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MAGNIFYING CHRIST

Abstract of Sermon preached on Sabbath Morning, August 8, 1936

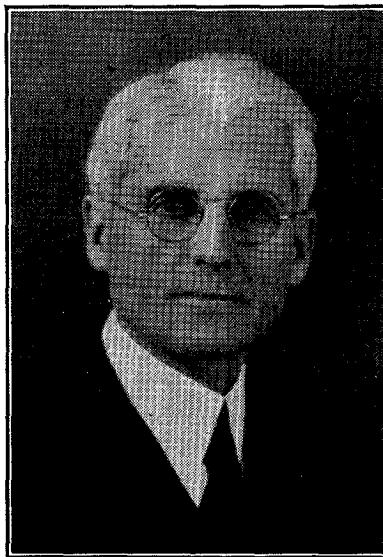
"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death." Phil. 1:20.

Now that is quite a long complex sentence and I would not expect you to grasp all its significance by just reading it through. So I am going to take out the thought I wish to emphasize in this morning's study and state it simply. Paul says that it is his earnest expectation and hope that Christ shall be magnified in his body. That is one of the most extraordinary statements or conceptions that you could imagine, "Christ shall be magnified in my body," yet that is God's ideal for all His people.

What does "magnify" mean? I prick my finger a little and squeeze out just a drop of blood. That is not very wonderful. But wait a minute. I put it on a slide and put a magnifying glass over it and say, Look through there, and when you look through there you are staggered. You cannot believe it. You do not see 5,000 living soldiers there marching around, you do not see 50,000, you do not see 500,000—you see ten times 500,000 living cells in a drop of blood the size of a pin head. That is what magnify means.

BY MEADE MacGUIRE

People are going about all around us day by day, associating with us, but Jesus means nothing to them. They are all absorbed in the things of this world, they care



Pastor Meade MacGuire
Field Secretary, General Conference.

nothing for Him, they see nothing in Him that attracts them at all until they see you. And then there comes to them the amazing reve-

lation that Jesus Christ has the most marvellous personality in all this world. That is what it means to "magnify" Christ in your body.

I want to tell you a little more about the Christ you are to magnify. Way back a century and a half before Christ there arose the first great astronomer that we know much about. He gave himself to the study of the heavens and he counted, by a very careful and long study, 1,120 stars. After a few centuries they invented a telescope, and the time came when the astronomers made the astounding declaration that there were at least 200,000 worlds and planets and suns. Still they made larger and larger telescopes, until to-day the estimated number of stars runs almost into unnumbered millions. And all these unnumbered millions of stars and suns were made by Jesus Christ, the Carpenter of Nazareth. And He it is that you are to magnify in your body.

GLORIFYING GOD IN THE BODY

That is astounding, and yet in 1 Corinthians 6:20 Paul makes a statement that is even more amazing: "For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."

Did you notice that both of these

texts I have read have talked about your body? One reason why I am discussing this this morning is that it is here where so many people lose their way, and come short of attaining the kind of Christian experience they would like. There seems to be an almost universal idea that I can serve the Lord with my heart and serve the devil with my body, but that cannot be done. You cannot serve God with your heart and serve self or the flesh with your body. God does not accept your heart and let you take your body and give it to Satan. Those who do not understand that fundamental fact and who struggle along professing to give their heart to the Lord but going right on serving self or the flesh with their body, find all the time that their Christian experience is a failure.

Your body belongs to God just as much as your heart and just as much as your mind, and the Lord wants us to recognize that fact. In 2 Corinthians 4:10 we read: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

You know, my dear brethren and sisters, this great second advent movement is a reform movement. Every great movement that God has started in this world has been a reform movement, because the natural tendency of humanity is downward, till God starts a reformatory movement to lift men back to the path of virtue and righteousness. This, perhaps, more than any other movement, is a reform movement, because the world has degenerated and gone farther away from God than ever before. We are coming down now to the close of this world's history and God is calling a people to-day to an example in life, in character, that will exhibit such a reformation in the practices and habits and fashions of sinful, corrupt humanity, that it will be a great object lesson to the world and will attract every honest sincere soul to God's Gospel of salvation for body, soul, and spirit.

Brethren and sisters, we are *reformers*. God has given us light not only for our souls, but for our bodies and our minds, and He

wants us to appreciate that precious light and live up to it.

Do you want the life of Jesus to be manifest in your body? Well, that is impossible unless right long with it you are bearing about in your body the "dying of the Lord Jesus."

MIRACLES OF GRACE

I was at a meeting in Los Angeles once and a lady came to talk with me. She was a beautiful woman, and her face was such a noble face. In the course of the conversation she said: "Up till two years ago I made no profession of religion. I was with my husband in the theatre business and I'll tell you how I lived. I did not get up till about noon, and I sat around all the afternoon smoking and reading novels, and in the evening we would go to the theatre. We got home about midnight and we would then sit down and drink and play cards till nearly morning." I could hardly believe my senses as I looked into that beautiful Christian face. I said, as I have said a thousand times, "Thank God for such miracles of the transforming grace of Christ, that removes the evidences of vice and degradation, and lifts men and women up, and changes every countenance by the power of the indwelling Christ." She was manifesting in her body the life of Jesus.

Now I want to read 1 Corinthians 6:19: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

TEMPLE OF THE HOLY GHOST

I would like you to think of the significance of that word, "temple." Of course, our minds go back to the ancient days of the sanctuary. There were three rooms in the sanctuary, and in this living temple there are three apartments, the body, the mind, and the heart.

Back there in that sanctuary of old in the most holy place there was the law of God, there was the throne of God, and there was the shekinah of God representing His very presence. So also is it in the body temple. "I will put My law in their inward parts, and write it

in their hearts." There is the throne of Christ where Christ proposes to reign over the whole being. That is why He says, "Know ye not that your body is the temple of the Holy Ghost which is in you?" God wants us to regard this body as a sacred holy temple wherein He dwells, and which must be cared for in the most conscientious manner that it may render to God the best and most efficient service for this divine Person who is dwelling within us.

Now I want to read one more text here in 1 Corinthians 3:17: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Oh, brethren and sisters, it is a serious thing for us to regard lightly the precious light that has come to this people from heaven on the subject of health reform. I wonder if we are as conscious as we should be of the necessity of sacredly guarding our health and our bodies as we do our minds and hearts. It is a terribly solemn thing to be careless in regard to our body, isn't it? It is a serious matter to cultivate a perverted appetite and bring ourselves down on a bed of sickness and have to be waited on, when, if we had lived in harmony with the laws of health, we could have been waiting on poor sick souls, pointing them to the Lamb of God.

DEFILING THE OUTER COURT

God has given us light and He expects us to live up to that light. He does not expect us to be fanatics or extremists, but He wants us to be sensible. We have knowledge and light and it is our business to find out what is good for us, and keep ourselves in the best possible health for the glory of our Saviour.

Now, since the living temple, like the pattern, has three apartments, it is possible to defile that temple in any one of the apartments.

Now I referred to the defiling of the outer court, the body. I know how many times I have transgressed, perhaps in my ignorance, the laws of health, and have brought sentence upon myself. When I was a boy I was so eager to go fishing. I went into a stream

and waded in icy water for hours and went home and lay at the point of death for weeks. That was the result of ignorance, but when we have light and learn better, God will hold us accountable for the light, and we should live up to the laws of health that we may render the best service to our Saviour.

DEFILING THE HOLY PLACE

What about defiling the holy place? I have seen so many people who thought they could study their Sabbath-school lesson for five or ten minutes in the morning, and in the afternoon when they had a little leisure think they could read a novel. That is defiling the holy place of this living temple.

Four years ago, I was passing through a large city in the States, and saw a great sign displayed outside a cinema: "The Gateway to Hell." I thought, How appropriate that is. I began to watch other signs during the next two or three weeks. I saw another one that said, "Safe in Hell," another, "Merrily we go to Hell"; another, "Angels from Hell." Is it possible that anyone professing to know this truth would go into the gateway of hell?

Well, people say, "Yes, but I

don't believe in being extreme. I do not go to those bad ones; I just go to a good one once in a while." Suppose next Sabbath morning you go down to your little church, and step in the door, and look up, and all around the ceiling and walls you see pasted picture posters of different cinemas. What would you say? Would you not be indignant that anyone should be so sacrilegious as to bring such things as that into the very house of God and put them on the walls of the holy place? Oh, brethren, what do you suppose the great God of heaven thinks when He comes down to this living temple, and finds the walls of the imagination painted over with pictures witnessed in the cinema? We must have a holy temple if He is to abide there.

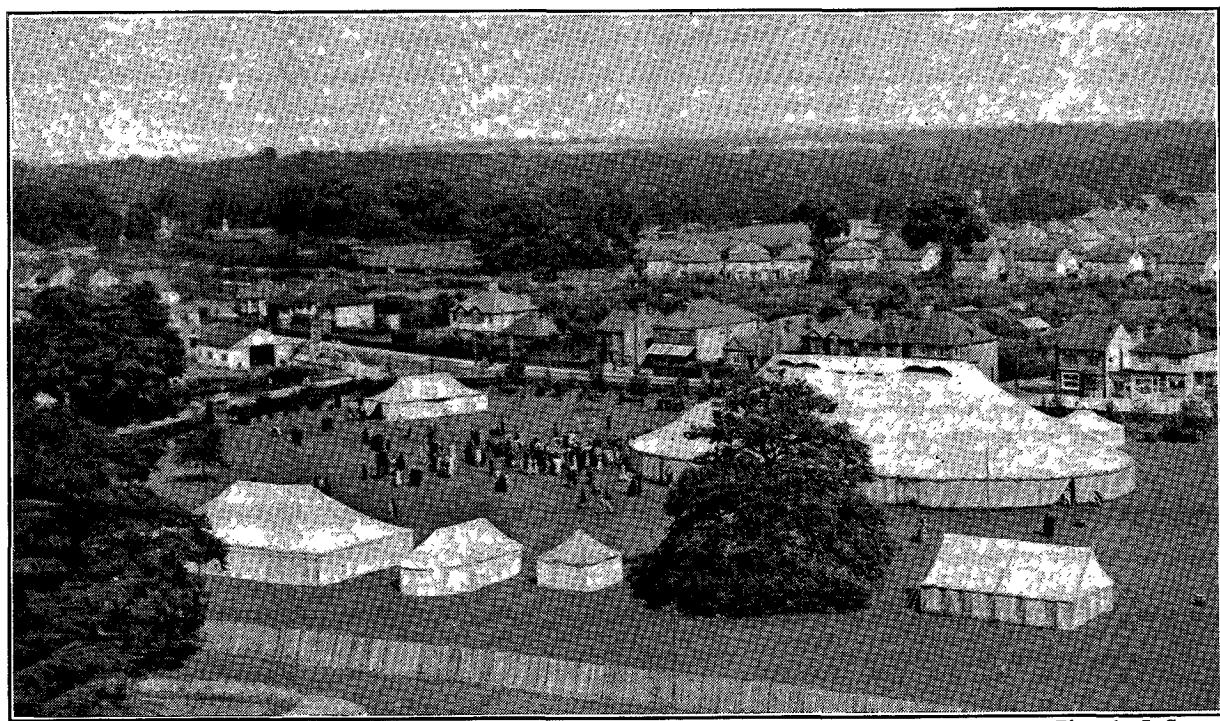
DEFILING THE MOST HOLY PLACE

Well then, there is the heart, the most holy place. How can we defile that? Just the other day a woman came to me and said, "I have a dear young friend here. She is one of the finest young women in this country, but she is in love with a young man who is not one of our people. He is a cultured man and has a high posi-

tion, and she just cannot give him up."

I said, "Sister, what right had that young lady to give her affections to a young man who does not belong to Christ? If she belongs to Christ, her heart's affections belong to Him." Do you think you could give God your heart and your mind and your body, and keep your affections and hand them out wherever you please? Certainly not. No young woman has a right to place her affections anywhere but where Jesus her Master tells her she may. Neither has a young man any right to place his affections anywhere but where Jesus says he may. How could it be otherwise? When we bring in the love of anything into the most holy place that He does not love, we are defiling the most holy place of this living temple, and God says, "If any man defile this temple, him shall God destroy."

One more text, Romans 12:1: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." That is what God says to each one here. How amazing that the infinite God should beg you, should beseech you to give yourself clear away to Him.



General view of camp ground.

Photo by I. Conroy



No. 10562

North England Missionary Volunteers in Camp at Stanborough Park.

Photo by T. Greville, Watford.

People get up and talk about surrender. I am not talking about surrender. I am a thousand miles beyond surrender. Here is a man who started creating a riot in the street, and he has a couple of guns in his hands. The police surround him and say, "You surrender." He says, "All right, there are my guns." He stops fighting. I am not talking about surrender of that kind.

