinners to take away sins. He loves to be with sinners still, and still He takes away sin and sets us free. I am so glad I am worshipping a Saviour who can save. Probation is not yet closed. Jesus still says, "Behold, I stand at the door, and knock." If Jesus is not in your heart now, there is only one reason—you haven't opened the door. He won't open it for you. Remember He says, "He that cometh to Me I will in no wise cast out."

Many come to a conference like this seeking salvation. I wouldn't like to close without giving all the opportunity to stand and say, "Lord, I want to come to You." Today, harden not your heart.  
—Reported by K. Elias.

## Report of Committee on Constitution

THE following changes, indicated by italic type, were voted in the Constitution of the British Union Conference;

### ARTICLE 5—SESSIONS

*Section 4.* For the purpose of nominating the standing committees of a Union session, the delegates present from each local conference *shall choose five representatives and the delegates present from each local mission shall choose two representatives.* The whole body of representatives so chosen shall meet under the chairmanship of the President of the Northern European Division or one of the Division officers present at the session or should no such officer be present, under another chairman elected by the delegates present, and promptly submit to the session their choice of names for the various standing committees.

### ARTICLE 10—ELECTION

*Section 1 (b)* Persons thus elected shall hold their respective offices or appointments until the next regular session of this Union Conference, except for missions' appointments which are by Constitution biennial unless their offices or appointments are previously terminated by this Union Conference in special session or by the Union Executive Committee in counsel with the Division officers.

### ARTICLE 14—EXECUTIVE COMMITTEE

The Executive Committee shall consist of the Executive officers of this Union Conference, the presidents of local conferences and organized mission fields within this Union Conference, the secretaries of the organized departments of this Union Conference, the secretary of the legal corporation, the managers or heads of Union institutions, the Newbold College principal, the chief editor of church publications, and such elective members as may be voted.

## ARTICLE 15—AUTHORITY OF EXECUTIVE COMMITTEE

*Section 3.* The Executive Committee between sessions, *in counsel with the Division officers*, may remove from office, for just and adequate cause any officer of this Union Conference, or from the Executive Committee any member thereof, provided that such action has the consent of at least two-thirds of the members of the full Executive Committee by personal vote.

## ARTICLE 16—MEETINGS AND NOTICES

*Section 1.* Meetings of the Executive Committee may be called at any time by the president, or in his absence by the secretary *upon the written request of three or more members of the Committee.*

## ARTICLE 19—AUDITORS

*Section 2.* At each regular session this Union Conference shall elect such auditors as may be required, whose duty it shall be to examine the accounts and vouchers of each and all of the local conferences, missions, and institutions under the jurisdiction of this Union Conference, at such times as the Executive Committee or the president may direct, and to report to the Executive Committee of this Union Conference or the Executive Committee of the local conference.

## A Resolution of Thanks

WE, the delegates and members of the British Union Conference of Seventh-Day Adventists in session at Watford, August 26-31, 1958, having been hospitably cared for, courteously received, and spiritually uplifted, desire to place on record our gratitude to God for His watchcare over us throughout this session.

We desire also to express our thanks to all those who have made possible this gathering together.

To the Mayor and Corporation of the Borough of Watford for the use of their Town Hall with its excellent facilities.

To the staff of the Hall for their courtesy and helpfulness.

To those members of Granose Foods who, both here and at Stanborough Park, have catered for our physical needs.

To all who have opened their homes to render us hospitality.

To those who have laboured hard and long preparing, conveying, and fixing exhibits, etc.

To the typists who have given ungrudging service throughout the session, being oftentimes called out from the meetings.

To the Press for the coverage of the session in the Conference Bulletins of the BRITISH ADVENT MESSENGER.

To Brother N. H. Knight for his efficient planning and preparation for the session.

To Brethren M. V. Campbell and F. G. Clifford and those members of the Northern European Division of the General Conference under whose ministry we have been so greatly blessed, encouraged, and uplifted.

## Report of Committee on Credentials and Licences

*Ministerial Credentials.*—W. W. Armstrong, B. Belton, C. R. Bonney, W. L. Emmerson, A. W. Howard, J. A. McMillan, R. Syme, R. D. Vine, E. R. Warland, C. D. Watson, A. H. Williams.

*Honorary Ministerial Credentials.*—C. A. Bartlett, J. Clifford, O. M. Dorland, E. G. Essery, J. Harker, H. J. Hurlow, S. Joyce, L. E. A. Lane, A. Robson, R. Whiteside.

*Ministerial Licence.*—W. G. A. Futcher.

*Honorary Ministerial Licence.*—A. Ashton, F. D. Buckle, A. Carey, J. H. Parkin.

*Missionary Credentials.*—G. L. Annis, C. H. Anscombe, H. J. Brookes, J. H. Craven, N. H. Knight, R. L. Logan, G. E. Norris, J. A. Seymour, C. Vesey, W. G. C. Walton, C. Wilson, Miss W. O. Bradley, Miss W. F. Buckle, Miss H. Forster, Miss I. Hims-worth, Miss J. M. Hyde, Miss R. Richardson, Miss C. Throssell, Miss R. Thirkell.

*Honorary Missionary Credentials.*—W. G. Baldry, Mrs. M. E. Brooks, Miss A. F. Clarke, Miss E. Donaldson, Miss E. Guntrip.

*Church School Teachers' Credentials.*—Miss M. J. Coveney, Miss D. Dorland, Miss I. J. Hulbert, Mr. G. Jones, Mrs. D. E. Swift, Miss W. E. Willis, Miss M. J. Cooper, Miss P. E. Appleyard.

*Church School Teachers' Licence.*—Mrs. B. Atkinson, Miss B. Griffiths, Mr. H. Leonard, Mrs. H. Leonard.

All other names to be referred to the British Union Executive Committee.

## Final Report of Nominating Committee

*President, Irish Mission.*—K. A. Elias.

*President, Scottish Mission.*—B. F. Kinman.

*President, Welsh Mission.*—M. C. Murdoch.

*Secretary-treasurer for the Irish, Scottish, Welsh Missions.*—W. G. C. Walton.

## SUNSET CALENDAR

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	Lon'n	Car'f	Edin.	Not'm	Bel't
September 12th	7.22	7.35	7.40	7.28	7.49
September 19th	7.07	7.20	7.21	7.12	7.31

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