"CLEAR AWAY TO JESUS"

Jonathan Edwards, one of the greatest preachers America ever had, made a remarkable entry in his diary. He said, "I have given myself clear away and have not retained anything." That is what I call consecration. That is far beyond surrender.

Have you come to God with an intelligent faith and a very earnest determination and turned yourself completely over to Him? If not, then that is what He is asking you to do this morning.

Suppose you do come this morning and you say, I give myself clear away, not retaining anything as my own. I hope you will understand very clearly and simply that it will affect everything in your life.

It will affect your reading. Now when you pick up a book to read, you will have to say, Would Jesus want me to read this?

It will affect your dress. Sisters sometimes say to me, Why not let the dress question alone? When God called me to preach He authorized me to preach to people about anything in His book as instruction to the people.

I remember one day in the city

of Chicago a young lady went to work every morning on an early tramcar. One morning she was the only passenger. The conductor said, "Miss, may I ask you a question without your thinking me impertinent?" "Yes," she replied. "Well," he said, "I have noticed you morning after morning, and you look so different from the great majority of girls that ride on this car. Your dress seems to be different from the common fashions."

"Well," she said, "may I ask you a question? I notice your suit is different from the ordinary one worn by the people on the car."

He said, "Oh, this represents the company I work for." "Well," she responded, "this represents the company I live for."

I think that was a fine answer. It was the conscientious service of Jesus Christ that caused her to dress modestly.

Some years ago I talked about giving ourselves clear away to Jesus in one of our colleges. One young man came to me and handed me this little statement of his desire:

"I give my life, my heart, my mind,
Clear away to Jesus.

I give my hands, my lips, my eyes,
Clear away to Jesus.

Not one whit will I retain,
Not one thought of sin remain.
My life, though soiled with guilty
stain,

I give away to Jesus.

Oh, what joy and peace are His,
Oh, what power for life He gives,
In me to dwell and reign and live,
With self exchanged for Jesus.
Jesus, Jesus, oh how sweet
What a joy of life complete,
With His own character replete,
To me, to live, is Jesus."

Isn't that a fine self-dedication for a young man to start out in life?

Do you want to make a dedication to God like that to-day?

"The Coming of the Lord Draweth Nigh"

Abstract of Sermon preached on Thursday Evening,
August 6, 1936

BY A. S. MAXWELL

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:8.

BEFORE I commence to speak on this text, I would like to say just a word of welcome to our friends from Garston and Watford who have come into this meeting tonight. We appreciate your presence in our midst. We are glad that you have come and we hope you will come again to this Great

Second Advent Congress. Now, for the information of friends who have come in to-night, possibly for the first time, this Great Second Advent Congress is the largest gathering of Adventists in the British Isles since the great Advent revival of 1820-1844. At that time a mighty Advent movement swept over this country, and there were large gatherings in all parts of this land.

At that time hundreds of minis-

ters in the Church of England were preaching on the subject of the second coming of Christ, great preachers like Edward Irving, Henry Drummond, a prominent member of Parliament, Edward Bickersteth, a leading lawyer, Alexander Keith, a clergyman of the Free Church of Scotland, Horatius Bonar, the great hymn-writer, and George Müller, who built up the great orphanage in Bristol. He was an Adventist. Lord Macaulay tells us that at that time the number of people who were speaking of the advent was very large. Many of these holding the Advent view were "distinguished by rank, wealth, and ability." He says: "It is preached from pulpits, both of the Scottish and the English Church. Noblemen and members of Parliament have written in defence of it."

BEARERS OF THE TORCH

That is the picture of the Great Second Advent Movement of 1820-1844. And we to-day are the successors of that great movement; the torch which those good men allowed to flicker and go out we hold aloft anew to-day. That is the reason for this Great Second Advent Congress. We are lifting up the torch of light and truth which tells, in the words of our text, that "the coming of the Lord draweth nigh."

But you will say, If these people grew discouraged and gave up their faith in the second coming of the Lord, why do you believe it to-day?

I read in the Bible in 2 Peter 3:3, 4: "There shall come in the last day scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

There are lots of people who say, "All things continue as they were." But the greatest fact of to-day is that nothing is continuing as it was. Everything is different. Everything is changing. We live in an age which is altogether unparalleled in the history of the world. If there was a reason for them to expect the coming of the Lord back in those days, there is

a dozen times more reason for us to expect it in our time.

"LIGHTS GOING OUT"

You will say to me again, But what reason, what evidence can you produce? I want to direct your attention to some of that evidence to-night.

I ask you first to glance over the world situation. Mussolini told us the other day that "the wheels of destiny are moving fast." Mr. Lloyd George said in Sheffield not so very long ago that "the stream of time has reached its Niagara." That is what the great men of the world are saying: "We have come to a crisis in the affairs of mankind."

Sir Edward Grey said at the beginning of the Great War in 1914, and it was repeated only a few weeks ago, in the *Daily Express*: "The lights are going out all over Europe, and we shall never see them alight again." It is a very solemn statement. When I look at what has been happening lately, and what is happening to-day, I cannot help but feel that the words are true.

I might read many more. Mr. Churchill said the other day, speaking of the coming of war: "Already we can feel the heat of the flames upon our faces," and in that same speech: "Europe is approaching the climax. I believe it will be reached in the lifetime of the present Parliament."

These are great times, friends. I am not exaggerating or saying anything to-night of my own,

something I have made up. I am only giving you what leading statesmen of the world and of our country have said during the past few weeks.

In a Methodist paper I find the editor saying, "There is no end to the menacing evils that are taking their place in Satan's army now driving hard against the meagre defences of mankind. Everywhere it is as black as midnight, and only He who is the light of the world can save us."

I believe that that Methodist editor has an understanding of the signs of the times.

TIME OF TROUBLE UPON US

What does it all mean? Where are we going? Look at Daniel, the twelfth chapter. You all know that that chapter speaks of the time of the end, that period just before the coming of the Lord Jesus in His glory. What is going to happen at that time? "At that time shall Michael stand up, the great Prince which standeth for the children of Thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time." As I look out over the world to-day and see what is taking place, the passing of liberty, the revival of tyrannies, the rise of dictatorships, the manufacture of armaments, the approach of the coming war, I feel that that time of trouble such as never was is very near, even if it has not already come upon us.

"A time of trouble such as never was." Have you ever thought of



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Photo by T. Greville, Watford.
South England Missionary Volunteers in Camp at Stanborough Park.

*Looking toward the platform in the great auditorium.*

Photo by T. Greville, Watford.

this? Within the lifetime of everybody in this tent to-night the world has seen the greatest war, the greatest famine, the greatest earthquake, the greatest pestilence, the greatest revolution, the greatest financial depression in all the history of the world. Isn't that remarkable?

You remember Jesus said: "Ye shall hear of wars, . . . and earthquakes, . . . and famines and pestilences." He said these would be signs of His coming.

Now I know that all through the years there have been wars and famines, pestilences and earthquakes. History tells us that there have been hundreds of them. The great outstanding fact that confronts us, however, is that these things have happened in our time on an unprecedented scale. They are "such as never was," in the very language of Daniel 12:1.

A time of trouble such as never was will be the signal for the coming of the Lord Jesus. We are not here to frighten you. We are not here to quote exaggerated facts for any evil motive. We are only here to let you know the true situation that you might rightly relate yourselves to these compelling facts. This is a time without parallel in the history of the world.

"And many of them that sleep in the dust of the earth shall

awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2.

THE CRISIS AT THE CLOSE

We are told then, "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Dr. Moffat's translation has a striking thought: "Shut up the words and seal the book till the crisis at the close." That is just where we are. We are living in the crisis which closes history, the crisis at the close of the story of mankind, the crisis which is to precede the coming of the Lord Jesus to crown His eternal purpose, to gather the saints into His eternal home. That is where we are living to-day. God is trying to make it clear to us that we may be ready when Jesus comes.

Didn't you notice those words that many at that time when a great unprecedented trouble should burst upon mankind, should run to and fro, and knowledge should be increased? I ask you, Has there ever been such an increase of knowledge in this old country as has come about in the past twenty-five years? I can go into my study at Sheepcote Lane, and I can pick up my telephone and say, "Give me Pastor Spencer Maxwell over in Nakuru, Kenya Colony," and he will sit in his little study and pick

up his telephone and talk with me. That is if we are prepared to pay the bill. And it is possible for you to go into the telephone booth out here in Garston and say, "Give me Washington 265 or Tokio 59342." I know it will cost you a lot of money, but you can do it.

I think again of those words of Jesus, "Blessed are the eyes which see the things that ye see."

Now we have television. What would Nebuchadnezzar have given if he could have seen pictures coming from far away with no possible means of connection? Why, he would have said, "It is wizardry." "Blessed are the eyes and ears." We are living in a wonderful age.

We talk about our universities. Let me tell you what is the greatest university that was ever devised. Wireless is doing more to educate the world than any other thing. Whether for good or evil I am not going to say, but it is giving an increase of knowledge that was not possible until this day and generation. It has come within the lifetime of you dear people. It has come since the great war.

Why has it come? All these things have come in the providence of God, because this is the crisis at the close. God has something to do to-day, which must be done quickly.

You say, "What is that?" I will tell you. If Jesus is coming soon, and I believe He is, then the whole world must hear about it. He can't come until everybody has heard about it. And so God, in His wonderful love, is making it possible for everybody to have a fair chance to be ready when Jesus comes again in His glory.

That is why He is opening up the whole wide world in this marvellous way. Why, to-day there are no more undiscovered countries. There are no more unknown tribes. Within the past three years the last undiscovered tribe has been found. Did you know that?

The story was told in the *National Geographical Magazine*, the story of that unknown tribe far away there in the interior of New Guinea. When I heard of the discovery of that tribe I said, "God is finishing His work in the earth."

The people who went there exploring for gold went in by aeroplane, and brought out the news of this tribe which had never yet seen the face of a white man. And what happened? Within a few weeks, the great Second Advent people had put missionaries into an aeroplane and sent them flying through the air to tell that last discovered tribe the glorious news that Jesus is coming again.

INTO ALL THE WORLD

Friends, those things tell me, in a clarion tone, that we have come

to the crisis at the close. I think of the wonderful spread of the Gospel in the past few years, the marvellous proclamation of the Advent message to every tribe and tongue. This message of the coming of Jesus is being preached to-day in 600 languages, in 353 countries and islands, and it has all happened so suddenly and so quickly that it can only be because the hand of the Lord is in it. The Lord is setting His hand the second and the last time to recover the remnant of His people.

Speaking of the closing events of history in Revelation 14:6, we have the picture of the coming of Jesus, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." The prophet is speaking of the coming of Jesus in glory.

What is to happen just before He comes? Here it is in verse six: "I saw an angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." That tells us, friends, that just before Jesus comes a work will be done, and that nothing will hinder it.

And isn't it marvellous to think that, through all the years of depression, while other missionary societies that are not telling of the coming of Jesus were compelled by

financial difficulties to withdraw their missionaries, the Advent people never brought back a single man through lack of funds, never closed up one mission station, but rather extended its borders and went on in its great world task.

NEARING PORT

This work is marching on to glory. God is at work in the earth, and the hour of final triumph is near at hand. The pioneers of this movement were not mistaken.

Those of you who have travelled a good deal, and I know many of you have travelled over the seas, have at times come into a port late in the evening. I remember coming into a port not so very long ago. We were several miles out at sea, but as we were drawing near to the port I saw a buoy on the starboard bow and I said, "Good, we must be nearly there." But it was a long time before we came to another buoy, this one on the port bow. The sea was rolling and as the buoy rolled from side to side the bell sounded, Clang! clang!

As we drew near to the harbour there were more buoys because there were rocks about, and sand banks and shoals. There were lights now—red lights and green lights and some amber lights. I said, "We are almost home."

And that, friends, is our situation to-day. Back in Brother Armstrong's time when he was working



No. 10536

A section of the congregation in the great auditorium.

Photo by T. Greville, Watford.



No. 10543

Some of the young people in Camp at Stanborough Park. Photo by T. Greville, Watford.

here on the first issue of *Present Truth* in 1884 they were a long way out, but there was a buoy here and a buoy there, and they heard a bell and they said, "We are nearly home now." But to-day we are right at the mouth of the harbour and the bells are clanging and clanging and clanging and the lights are flashing. And the buoys are crying in the words of our text, "The coming of the Lord draweth nigh."

"THIS SAME JESUS"

And, friends, it will be this same Jesus who will come. We speak about this world's conditions, but the crowning event is that you will meet Him face to face. Jesus, who went about doing good and healing all that were oppressed of the devil. Jesus, who came to reveal the love of God to mankind. Jesus, who opened the eyes of the blind, the ears of the deaf, and made the lame to walk, and brought happiness and joy into every sorrowing heart. The Jesus that you have heard about since childhood. This same beautiful, glorious, and loving Saviour is coming, unchanged with the changing years.

And He wants us whatever our state, whatever our age. He wants to save us eternally in His glorious kingdom. "This same Jesus shall so come." He is coming, friends.

"WE WANT OUR KING"

I think of that wonderful day

again when we all went to London for the great Jubilee of his late beloved majesty King George. How happy we were to see the king and the queen. And the dear little princesses that we all love so much. After seeing the procession I said to Maureen, my daughter, "Would you like to see them again?" We were getting so tired but we went over to Buckingham Palace and stood there. We waited and waited. People were flocking there in their thousands and their tens of thousands. Eight-thirty came, quarter to nine. Would he never come? And then they began to sing. "We want our king." At last at 9.30 the door opened and a mighty cheer arose, "He is coming. God save our gracious king." I do not know how long we cheered, but we cheered until we were hoarse, so glad were we to see the king and queen standing there.

As I looked upon that never-to-be-forgotten scene, I said in my heart, "I wonder how many in this mighty concourse of people would look for Jesus in the same way?"

Friends, would you be glad? Are you really and truly looking up to the balcony of heaven, waiting, longing, and singing for Him? Is there a song in your heart, "Come, Lord Jesus, quickly come." That should be the crowning result of this great Second Advent Congress. It should be a new song in your heart because of the new conviction that came to you

that "the coming of the Lord draweth nigh." I want you to be ready when He comes.

One time there was a ship. It was stranded on a sandy shore. At the time of the spring tide all wondered whether the ship would be lifted and go out again. The spring tide came in and the people watched and said, "Yes, it is going." But it did not. It settled down in the sand again. The tide went out and the ship was left.

They waited again and there came another spring tide. And they said, "This time it will go out." But the tide turned and the ship remained fast in the sand. Then there came another time when there was a high tide, higher than any other tide, because it was a time of storm. The waves came beating in upon that boat which in time of peace had not heeded the rising of the tide, and the waves beat upon that old boat and dashed it to pieces, and it became an utter wreck. Why? Because when the tide came, it refused to go out on that tide.

Friends, the high tide of the Spirit is here to-night; it is flooding up all around you. Are you going out on the tide? Or are you going to stay where you are? Are you going to settle down in your indifference? Or are you going out on the tide, the tide of the Spirit that is calling you out into the great new life in Christ Jesus?

Morning Prayer Meeting

Friday, August 7, 1936

THE usual goodly company assembled for prayer and praise on this the eighth day of the feast. Pastor C. A. Reeves reinforced some of the lessons laid down earlier in the conference, for truly the need for complete surrender of the will to God, and reaching the standard of Christian living exemplified in the life of the Master, can hardly be over-emphasized.

That familiar and oft-repeated passage (Gal. 2:20) formed the basis of Pastor Reeves' exhortation. Again we were reminded that Christ deals with sin at its roots. Struggling unaided against sin in the flesh is heartbreaking and hopeless. The old man must be crucified with Christ.

The story was told of a brother who time after time prayed that

this and that web of sin might be wiped out. When this had gone on for some time, another brother, with a deeper and more victorious experience, rose up and prayed for the first brother. "O Lord," he said, "kill that spider."

Through faith we are to reckon ourselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11. It is round this point that the battle centres. And the battle must be fought daily if, like Paul, we are to "die daily." Legally and potentially the old man of sin is dead, through the provision of Christ's death for our sin. But the continued operation of the Holy Spirit in our lives alone can make that provision effective.

H.F.D.

"Let No Man Deceive You"

Abstract of Bible Study given on Friday Morning,
August 7, 1936

BY MEADE MacGUIRE

LAST Friday evening I spoke of one of the two very solemn warnings to the church in Matthew twenty-four and twenty-five. Now I want to discuss the other.

Beginning with verse three, we read: "And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many."

A few verses farther on He says: "And many false prophets

shall rise, and shall deceive many." Verse 11. And in verse 12: "Be-



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Photo by T. Greville, Watford
Lunch hour for the children.

cause iniquity shall abound, the love of many shall wax cold." In verse twenty-four He makes reference again to the "false prophets."

When Jesus brings a point in again and again, it is evidently very significant and demands our most prayerful study.

We think we are secure, that there is no danger from false Christs. But Christ says, "Behold, I have told you before." There is no excuse if we are led astray by these false Christs.

There are two ways in which a false Christ may appear. There is, first, what we call "impersonation." I don't suppose many of us are in very great danger from that, although I remember occasions when scores of our people have left their own church services to go after prophets who have later been exposed.

The other is "misrepresentation." For two thousand years the Jews looked forward to the coming of the Messiah. But when He did come, they rejected and crucified Him. They were looking for a Christ who would save them from their physical, not their moral enemies.

Peter points out that the church will be exposed to the same danger of delusion. "There were false prophets also among the people," he says, "even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." 2 Peter 2:1.

Have we any way of detecting these heresies? I think the two most damnable heresies are to tell



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Photo by T. Greville, Watford

Delegates at the conference who attended the first session of the Stanborough College in 1907.

a man to stop sinning, and that if he does stop Jesus will save him. These two false doctrines take away the sinner's hope and the Saviour's glory.

The apostle John tells us, "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." 1 John 2:18. These antichrists were thus to be one of the most striking signs of the last time.

Now "antichrist" does not so much mean "against Christ" as "in place of Christ," so that anything which crowds Christ out of our homes and hearts is antichrist.

In 2 John 7 we are told that "many deceivers are entered into the world," and their deceit is that they "confess not that Jesus Christ is come in the flesh." "This," John says, is "a deceiver and an antichrist." Notice the emphasis is on the presence of Jesus in the flesh *now*. The same thought is expressed in 1 John 5:20: "We know that the Son of God is come."

Jesus is come into human hearts and lives points out the apostle. "Greater is He that is in you, than he that is in the world." 1 John 4:4. "Christ in you, the hope of glory" is the heart of the Gospel.

Our affirmation that He is come in the flesh is valueless unless we can show that He is come into our flesh, and if we do not allow Him to come into our flesh we are denying that He is come.

In *Desire of Ages*, page 357, there are mentioned fourteen ways in which we can deny that Christ is come in the flesh.

S. D. Gordon well remarks that: "In every human heart there is a throne and a cross. If self is on the cross and Christ is on the throne we have victory. But it is

possible at any time to put self back on the throne and Christ goes back on the cross."

Paul therefore solemnly warns us to examine ourselves to see whether we be "in the faith." 2 Cor. 13:5. It is not enough to be orthodox. The devils believe and tremble. Christ must be "in us" except we be reprobates.

In Hebrews 2:14 we are told that "as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death." He did this in order to show that what He did in His sinful flesh, He can do in our poor sinful flesh. He lived a holy, sinless life in the flesh He took, and He can do the same in us if we will let Him.

"The Year of Jubilee"

Sermon preached on Friday Evening, August 7, 1936

BY H. W. LOWE

THIS has been called a Great Second Advent Congress, and I suppose when we use that term, we are thinking of that most-mentioned doctrine in Scripture, the second advent of our blessed Lord and Master, Jesus Christ. But to-night I want to think of some other things that are connected with that great doctrine.

I read from Isaiah 61:1, 2, a Scripture which is always quoted in any second advent congress: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

The reason there given for the coming of the Lord's Spirit upon His servant is stated to be the preaching of "the acceptable year

of the Lord." Let us think of that expression first. It may be translated in various ways. One rendering has it: "To proclaim the Lord's year of favour." In a translation which I am informed carries the older meaning of the Hebrew Scriptures it reads: "To proclaim the Lord's year of jubilee."

I think that is a very wonderful thought, that God's Spirit has come upon His servants because they need to preach the year of the Lord's jubilee.

In the jubilee year three things would come to the minds of everyone found in Israel. I know that first of all they would be thinking of that great rest from toil and labour, that forsaking of the land and soil, leaving it to its rest while they devoted themselves to the service of God, in acknowledgement of God's ownership of all with which they were blessed.

I wonder if the Spirit of the Lord God is upon us to the extent that we to-night acknowledge in

our hearts that God owns everything we possess.

DELIVERANCE TO THE CAPTIVES

Secondly, these people would be thinking of another and perhaps a greater thing than the forsaking of the land during the year of jubilee. Many through the years had drifted into a form of slavery, and were working for other masters. As the jubilee approached they would say: "Oh, what a glorious thing it will be to be free men again."

So the jubilee meant the proclaiming of liberty to the captives. The slaves and the poor were redeemed from their bondage and their sufferings.

The Spirit of the Lord God is upon His people to-day to proclaim liberty to the captives who are held in the bondage of sin.

BRUISED REEDS

When the Spirit of the Lord came upon the Servant of the Lord He was to do a definite work for those people who are called "bruised" (Luke 4:18), and there are millions of bruised people in the world, are there not, whom God by His Spirit is anxious to bind up and heal?

There are plenty of bruised reeds in this world because of the wickedness and iniquity of others. The iniquity of one man or group

of men is sufficient to bring sorrow and suffering upon others, and they are bruised and broken before God.

Then others are "bruised" for a different reason. Our Lord Himself "was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5.

There are plenty of others, who, like the Lord, are "bruised" vicariously for others. And I want to suggest to you that part of the duty of the church is to follow the Lord and take up those great burdens. The church must be "bruised" for the saving of others. We must suffer for others if we are to help others. That is why the preaching of the Gospel is not an easy task.

There is a third class of people who are bruised for their own sins. Men are suffering very largely for their own sins, not only in physical suffering, but all forms of suffering and degradation.

So when we think of the condition that exists in the world, I say to-night that the world needs a jubilee. And the church that is preaching the Gospel of the jubilee needs the Spirit of the Lord upon it.

A SAD WORLD

Think of the conditions that exist in the world to-day. The

world is living in an atmosphere that is becoming more and more materialistic and less spiritual. That is a very sad thing to me.

In a book about communism, written by a Christian missionary, I came across some of the most startling statements about Russia to-day. He says:

"Communism is doing by economic means many of the things that Christian civilization has failed to do, and because that state of affairs exists, men are having their eyes turned away from the spiritual work that is to be done by God's church before the second advent. They are being led into that false philosophy that the kingdom of God can be established in this world by social and economic planning."

Another thing that is very grievous in the world to-day is that there is a revival of religious hatreds almost everywhere.

Let me read a little statement to you from a book entitled, *Religion and the European Mind*. Speaking about revolutions and civil strife that is coming in one country after another, the writer says:

"Revolution and religion are to-day far more closely related than they were during the French Revolution, when Christianity was replaced by a cult of reason and Napoleon had no use for Almighty God."



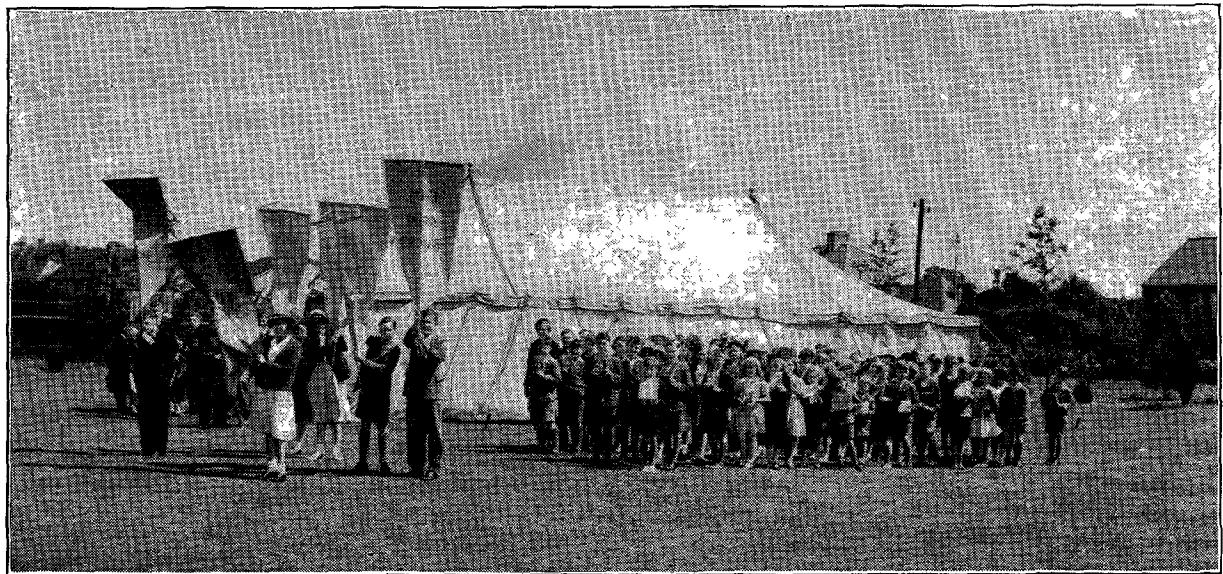
We are led to understand from our newspapers that revolution comes because men are tired of some form of politics or other. This statement says that every revolution that has come in Europe during the past century has a religious background. They could not have captured the imagination of masses and evoked tremendous sacrifices if there were not in them an underlying mysticism of a religious character.

that what we called a struggle between capital and labour would in a quarter of a century assume the proportions of a struggle between Christianity and godlessness.

But now, if these conditions exist in the world, how are we going to proclaim the year of the Lord's jubilee? That year of jubilee should mean not only a returning to God, but a cleaning up of the conditions into which the human heart has brought the

will pour water upon him that is thirsty, and floods upon the dry ground." Are our hearts thirsty to-night for that power from on high?

I told you a story the other day about an old Russian woman and her husband who, back in the days following the revolution in Russia, travelled across into a section of Poland. Well, I had a letter quite recently from the man who was translating for me over there at



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Young Missionary Volunteers illustrating the literature ministry.

Photo by T. Greville, Watford

These revolutions are the expression of a new mystical faith in man and his creative faculties. They have developed creeds for which millions are willing to suffer and die. They have their missionaries, apostles, and martyrs who inspire the masses with a feeling of adoration and hope. Men want and will have their messiah. Men want and will have their new world. Men are longing in their hearts for the kingdom of God. And because some countries, through an atheistic materialism, are trying to establish what men regard as a kingdom of God which they think Christian civilization has failed to do, there is a rising of great conflict between Christianity on the one hand and godlessness on the other.

Twenty-five years ago we used to preach a lot about capital and labour. I wonder if we foresaw

human race.

If you want to find expressions of despair and pictures of darkness and doom, you don't have to go to Adventist preachers, because the great leaders in our land and every other land have said in the most unmistakable language that the world is on the brink of a terrible catastrophe.

A DAY OF GRACE

While the year of the Lord's coming is a time of judgment, as we have read in Isaiah, it is also a time of great grace. God is pouring out His Spirit upon His church that the church may declare to the aching hearts of men and women everywhere that the year of deliverance and acceptance is at hand.

In Isaiah 44:3 we have that very precious promise: "For I

the time, and he said, "The dear old sister has added twelve more souls to her trophies for the kingdom of God, and now she wants me to tell you that she is praying not for God's Spirit, but for the fullness of God's Spirit."

You know there is a difference when we come to think it out. Twenty, thirty, forty years ago, when you first heard the Advent message, you were probably like a man living in a small room. When you heard that story of God's love, you threw open the doors and windows of that little room and the room was full of sunshine. But since that time you have grown. You know more of the precious Word of God, and so you are living in a bigger room than you were forty years ago. And if you are living in a bigger room, you can get more sunshine into it, can't you? So God wants us, in this

day and generation, to be full of the light of truth and the power of His Spirit, proclaiming the acceptable year of the Lord, saving people from their sins.

I want to read a little statement from the book *Desire of Ages*, page 671, which clearly shows that apart from the infilling of the Holy Ghost there is no victory over sin.

"In describing to His disciples the office work of the Holy

of us are the victims of hereditary and cultivated tendencies to evil? Well, here is a statement that whatever it is that plagues your heart, whether it is a habit that you have cultivated or a habit that you were born with, the Holy Ghost can help you to overcome it.

How much excuse is there, then, before God? Have you ever heard a man say, when you have had to reprove him for doing something wrong: "Well, I am not a saint

body, soul, and spirit to God, will be constantly receiving a new endowment of physical and mental power."

In Isaiah we read, "They shall mount up with wings as eagles." They shall be constantly growing in power. "The inexhaustible supplies of heaven are at the command of the church. The Holy Spirit puts forth His highest energies to work in heart and mind. The grace of God enlarges and



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In the children's tent of the Missionary Volunteer Camp. Photo by T. Greville, Watford

Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart." He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure.

"Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil and to impress His own character upon His children."

POWER TO OVERCOME

How many of us are included in that last statement? How many

anyhow. I am just an average man."

What is an average man, anyhow? An average man is a sinner whose heart is black and evil, but there is no reason why you and I should remain natural men and women, because the Holy Ghost is capable of changing us that we may have the victory and peace and power that Jesus had.

Let us take these things upon our hearts when we preach the Lord's year of jubilee. We are preaching a message of victory over sin, and we are showing the people how to rest from their sins as well as on the blessed Sabbath to rest from their labours. The two things are inseparable.

Here is this last little statement that I wish to read to you to-night, also in the book, *Desire of Ages*, page 827: "All who consecrate

multiples their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls."

DEEDS OF OMNIPOTENCE

Again, "Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."

Think of that. Finite man, filled with the Holy Ghost, doing the deeds of Omnipotence. It is in the light of that statement that we must read Hebrews eleven, about that mighty band of men and women who were made perfect by faith and went out to do deeds of Omnipotence.

May God help us, one and all, that we may so give our hearts to God that the deeds of Omnipotence may be done through this people in the days to come.

Morning Prayer Meeting

Sabbath, August 8, 1936

A NEW and timely note of courage was sounded at this meeting, when Pastor A. S. Maxwell led out, with his usual liveliness, in the study of the hour. Notwithstanding the many blessings of the conference, he had noticed in many directions a spirit of dejection. This he felt called for a message of courage.

It was inevitable that a conference such as this should bring with it many changes and upheavals. Wives and families must undergo the stress and strain of removals, and men must be rooted out from positions long held.

Now listen to the words of Jesus in John 16:33: "These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Remember the time when these words were uttered. Jesus was surrounded by His enemies. His cause apparently was a lost one. Yet He was "on top of the world," as we say. Though He Himself was the greatest sufferer, He was already conscious of ultimate victory. His cause was just, and righteousness must triumph at last.

History records how great generals have brought confidence and victory to their followers by their example of courage and assurance. Do not our fears and doubts spring from a lack of confidence in Christ? Why worry about our enemies? He didn't. Indeed, He tells us to love our enemies, and bless our persecutors. Why? Because He knew that a man's enemies—unconsciously to themselves, of course—are his best friends—that is, in the long run. Joseph's brethren, who shamelessly sold him into slavery, unwittingly, and in the overruling providence of God, were made to contribute to his great and glorious achieve-

ments in Egypt. By their act of betrayal they unconsciously prepared him, so to speak, to save them, through God's grace in his heart, from starvation and just retribution.

Daniel, the Hebrew captive, in the midst of the enemies of Judah, rose to might and power, both temporal and spiritual, in godless Babylon. Neither the fiery furnace, nor the den of lions, could harm him or hinder the onward march of his progress and advancement.

We should never have heard of Christ if it had not been for His enemies. They made Him famous, and unwittingly helped Him to become the Saviour of mankind. It's never wise, some say, to prune one's own orchard. That should be done by another, because then it is bound to be hard, and therefore the most effective kind of pruning. This explains the prayer of Jesus on the cross for His enemies. "Father, forgive them," He prayed, "for they know not what they do." Luke 23:34. Literally, Jesus "kept on saying" this prayer.

Notice further His attitude as He went forward to Gethsemane and Golgotha. At the close of the last supper with His disciples, we read, "And when they had sung an hymn, they went out into the mount of Olives." Mark 14:26.

Wonderful inspiring thought: Jesus went out singing to the cross. Why? Because He had "overcome the world." How are we leaving this conference? Are we going out singing? Are we facing the future with courage and faith and victory in our hearts?

The story is told of a converted drunkard. Having become sober, his Christian friends found a job for him as a lamp-lighter. One dark November morning, as he was putting out the lights, he encountered one of his old public-house cronies. "What a job you've got," sneered the man, "walking these dark, dismal streets." "There are no dark streets to me," he replied. "But," returned his questioner, "You're putting out the lights, aren't you?" "Oh yes," he replied, laughingly, "the lights behind me are out, but they still burn brightly before me. And when I've put them all out, the glorious dawn has arrived. So it's light all along the way."

Let us catch the spirit of the converted lamp-lighter; seeing nothing but light before us, with the darkness all behind. Let us find peace in the message of Jesus. Let us rest in that peace. Let us go forward with His words ringing in our ears, "Be of good cheer; I have overcome the world."

"How many would like to leave the conference singing?" asked Brother Maxwell, at the close of his address. Many immediately stood up, and testimonies of courage poured forth for over half an hour. Pastor R. A. Anderson concluded with a ringing note of triumph and appeal. H.F.D.

Report of Sabbath-School

August 8, 1936

BLAZING sunshine, following a week of indifferent weather, sometimes approaching wintry coldness; happy smiling faces; and sweet music by the Stanborough Park juvenile orchestra! These were

some of the pleasant impressions gained as we mingled with others in finding our place in this second Sabbath-school session of the conference. Again the great tent was almost full of adults and the older

young people, as Brother F. W. Goodall, the superintendent, announced the opening hymn, "Shine Thou upon us, Lord." As it swelled forth, it became a mighty petition to God to give "the hearing ear" and "to fix the wandering thought." The reading of Psalm 103, led by the superintendent, and read responsively, was very impressive, especially the two verses commencing, "Like as a father pitith his children," which were read exclusively by the fathers present.

Brother A. K. Armstrong called us into the attitude of prayer, pausing for a moment for individual silent petitions, and then made an earnest plea for God's blessing to rest upon the school, and through it to be a blessing to all attending.

Our serious attention was focused upon the saving grace of Christ, as the Syntonia Male Quartette rendered, "Behold the Lamb of God on the Cross." This was a fitting preliminary to a review of the previous week's lesson taken by Pastor S. G. Hyde, the newly appointed superintendent of the Welsh Mission. The outstanding feature of Brother Hyde's summary was an urgent appeal to avoid the destiny of Judas, supported by the sad lament

of Jeremiah, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

Our minds were more fully prepared for the lesson of the week by the singing of the hymn, "I love the sacred book of God."

Before announcing the lesson study, the superintendent tendered a hearty welcome to representatives from "almost every Sabbath-school in the British Union" constituting, as he supposed, the largest Sabbath-school class ever held in the field. All were invited to pray audibly with him, "Open Thou mine eyes, that I may behold wondrous things out of Thy law," and Pastor A. K. Armstrong conducted the day's lesson study from the desk. The theme of this was, "Jesus before Herod; Pilate seeks to release Jesus."

We were reminded of the quick transition in the circumstances of Jesus, who, but recently proclaimed king by the people, was now in an earthly court, on trial for His life. He was bandied back and forth between Pilate and Herod, suffering injustice at their hands, the circumstances of which led these two to be reconciled—a fitting type of the way in which enemies often combine in their opposition to the

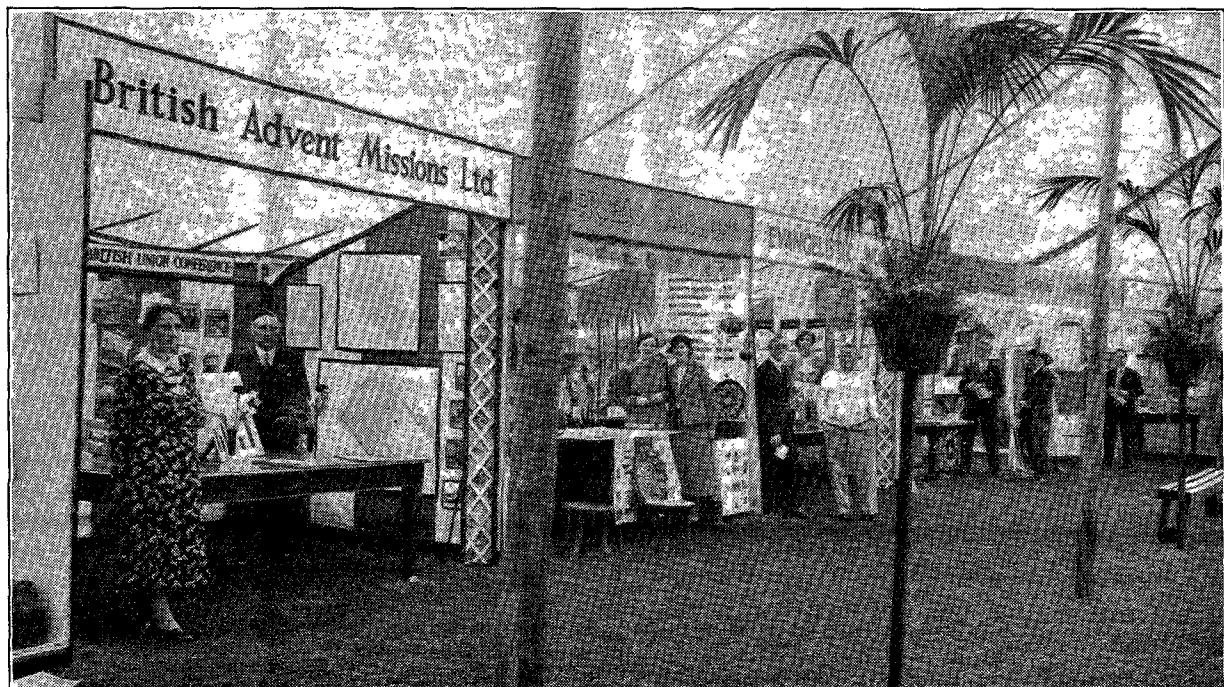
proclamation of the Sabbath truth for these days.

Dealing with Pilate's evident desire to shift the responsibility of dealing with Christ on to the shoulders of Herod and the Jews, Brother Armstrong pointed out that each of us must make the inevitable choice suggested by the eternal question of Pilate himself, "What shall I do then with Jesus, that is called Christ?"

The seriousness of the choice was emphasized by the teacher's declaration that, just as Pilate was given a warning from heaven through his wife's dream, God, to all of us, gives adequate warning concerning the consequences of making a wrong choice. This impressive lesson was followed by the repetition by all present in unison of the memory verse, Isaiah 53:5.

Master Graham Maxwell, the boy singer of the Stanborough Park church, pleasingly rendered the solo, "How lovely are Thy dwellings," and then the missions appeal was made by Brother L. Edmonds of West Africa. A moving recital of the vital needs of the work in Nigeria led to an even greater response in offerings than that reported the previous week, viz., £46. 10s. 3d. in cash and £56

(Continued on page 18.)



No. 10554

Some of the booths in the Exhibit tent.

Photo by T. Greville, Watford

THIS afternoon we have come up to an ordination service. And really, in the experience of a minister for God, this is something that is never forgotten. It stands out as the most important experience in his life. I have been asked this afternoon to speak to you on the work of the ministry, especially in the light of the service of this hour, when four of our young men will be set apart by the laying on of hands and prayer to the great work of the Gospel ministry.

I would like you to turn with me, first of all, this afternoon to Revelation 14:6. All through the ages God's message of salvation has been preached, and now in this hour of the world's history, when we are nearing the time when Jesus will come, the threefold message of Revelation is going to all the world.

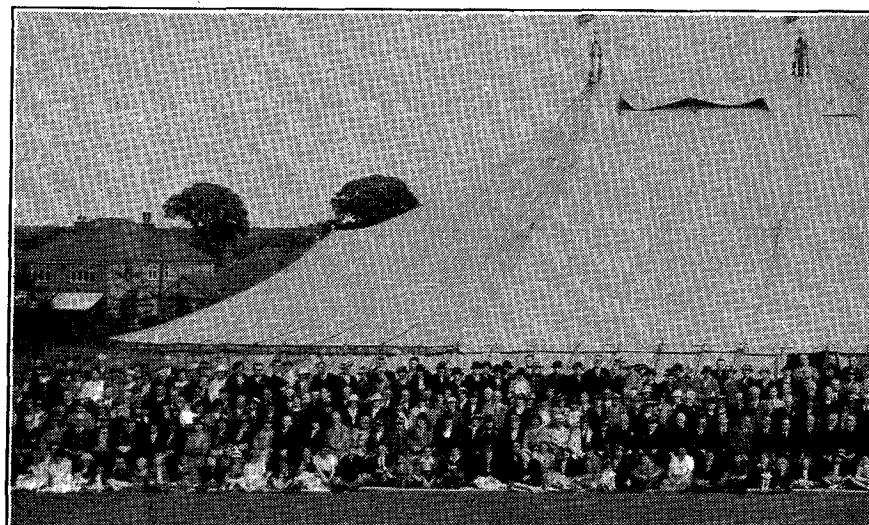
It makes no difference what men may do. The Gospel message will be finished, mankind will hear the blessed tidings of salvation, and men will be gathered out and join the remnant of the people of God.

But while angels have charge of the message, God has called men to preach the message. In the days of ancient Israel there were the priests and the elders of Israel. When you come to the days of the early church, God called apostles, evangelists, pastors, and teachers to give their whole time to the sacred work of God. So also in this time it is God's plan that men be set apart to the great work of proclaiming the message of salvation to all mankind.

I would like to bring to you this afternoon briefly three things: First of all, the call to the ministry; then the work of the ministry, and thirdly, ordination to the ministry.

In connection with the call to the work of God there is first, the call of God, then the response of the individual, and then the approval of the church.

It is very important that we recognize that the call to the ministry is not by any committee but from God. "No man taketh this honour unto himself, but he that is called of God." Heb. 5:4. God calls His servants and gives them a distinct and definite conviction



A section of the large delegation to t

CALLED TO

Abstract of Address at Ordination

BY

with their call to the ministry.

The apostle Paul tells us concerning his call, that it was God who separated him unto the Gospel of Jesus Christ.

John the Baptist was "sent from God." John 1:6. And we are told to pray the Lord of the harvest, "that He will send forth labourers into His harvest." Matt. 9:38.

But while the call is from God, it rests with the individual to respond to that call. How, then, is this call certified in the heart of the one who feels he is called to the ministry?

First of all there must be a deep conviction that he is called to preach the everlasting Gospel of Jesus Christ. Then there must be an earnest desire in his heart to preach that message. There must be also mental, physical, and above all, spiritual qualifications for that important task. He must know in his own heart and life the power of the Gospel that he preaches.

There must be a fervour for

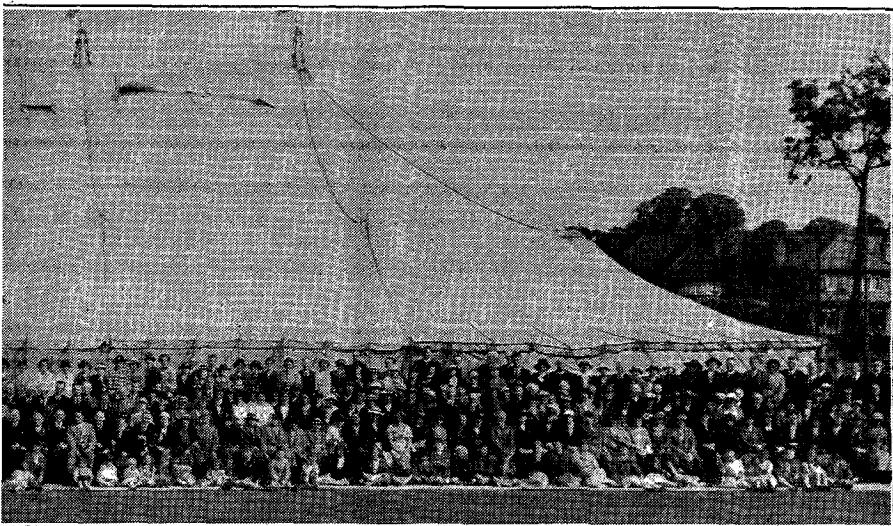
souls. Paul declared that he would be accursed from Christ if only his own people could be saved. Moses pleaded with God that his name be blotted out if only Israel could be saved. There must come into the hearts of men such a passion for the lost.

Then again while God calls and a man responds, it rests with the church of God to approve. God calls and then the church says "Amen" to God's call. It is then the church's responsibility to set apart those men to the sacred work of the ministry, in other words, to ordain them.

You remember the experience of the apostle Paul. The Lord direc-



Group of workers in



adrennial session at Stanborough Park.

Photo by T. Greville, Watford

MINISTER

Service, Sabbath, August 8, 1936

READ

ted Paul to the church and in the person of Ananias he was called into fellowship with those of like precious faith. He went out and preached, and after he had preached for some time the church said, "Truly the Lord has called Paul to the ministry." Then in Acts thirteen we read that the definite word came to the church that they were to separate Paul and Barnabas to the work to which God had called them. They were ordained to the work of the ministry.

There are many terms applied to ministry for God, but I would like to call your attention to just three which emphasize the minis-

ter's responsibility to God, his responsibility to the church, and his responsibility to mankind.

We are "ambassadors" for God. (2 Cor. 5:20.) An ambassador is one who represents his king. As ministers for God we are ambassadors, and are called to represent the great God of heaven.

Then a minister is an evangelist, and that represents his responsibility in a special way to the world. I think of the great commission Jesus gave to His servants: "Go ye into all the world, and preach the Gospel to every creature." The minister is to be an evangelist for God, preaching, teaching, and witnessing, gathering men and women from darkness and preparing them for the kingdom of God.

I think, also, of his relationship to the church. He is called the shepherd of the flock. Christ is the Good Shepherd and His servants are under-shepherds, caring for those that are weak, safe-

guarding their interests, warning them of perils, and seeking to prepare them for a place in God's kingdom.

I think of ordination to the ministry. In Acts thirteen we note that there are two things, particularly, that enter into the ordination service, prayer and then the laying on of hands.

If you turn to Numbers twenty-seven, you will notice something further that entered into the ordination service when Joshua was set apart for the work of God. "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight."

Even the very form of the ordination is given to us in the Scripture—the prayer of consecration and laying-on of hands, the setting before the congregation, and the giving of a charge.

But think of the significance of this. Let me read to you these words from *Acts of the Apostles*, pages 18 and 19:

"It was at the ordination of the twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth. . . . Their office was the most important to which human beings had ever been called, second only to that of Christ Himself. They were to be workers together with God for the saving of men."

I say again to you, Pray for the ministry, remembering these young men who will be set apart to-day. They are all young men. They have grown up with us, we have learned to love them, we have watched their work through the years, and now the time has come when the church says "Amen" to what we believe is God's call to them. As we go forward with this service this afternoon, may the Lord lead us to a renewed consecration of our hearts to God, that we may go forward from this service baptized with power, endowed with the Holy Ghost, for faithful, fruitful service for our God.



British Union, 1936.

Photo by T. Greville, Watford

Report of Sabbath-school

(Continued from page 15.)

in pledges, totalling £102. 10s. 3d. The jingle of coins, the silent dropping of paper money and pledges into the boxes all over the tent, led one to reflect again on the wonderful self-sacrifice of the Advent people in their ardent de-

sire to help in the carrying of the everlasting Gospel to the ends of the earth.

We were glad to ascribe praise to God for a truly blessed session by singing the closing hymn, "Stand up and bless the Lord," and the closing prayer was offered by Brother Hyde. J.H.P.

Ordination Service

Sabbath, August 8, 1936

As we entered the large tent Pastor R. A. Anderson was vigorously conducting a song service. The tent was filling up fast as he led the congregation in such hymns as "Jesus Saves," "The Blessed Hope," and others, and explained in between some of the experiences which led the writers to pen the hymns.

The sides of the tent were up, and a very welcome summer sun was gently shining upon us, setting forth the decorations of stately palms, fine ferns, and beautiful flowers which framed the large platform.

Brother Thompson, the new manager of The Stanboroughs, was at the organ on one side, and Brother Leslie Watson took charge of the piano on the other. At the time appointed, the ordained ministers filed on to the platform. Following the singing of the opening hymn, Brother W. G. Murdoch, Principal of Newbold College, offered prayer. Then the Male Voice Choir rendered a beautiful song, which set forth touchingly, yet triumphantly, the crucifixion, burial, and resurrection of Jesus and the cleansing and salvation which are ours as a result.

THE MINISTRY

Pastor W. E. Read followed with a Bible study on

1. The Call
2. The Work
3. The Ordination

of the ministry. This address, well

planned, and covering the principal phases of the Gospel ministry is reported more fully on page 16.

At the close of the address, the four candidates:

W. L. Emmerson,
W. R. Lennox,
C. R. Anderson,
H. K. Munson,

knelt together, while Brother Meade MacGuire offered the dedication prayer and hands were laid upon them.

Pastor Read then read the charge from the Scriptures, and solemnly reminded the candidates that they were called to preach not the opinions of men, but the Word of God. As messengers of God, they were to point sinners to Christ. By their ordination, too, they were empowered to baptize believers and organize churches.

On behalf of the church Pastor H. W. Lowe, president of the British Union, suitably welcomed the ordinands, reminding them of the joys and blessings of the Gospel ministry, as well as of the trials and responsibilities attached to it.

RESPONSES OF ORDINANDS

Following this welcome each ordinand spoke in turn. Pastor Emmerson told us that it was fifteen years ago that he heard the Advent message. He credited the Sabbath-school with being the agency by which he was won for the truth. He felt that in choosing him the Lord had selected an

earthen vessel indeed, but he rested in the promises of God, and asked the prayers of the congregation that God might put His Spirit within him.

Pastor Lennox first heard the truth through his mother, when he was but seventeen. The unity and consistency of it appealed to him. The sanctuary truths particularly cleared up many questions which were in his mind. He spent seven years at Stanborough College. During his student days, he was obliged to rest up for seven months through a nervous breakdown. What he thought was a disaster turned out to be a blessing in disguise, for while he was laid aside, he read through the voluminous writings of Sister White, which writings had formed for him a solid foundation for faith. Then, too, he had experienced, in his various trials, how very loyal his brethren had been to him, so that he could feel heartily with Paul "that all things work together for good to them that love God."

Pastor Clifford Anderson was born into an Adventist home in Australia. He thanked God for the fellowship he had found in this country. If it had not been for the prayers of his parents he felt sure he would not have been there. He urged the parents not to give up praying for their children, as the young people have a very difficult time in these degenerate days. He desired nothing but to dedicate his life to God.

Pastor Munson said he owed much to a godly mother, and a humble home missionary member of the Advent church, who laboured for his conversion. His experiences in West Africa as a missionary, though in some ways hard, had increased his faith. The converts he baptized there were the best soul-winners in Africa. He loved the truth, he loved his brethren, and he loved the dear souls in the churches who had helped him so much in his ministry.

When many in the congregation had testified to the blessings received at the Conference and apart from it, a very impressive and inspiring meeting was brought to a close by the singing of the doxology.

H.F.D.

"Into All the World"

Missions Symposium, Sabbath Evening, August 8, 1936

AT no time during the conference did the platform of the great auditorium present so colourful an appearance as during the missionary symposium on the evening of the second Sabbath. Many of the missionaries on furlough, together with their families, were attired after the manner of the fields in which they were working and in turn came to the microphone to explain their particular dress. Among the types represented were a cultured Hindustani gentleman and lady, a Poona Brahmin, a Parsee lady, a Transjordanian Arab, an Egyptian effendi, a Mohammedan professor of the Azhar University in Cairo, and Christian women from various sections of East and West Africa.

An idea of the language problems which missionaries must face in giving the Gospel message to the world was conveyed to the congregation by the recital of Matthew 11:28 in fourteen languages of Asia and Africa.

An Arabic greeting and an Egyptian song added further oriental colour to the evening's programme.

Following these most interesting features the story of mission advance was vigorously told by representatives from East and West Africa, and the Southern Asia Division.

W. TILL

Before leaving Nigeria the believers asked me to tell you how thankful they are to you for the great sacrifices you are making that they might know the Gospel. I wish you could go into the churches and hear them praising God. They praise God for His love to them and for all your love to them also.

I want to tell you the experience of one native who had faith in God. In a certain village it is the custom that when women marry

they must not go past a certain ju-ju stone, which is dedicated to the gods, for three weeks after they are married. If they do they will not have any children, and that is a great disgrace to native women. This sister got married and the next Sabbath morning had to decide whether she would go past the ju-ju stone to Sabbath-school or whether she would



J. C. Craven,
Manager, Oriental Watchman Publishing
House, Poona, India.

stay at home for three weeks. The members came and prayed with her before the Sabbath and said, "You must go to church on Sabbath so that we can prove to the heathen that their gods have no power."

Sabbath morning came and she went to church past the ju-ju stone. The ju-ju man, of course, was very angry as also was her heathen mother, and she knew they would try to poison her.

Some months later the husband found that the mother was putting poison into her food, so he brought his wife to the mission. Later, when her child was born, she became very sick, and it seemed to us that certainly she was going to die. The Christians said, "We must pray for her. She must not

die, for if she does they will boast that their gods are more powerful than our God. So the brethren and sisters prayed for her, and, glory be to God, He answered the believers' prayers and the woman was healed. Now she has gone back to her own town with her baby, and is witnessing that God is more powerful than the heathen gods.

Our problems are many. We hardly know how we are going to finish the work in that land. Millions have not heard of the love of Jesus. We ask you to pray for us that we may have wisdom to do this great task. Pray for the many believers out there and for our faithful workers, and pray that God will send more workers into this vineyard that many precious souls may be won for Him.

A. H. WILLIAMS

In the current Harvest Ingathering magazine you will have noticed a reference to the boys' school being conducted in Chuharkana in the Punjab. That reference takes the form of a letter of approval written by an important government official, and I would like to tell you something of this work in the few minutes that I have.

A few years ago we took a census of the families who are interested in the message in these parts, and found that there were between seven and eight thousand people. In order to make it possible to bring the message to them we started a boys' school and a girls' school, about eighteen miles apart. At the boys' school we have a farm of about twenty-five acres equipped with a well and irrigation facilities, and on the farm the boys grow their own wheat and vegetables and a certain amount of cotton. Thus it is possible for boys to come to school where they may learn of the love of God, and also receive a training that will fit them to go to their own people with the Gospel message. Not only is this school of the utmost value in helping the young people themselves, but it also serves as an object lesson to the older members of the families.

In the girls' school, of course, we adopt a curriculum which will

train these young people to be wives and mothers. They are, of course, taught the elements of reading, writing, and arithmetic, but in addition we put special emphasis upon what over here would be glorified by the name of domestic science. We teach them to wash clothes and iron them, and these girls have learned to love the smell of clean clothes.

There are three hundred and twenty-two million people in India, and to bring the message to them is indeed a tremendous task. One method we have adopted is to take advantage of the religious fairs that are held each year at various places of pilgrimage. I have spent days at these fairs passing out little tracts, each of which contains some message to point the people to God. One time an old man came to me and said, "What is it all about?" I told him the title, "Go in peace." He said, "That is what I have come here for, please give me one." And with tears in his eyes he took that tract.

Often, too, these people come and say, "We had something last year. Be sure and give us something different this time." They read them over and over again, and the work that is done in this way takes the message into the most remote villages in that land.

J. C. CRAVEN

The Southern Asia Division includes the territories of India, Burma, and Ceylon. We have a tremendous population. In these three countries I have referred to, there are four hundred million people, or one-fifth of the world's population. It is said that if Jesus Christ had commenced to visit the villages of India when He was on this earth, He would not have finished His task yet.

We have in the Southern Asia Division 5,000 members. The work has gone slowly in the years that have gone by, but a new day has dawned. A few years ago we found it extremely difficult to attract twenty-five to fifty people to our services. To-day we are preaching the message to 500, 800, and in some cases, to 2,000 people at a time.

Burma is known to the Burmese

as golden Burma. We have been holding meetings in the delta district there, and have had as many as 2,000 attending. Among others a Buddhist priest has been converted. Recently I visited our work in North India, and attended a meeting in a little village up there. I noticed that after every verse of the hymn they said, "Victory to Jesus Christ." I learned that this section had very recently been a hotbed of nationalism and the great



R. CAREY.

Manager, Advent Press, Kenya Colony.

cry had then been, "Victory to Ghandi." But to-day the cry has changed to "Victory to Jesus Christ."

A certain caste in India wear a little pigtail on the back of their heads. They believe that at death their heathen gods reach down and catch hold of that pigtail just as they are slipping into hell, and pull them out again. So we find it extremely difficult to get them to give it up. At one meeting I noticed half a dozen young men at the back with these pigtails. At the close they came forward and asked me to cut them off. I thank God for the power there is in this Gospel message.

T. FIELDING

We are very happy to be working among the people of the Gold Coast. In 1935 one thousand new Sabbath-school members were added and some 200 were baptized.

I wish you could come with me in the grey hours of the morning

and see the work my wife is doing. We use the hours between six and eight for the treating of the sick. We are very glad that God has blessed our ministry in this direction.

Now I must tell you how our work is going along evangelistic lines. We are strongly urging our evangelists to go out and win souls. Just about a year ago a native from the coast came to Agona and he told us of some forty people who are keeping the Sabbath in his district. They had given up their heathen habits and asked that we send someone to teach them more about the message. We decided to send along our veteran native worker. He spent three weeks with them, and at the end of that time he baptized twenty-two of them. We do not usually baptize so soon, but his action has been fully justified, for these people are among the strongest members we have in the Gold Coast.

So the work is going on, and we hope you will continue to pray that we may be given health and strength to win many souls and inspire our native workers to gather in many souls and prepare for the coming of the Lord.

L. EDMONDS

I bring you greetings from our beloved Christians in South-east Nigeria. In this densely populated region we have witnessed the wonderful outpouring of the Holy Spirit upon our loyal and devout workers. Thousands have been led to embrace this glorious truth.

I met a missionary of one of the other societies working in this section of the country at the post office in Aba and he said, "How is it that wherever I go I observe some new church of your mission, while we have been compelled to close down so many of our churches during this past year?" Again he said, "I hear that you can get your members to walk five miles to church. How do you do it?" I was glad to tell him that there is a power in our message to transform lives.

I well remember some years ago when Brother Read came out to the West coast, he said to me, "What a great thing it would be if

we could get hold of some of the ju-ju priests and make them real Adventists." To-day numbers of these ju-ju priests are singing Adventist hymns in our churches. One man I remember who was a very powerful and influential priest. To-day he is an Adventist, and on the ground where once stood a great temple with an array of idols, there now stands a Seventh-Day Adventist church.

We have had a wonderful experience during the past year. I have seen men devil-possessed. With white chalk round their eyes and blood on their arms and chests, they have a terrible appearance, but now, by the power of God, many of these men are sitting at the feet of Jesus and learning of His love.

I wish I could bring before you one of the sweetest of characters, a man by the name of Johnson. He is an evangelist of the highest type. He heard that there was an inquiry about the truth in a district some miles away, but the members urged him not to go because the town was a very wicked one. Finally they decided to follow him. When he entered the town he was led to the chief and invited to sit down. When they began to sing and perform a certain dance, he became very suspicious that he was in danger, for he knew that song and dance was only associated with the taking of life. So he lifted his heart to God. Just then our members came in from another side of the town. They took in the situation at once, rushed through the crowd, dragged Johnson out, and made a hurried departure. The next day they heard that £14 had been offered for his head. But Johnson went back to that town, and won souls for this glorious truth where they had attempted to take his life. I praise God that we have many like Johnson.

R. CAREY

You may have wondered many times just how our colporteur work is conducted in Kenya Colony. It was a great problem to us to know just how to start to train a number of natives to become efficient salesmen of our Gospel literature. We

made it a matter of prayer and decided to teach them in much the same way as you conduct your institutes in England.

Well, the colporteur work has been going forward in Kenya Colony for a little over eight years, and we praise God that we can bring a good report to you. Our sales have been mounting every year.

We hold two institutes a year. We have every man in the class take the part of a salesman and a prospective purchaser, and we listen attentively to each man as he gives his canvass, so that we may adapt our English methods to the African mind.

We learned one very interesting thing not so very long ago. We found out that before any African buys a book he always reads it right through first. If the book pleases him he will buy it and read it possibly another score of times. This maybe hinders our sales a little, but the fact that we are selling to-day over six thousand books a year testifies that in spite of the examination our books get before they are sold we must be putting some good literature before the African.

Just before I came away I received a letter from an influential gentleman in Kenya who said that one of our colporteurs had been among his plantation boys, and that he had exercised an uplifting and spiritual influence over them.

We have many gigantic tea plantations in Kenya. These are most fruitful territory for our colporteurs as they employ up to 5,000 or even more natives. One of the planters wrote recently saying that he was pleased with our boys who were coming among his men selling Gospel literature. He offered us a free house and free food for as long as any of us choose to go and visit his men.

We have one boy who was rescued from the terrible curse of hemp smoking. He has practically no brain left, but he has enough to know God as his Saviour and is one of the most faithful colporteurs we have.

In addition to our regular stock of colporteurs' books, this particular boy always chooses to take a big bundle of our baptismal

manuals with him. Year by year this man goes into the same territory and they tell him how much they like our baptismal manuals, and how much they like our religion.

They say, "You can prove your religion from the Bible. Our religion we cannot prove from the Bible." In many cases these natives have gone to their white missionaries and asked them questions about our baptismal manuals. They have just laughed about it and said, "You don't have to believe all that." When our colporteur has visited them again they have told him what the white missionaries have said. He just turns round and says, "If your white friends do not get their information from the Bible where do they get it from?" And with this single sentence he has converted many precious souls.

E. R. WARLAND

I just want to tell you one experience that I had at this time last year at our camp meeting at Kanyadoto. I was asked to take the Sabbath morning service, and at the close of the address we called upon that great congregation of some 2,000 believers to bow in silent prayer, and while they were bowed in prayer, I mentioned some of the more common sins of our people out there. I asked those who were still burdened with those sins if they would stand to their feet while all eyes were closed.

We had never done that before at a camp meeting, but I felt convicted that we should have done more to bring people to an immediate and true decision for Christ. While they were bowed in prayer, I called first on those who were still under the power of charms and a small group of nine or ten stood, and we prayed for them. Then I called on those who had fallen back in tithe-paying and those who had failed in Sabbath-keeping, and we prayed for them.

We then mentioned some of the grosser sins which are so tempting to the African and I mentioned many others until about sixty of those 2,000 people stood and we had a really great blessing that Sabbath morning. But little did we

know of a miracle which God had wrought there in our midst at that time.

Coming back for a baptismal service, Brother Thomas and I were walking together, when one of our native workers came up and said, "Massas, do you know a dreadful thing has happened? One of the young people from our school came into the meeting this morning hale and hearty and suddenly he was struck dumb. His mouth has been stopped ever since that meeting."

At the close of the afternoon meeting we went to speak to the young man, and sure enough he was unable to utter a word. We wondered whether it was the power of the devil or the power of God Almighty.

I had to make various preparations for a demonstration by our training school boys that evening so Brother Maxwell, Brother Thomas, and Brother Murdoch led the young man to the church with two of our native workers. They asked him to examine his soul and on a piece of paper he scribbled down the answers to their many questions. I have that piece of paper stuck in the back of my

Bible. Here it is. It is the greatest treasure that I have from Africa. Then they knelt in prayer and pleaded with the Lord and a mighty force came down upon them. They got up from their knees, and Brother Thomas told me afterward they were absolutely exhausted.

Then Brother Thomas had a conviction that he should say to that man, "The Lord has opened your mouth." The others tried to persuade him not to say it, because of the wrong impression it would make on the natives if nothing happened. But Brother Thomas had the conviction so strongly that he went to the young man and said, "My man, the Lord has given you speech again." And just like that man whom Jesus healed long ago, he stretched out his hand in faith and grasped the promise, and began to speak.

That evening, with a voice that easily reached the two thousand people gathered to witness the training school demonstration he gave glory to God.

That is just a demonstration of the marvellous work that God is doing.

seems to have renewed his youth. Perhaps it has been the effect of the conference. He certainly woke us up as he discoursed on Ephesians 5:14. "Awake thou that sleepest," he thundered, in the most stentorian tones, "and arise from the dead, and Christ shall give thee light."

He urged us further, in the words of the apostle Paul, to "redeem the time," or "buy up the opportunities" of progressing in the Christian faith. We cannot redeem the past, but we can make the most of the present and the future. The "days are evil," or "hard." Hence the need of vigilance and carefulness in recognizing and seizing the opportunities of making our calling and election sure. We must buy our experience, and pay for our experience, through the sacrifice of self. God does not lack any good thing for us, except opportunity. That we alone must supply, if we are to receive His gifts of the Spirit.

"The secret of the Lord is with them that fear Him," says the psalmist, "and He will show them His covenant." Psa. 24:14. We are in an age of secret diplomacy. National secrets are jealously guarded and used to national advantage. Let us be as wise as the world, taking every advantage of the secret of godly living, which God discloses to "them that fear Him." "My God shall supply all your need," says Paul, in that personal way of his, "according to His riches in glory by Christ Jesus." Phil. 4:19.

At a conference in 1886, in an early morning meeting at 5.30, Sister White declared addressing the brethren present, of which Brother Armstrong was one: "It is in the strait hard places that He is right by our side, and we can commune with Him. I have tested it. I love Him. Shall we press the battle to the gates? I have decided I will have heaven. And I want you to have it."

The testimony meeting that followed was perhaps the brightest and liveliest of all the early morning series. Spontaneous bursts of song from a happy and uplifted people concluded this the last memorable morning prayer meeting of the conference. H.F.D.

Morning Prayer Meeting

Sunday, August 9, 1936

As we stepped from home into the street, we were aware of a peculiar Sunday morning hush, an air of desertion. No one could be seen wending his or her way tentward. Had the people all gone home after Sabbath? or had those who were still staying in the district at last begun to feel the enervating effect of the spiritual surfeit of nine days of continuous meetings?

As we approached the tent entrance we noticed one or two people entering. There would surely

be few there. But on entering, we were agreeably surprised to find quite a number already in their seats, although the meeting had not started. When Brother Young concluded the opening prayer, we cast a backward glance from a front seat, and lo, the usual large audience had sprung up as it were from nowhere. The veteran pastor, Brother H. W. Armstrong, was evidently in a vigorous condition as he led out in the Bible study. The years have not robbed him of energy and freshness. Indeed, he

Soul-Winning

Morning Bible Study, Sunday, August 9, 1936

BY MEADE MacGUIRE

THE morning's study was based upon Matthew 4:19, "Follow Me, and I will make you fishers of men." These words, said Brother MacGuire, are for us, and if we will think them through carefully, they will change lives. Anyone who has been a churchmember and has brought no soul to Christ, needs to ask if Christ has failed in His promise. There is no failure on Christ's part; all the failure is ours. No one can truly follow Christ without fishing for men, and if we fish, Christ makes our fishing a success.

What would we think if we asked a fisherman what fish he had caught that day and he replied, "None," and then we asked what about yesterday and he again said, "None," and we persisted saying, "What about this season?" and he still said, "None at all?" And if still we said, "Have you ever caught any fish?" and he responded, "Never," would we not be inclined to say, "Do you call yourself a fisherman?" If we fail to win souls, can we call ourselves soul-winners?

Christ did not say, If you follow Me, I will take you to heaven. What He said was, "I will make you fishers of men." The desire to secure heaven for one's self is a selfish outlook.

In inviting us to discipleship, partnership in Christ's work is implied. In the judgment we must meet the souls we neglected.

In 2 Corinthians 5:18 we learn that God has committed unto us the ministry of reconciliation. This includes the laity as well as the ordained ministers. What have we as individuals done with our ministry? Have we used it, or forgotten it?

Paul recognized in 1 Corinthians 9:16 a positive necessity to preach the Gospel; and these words were written for us as well.

Suppose again that a bridge near a blind institution was used by the blind to cross a river. In a time of flood the bridge is swept away. In the morning we see some of the blind approaching the bridge. Could we stand by in indifference and let them step unawares to destruction, merely congratulating ourselves on the possession of sight, by which we ourselves are saved from danger?

All around us people are stepping over the brink to spiritual destruction.

He that gathereth not with Me, scattereth abroad, says Christ. It is our responsibility to save men. Any man, even of high position in the work, who is not a gatherer of souls, scatters. All are ordained to the work of bringing salvation to their fellow-men. The busy housewife in the humble home should make it her first interest to save souls. Whatever our calling in life, soul-winning should be our first interest.

Brother MacGuire said that if he had the alternatives of preaching in public, or talking with a single individual, he would prefer the latter. Preaching without doing personal work is less effective than personal work without preaching.

If we have no interest in others, our love grows cold. The Lord will ask His professed people what they have done to save the souls of their neighbours.

Once in a Baptist communion service the cup was being passed along the pews. Each member partook of the wine, and then passed it on. But one in the middle of the row refused to pass it on, he just kept tight hold on it. Are we like that member? The apostles received the Gospel tidings, and passed it on. The heathen are perishing for the cup. Are we withholding it selfishly?

Brother MacGuire, in examining candidates for baptism, asks them if they have a burden for any particular person's salvation. When they say, "No," he advises them to postpone baptism, for it is evident that they are not yet really converted. Immediately on recognizing Jesus as the Saviour, both Philip and the woman of Samaria wanted to tell others.

A mental assent to Christian doctrine counts for nothing if the heart is not changed. Have we a longing to help others, or do we excuse ourselves by saying that we do not know how to go about the task of fishing for men? Do we plead that we are not sufficiently educated, or not good enough ourselves?

Paul's method of being all things to all men can still be followed. Brother MacGuire said that however indifferent the prospect seemed he prayed earnestly for their souls, visited them, told them frankly of his prayer interest for them and the promise was fulfilled. His prayer was answered, and their repentance followed. He has ploughed with a plough hand, has gone swimming with boys, just to win their confidence. He adopts all methods, if by any means he might save some.

Hardened prisoners respond to the discovery that someone loves them. Sisters may save their unconverted husbands, if they only refuse to give up pleading with God. Daughters are saved by the same means. Life is promised, if we ask according to God's will (1 John 5:16), and this means spiritual life as well as physical. The promise means what it says.

God requires an atmosphere of faith in which to work, and then He can do anything. If we provide the atmosphere, He can move mountains.

A small boy was once asked what his weight was. He replied, "About sixty-nine pounds; but when I am in dead earnest I weigh about a ton."

In a church where there had been disunion, a sister started a home prayer meeting, praying for *definite requests*. As a result, the church prospered, the sick were healed, and miracles performed. A husband, who had resisted the

truth some fifteen years, unexpectedly came home one Friday afternoon and said he wanted his best suit ready to go to church, as he was going to keep the next day as Sabbath.

The parable of Luke fourteen gives three invitations to the supper, corresponding to the three angels' messages. The third was to be a matter of compulsion, the compulsion of intense earnestness, and that is how this message is to

go. Love is the power of this message, and love never faileth. Will you compel someone to come into the ranks this year? How fine it would be to double our membership in one year. He asked us to go home to win at least one new member, and stay at it until we each brought a soul to Christ.

All present rose to their feet, in a covenant of determination, by God's grace, to win a soul this year.

F.D.B.

continued as intercessor in the sanctuary for the remnant who understood the truth of His mediatorial work. This is made clear in Revelation 11:1, 2, where John is instructed to measure the "temple of God, and the altar, and them that worship therein," but not to measure the "court which is without the temple." This he was told "is given unto the Gentiles: and the holy city shall they tread underfoot forty and two months."

In *Great Controversy*, page 74, we are shown that during the forty and two months the Waldenses upheld the truth of the mediation of Christ.

The final stage in the history of the preaching of the sanctuary truth is reached in Revelation 11:19, after the sounding of the seventh angel: "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament."

The apartment opened was clearly the most holy place, showing that at this time began the work in the second apartment.

The preaching of the cleansing of the sanctuary and the truth concerning the law and the Sabbath has been the work of the church of God since 1844.

So the trumpets outline the history of the preaching of the sanctuary truth through the centuries. In view of this it is surprising that we, as Adventists, give so little attention to their message.

There is a definite relation between the preaching of the truth of God and the peace of the world. Israel went into captivity and calamity came upon them because they defiled the temple of God. Had not the church apostatized and rejected the truth of the mediation of Christ, the trumpets would not have blown, and calamity would not have come.

The Bible is full of the truth that peace and prosperity are dependent on the acceptance of the truth of God.

The same principle applies to modern history. So long as the truth is being preached, so long will the angels hold back the winds of earthly tempests and political strife. (Rev. 7:1.)

Some people accuse Christians of being willing to accept the benefits of citizenship, but of not being

The Trumpets and the Sanctuary

Abstract of Bible Study, Sunday Afternoon, August 9, 1936

BY G. KEOUGH

THE gospels are the revelation of God. As Jesus many times testified, the words which He spoke were not His own, but God's. "He that hath seen Me," He also declared, "hath seen the Father."

The book of Revelation, on the other hand, is the "revelation of Jesus Christ." While it contains many things about beasts and heads and horns and seals and trumpets, yet it is primarily the "revelation of Jesus Christ."

The section dealing with the trumpets is the revelation of Jesus Christ in the sanctuary, and the history of the preaching of sanctuary truth on earth during the Christian dispensation. The trumpets tell us how the sanctuary truth would be proclaimed.

At Pentecost the first stage of Christ's mediatorial work was preached. Peter concluded his great sermon with the words: "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." "Christ" means the "Anointed One," so that Peter was announcing that Christ had been anointed, and had begun His work in the sanctuary in heaven.

In Acts five Peter and the apostles again emphasized before the council that Christ's work as a "Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins," had begun. (Verse 31).

This is the keynote of several of the epistles and is referred to frequently in the book of Hebrews. It was the keynote of the preaching of the Gospel during the first century of the Christian era.

When the seven trumpets were introduced there was seen "another angel" who "came and stood at the altar, having a golden censer." Rev. 8:3. "And the angel took the censer, and filled it with fire of the altar, and cast it into the earth." Verse 5.

This represents not the cessation of intercession, but the cessation of the preaching of the sanctuary truth. The incense represents the merits of Jesus, and when the people turned from the merits of Jesus to the merits of Mary and the martyrs, the angel ceased to burn incense. The sanctuary does not benefit men unless they know the truth of mediation.

During this time, however, Jesus did not cease to be a priest. He

willing to fight to defend their country. The truth is that if men would accept the righteousness of Christ there would be no need to fight.

Because men have turned away from God the world is reaping the bitter results of its folly. When the world definitely turns from this message the winds will be held no longer.

The last work which God is to do in the earth is outlined in Malachi 3:1-3. This is the same as the work of the third angel's message, and it is the preaching of

perfection of which we have heard so much during these meetings. The preaching of Brother MacGuire is the preaching of the third angel's message, for perfection is made possible by the priesthood of Christ in the heavenly sanctuary.

It has been pointed out that no man lighteth a candle, and putteth it under a bushel. (Matt. 5:15.) And if man does not, we may be sure God will not. We are the light of the world, and God will raise us up before the world, and men will come and rejoice in the light.

Ninevites. He did not want to carry it. He thought he could get away from God and duty and so he took ship and went away, and there when the winds blew and the storm raged he came face to face with God.

Jacob, when he committed that awful sin against his father and against his brother, had to leave his home. He also felt that because of his sin God had left him. But when he was alone in the wilderness he came face to face with the realization that man can never get away from God, that God is watching over us all the time.

David, after he had gone to the depths of sin, wrote this testimony: "If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." Friends, to-night we must come to the realization that whoever we are, and whatever we do, we are in the presence of God all the time.

Preparing for the Lord's Return

Abstract of Sermon preached on Sunday Evening,
August 9, 1936

BY R. S. JOYCE

TO-NIGHT we want to talk about preparing for our Lord's glorious return and I do not know of any greater message that I can bring to you to-night than the one that Moses gave from the depths of his feelings on that great occasion when he called together the people he had led for so many years, to say good-bye. I wish I could have been there to listen to the sermon of that old man. His eyes were not dim, his hearing was clear, and I believe his voice carried so that he was able to make himself heard over that great congregation as he spake his last message of love.

In the course of that great address he declared: "Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel. Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water." Deut. 29:10.

In this old world we are sometimes inclined to think God has more regard for those of good

social standing and wealth than He has for those who have been born into lowly homes. But here we are told very clearly that God looks not only upon the rulers, but also on the hewers of wood and the drawers of water.

As I have already said, I do not know of any greater message that I can bring to you to-night than the fact that each one of us here is in the presence of the Almighty.

IN THE PRESENCE OF GOD

Away back in the beginning in the garden of Eden our first parents thought they could dabble with the things of sin, and commune with the evil one, without being noticed of God. When they disobeyed, they thought they were doing so in secret, and that God would know nothing about it. They hid themselves in the garden, but He went to the place where they were hiding and called for them to come forth. As a result of their disobedience to God, they were turned out of the garden into the world of death.

The servant of God, Jonah, was called to carry a message to the

ARE WE READY?

To-night I want to bring to you again as clearly as possible another fact. Jesus is coming again. On Sunday evening last we listened to a message on the hope of Christ's glorious return. On Tuesday evening we learned something more of the manner of His return. On Thursday we were convinced Christ is coming soon. To-night I want to ask how we have related ourselves to this great fact. Are we ready for His return?

We are glad when our loved ones come to stay with us. As I go visiting I have met many people who have said to me, "If only I could go and see my son." I have seen other mothers busy cleaning their home in preparation, and I have asked them, "Why are you so busy?" "Oh, my daughter is coming home; I shall be so happy to see her again." Such a warmth of feeling is there in that mother's eyes, and when the child comes, she wants to be with her every minute because she loves the child so much.

Do we think of Christ in the

same way? Do we love Him so much that we want to be with Him all the time? Are we so living that we are not ashamed for Him to see what we are doing, and to listen to our every word of conversation? Or are we praying like the Gadarenes, "Lord, depart from our coasts." The Gadarenes did not want Christ to remain with them because what Christ was teaching did not fit in with their daily business. In just the same way it is possible for us to ask God to leave our hearts because what we are doing does not harmonize with the will of God.

I believe we can turn away from God and reject Him from living in our hearts, try to feel He is not with us all the time, that we are not in His presence, and go down to a forgotten grave like the animal; or we can acknowledge we are in the presence of God, invite Him into our hearts, and have the assurance He will guide us by day and night.

If God is standing by our side when the tempter comes, there will be two to fight against him, not just ourselves, and God never loses a battle.

THE CALL TO HOLINESS

The Lord, as we understand we are in His presence, gives us a sense of holiness. How does anything become holy? By God coming into it. We as a people believe the seventh day of the week is holy because God comes into those hours, and by His presence makes those hours holy. At the dedication of a building, we ask God to come in and by His presence make it holy. We can build the most wonderful building, but unless God comes in it remains un-sanctified and unholy. We believe this marquee during the days of this congress has been holy. We have been standing on holy ground. So also the Lord says, "My son, give Me thine heart." "Be thou holy, even as I am holy." He wants us to allow Him to come into our hearts and take control of us so that we may become holy. No man is holy unless God is living in his heart, and has taken full possession of his mind, his thoughts, his words, and his deeds.

I have mentioned that this is the last meeting of this great congress and I feel that before we part we should look back on the days that have gone by and see what we have got out of the services. We should try to crystallize it in our minds, for to-morrow we go away from the spiritual heights we have reached into the cold world of sin. You know it is easy for a man in



R. S. Joyce.

President, South England Conference

this congress to be good. We meet such godly men, and they talk to us and help us. It is easy for us to climb spiritual heights because we go with the crowd. But to-morrow, that is the question. To-morrow the fight will begin. When we get out into the world, that is when we will know the success or otherwise of these meetings.

FACING THE WORLD

In conducting evangelistic services, I have always been very careful never to make an emotional appeal. Sometimes when the people have been singing, I have seen large congregations come to the place where I felt I could do anything I cared with them. But when they became worked up emotionally I invariably stopped the singing. I never like to see a congregation being stirred by emotion, because sin is a hard, cold fact, and you and I can only conquer our sins as with calm, collected minds we sit down and reason

things out with God, knowing what we are doing. I do hope we will do this before we leave the meetings and go out on the morrow.

There may be some here to-night who have never thought very much before about the return of Jesus. I have met them out in the towns and cities of this old country and they have said: Oh yes, those poor old pessimists; they are always talking about the return of Christ. Why can't they be quiet for a while; why can't we eat, drink, and be merry for a time?

I think those who talk like that have a lack of understanding. To-night I rejoice because Christ is coming again. I want Him to come. As I see wars and rumours of wars and trouble on every hand, I am sorry for these things, and I want them to be abolished, but I am glad that they have come, because they show to us that the return of Jesus is about to take place. For "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

A DAY OF JOY

Why do we as Adventists live and hope and pray and work for the return of Jesus? Because when the Lord comes He will open the graves of the dead and there will be no more death and no more sorrow. Those who have been dealt with wrongly will be recompensed. There will be no more sickness. Many a time when I have gone to visit people who are sick, and seen them in all kinds of pain and agony, I have thought of that verse, "There shall be no more sickness." One of our brothers, now asleep, who had been a cripple since he was a boy of six, said to me once at a communion service: "I am longing for the time when the lame man shall leap as an hart."

We Adventists are a happy people. We are glad to know Christ is coming again, and we invite those who have come in this evening to rejoice with us that our Lord is coming soon and that our redemption draweth nigh.

Someone says, "That sounds good, but who is sufficient for these things?" That takes me back to my

text. We are constantly, all of us, every day, in the presence of God. God knows all about us, and if there is something in our lives that is wrong, why not face it to-night?

One brother told me, "I do wish the devil would have a fortnight's holiday. He seems to be attacking every day." But the devil never stops. If he does appear to go away, it is to come back with renewed force, but this verse tells us we can be sufficient in Christ.

It is quite possible that to-night the eternal destinies of some in this congregation will be settled for ever. God lightens every man that is born into this world. He gives at least one chance, and I believe He is talking to each one here to-night.

THE TWO HARVESTS

God is calling you to take your stand with those who are preparing for the harvest of glory, or else, in your foolishness, you will go out with those who have not found their peace to the harvest of everlasting shame. If our bodies are to be quickened at the second advent our spiritual beings must be quickened to-day. It is impossible for us to leave that decision any longer. If God calls us to-night, we must answer the call to-night, for to-morrow we may be left outside the gates for eternity. "He that testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

How many of you believe Jesus Christ is coming again? As far as I can see everyone in this congregation believes Jesus is coming again. Do you really mean that? Would you be ready if Christ came to-night? Would you be ready if your names were called in the investigative judgment to-night? Have you found God so definitely during these services that if Christ came to-night or to-morrow you would be ready? Can you really say, "Come, Lord Jesus"?

If you cannot from the depths of your heart pray, "Even so, come, Lord Jesus," there is something wrong in your life. I pray that before you leave this last meeting of this congress you will find Christ, find the peace that passeth all understanding.

You remember when Peter went to Christ he said, "What about this man? What is going to happen to him?" What did Christ say to him? In our every-day language He said, "Peter, you mind your own business, and follow Me yourself." To-night I want you to forget everybody else around you and think about yourself. I want all

those who determine to go through to the kingdom of God to sing these words with me:

"I'm going through, yes, I'm going through;
I'll pay the price, whatever others do;
I'll take the road with the Lord's despised few;
I'm going through, Jesus, I'm going through."

REPORT OF **Religious Liberty Department**

BY A. S. MAXWELL

LIBERTY was never in so great danger as it is to-day. In some countries, in fact, it has almost disappeared. Never was there so great need of unsleeping vigilance.

We shall need a Religious Liberty Department in the future more than ever we have needed it in the past. We shall need it in the matter of Calendar Reform, Sunday laws, the military question,



*A. S. Maxwell.
Secretary, Religious Liberty Department
and Editor of *Present Truth*.*

and also, perhaps, in educational problems and other affairs which at present are hidden from our eyes.

We come first of all to this question of Calendar Reform. If anyone thinks that this is a dead issue he is mistaken. The Calendar Reformers were never so alive as they are at this moment.

What is the present position? The most important recent development has been the passing by the International Labour Conference of a resolution in favour of Calendar Reform, urging the League of Nations to give it immediate consideration. That is a new development, something we hadn't expected. So the League of Nations is now bound to consider it afresh. It can't help itself.

Let us be ready for it when it comes: for if a blank-day perpetual calendar is actually voted by the League and is later adopted by the various Governments, then we shall be faced with a most perplexing situation—with an eight-day week coming every year (and twice in leap year), thus throwing the whole weekly cycle into confusion, and bringing great hardship and perplexity to all observers of the true Sabbath.

This is a very important matter, and I do hope and pray that we here in this Union will awaken to the seriousness of the situation and do our best to arouse influential people in our towns and cities, in Parliament and elsewhere, as to what this will mean to all Sabbath-

keepers, yes, and to all honest Sunday-keepers, should it ever be placed on the statute book.

THE NEW SUNDAY LAW

We have all said that before the end Sunday laws would be passed; but I am afraid most of us have thought, "Well, they will come in America, but they won't come here."

So I confess I was surprised when one afternoon, late in February of this year, two Sunday Bills were read in the House of Commons, one intended to close all shops in this country on Sunday.

On reading the Bill through I noticed that there was a clause making provision for granting the privilege of opening on Sunday to all members of the Jewish faith. When I read that, I said, "By the grace of God, that same privilege shall be extended to Seventh-Day Adventists."

Now, we have never before in this country won that privilege. We have never been recognized, nor even mentioned, when similar issues have come up in Parliament.

So we drew up our amendments, had them beautifully printed at The Stanborough Press and took them personally to the Deputy Speaker of the House of Commons.

He assured me that he would get a member of Parliament to take up our case for us and later gave in the name of the friend who would speak for us. Going up to the House I told him about our cause and he replied: "Mr. Maxwell, why don't you send the committee some literature?"

Just think of saying that to a Seventh-Day Adventist!

Needless to say, literature was sent.

I looked through all our Sabbath tracts and felt that none was suitable to send to members of Parliament. So we prepared a new tract entitled, *Christian Sabbath-Keepers*.

This and other tracts were placed in envelopes and posted to members of the Standing Committee: and then one Thursday morning that committee met. I shall not forget it as long as I live.

What a sight met my eyes!

There were all those members opening our tracts and reading them. What is more, the first one to speak held the Sabbath tract in his hand and spoke about the good case that the Seventh-Day Adventists had made out for themselves. One after another these members of Parliament stood to their feet holding these pieces of Adventist literature.

I have with me here to-day a number of documents that I feel are among the most valuable that have ever come into our possession. First of all, here are the official amendment sheets published by the House of Commons. On them, for the first time in history, there are amendments in favour of the Seventh-Day Adventists, put down under the names of a lieutenant-colonel, a captain, and a rear-admiral! When I saw that list of names, I said to myself, "The hand of the Lord is surely in this thing"—and particularly when these men got up and said in effect, "Gentlemen, these are conscientious people, and this committee should recognize their conscientious scruples regarding their Sabbath."

I thought, "When the military service problem arises again we shall be able to say, 'But gentlemen, a captain, a lieutenant-colonel, and a rear-admiral said we were conscientious. What further evidence do we need?'"

But let us consider these official reports of the proceedings of the Standing Committee. The first member to speak (holding in his hand the tract, *Christian Sabbath-Keepers*) said:

"Already we have discovered another religious sect which has considerable claims for exemption on religious grounds. Hon. Members have been approached by an organization, of which I admit I had not previously heard, called the Seventh-Day Adventists, who appear to me to have an excellent case for exemption if we are going to give any exemptions at all on religious grounds."

That was a good start, wasn't it? And the others followed his lead.

Another prominent member said he had been trying to find out more about Seventh-Day Adventists. He had even gone to the *Encyclo-*

pædia Britannica for information. He said:

"They hold that the seventh day is the Sabbath of the Lord, and no one who has studied the calendar can doubt that, on historical grounds, they are, if pedantic, probably correct. The main *religo* or bond between them, all over the world, is that they hold the Sabbath to be Saturday, and that they observe it with great strictness."

Think of a highly respected Member of Parliament telling this House of Commons committee that "these Adventists are probably correct!"

"All Seventh-Day Adventists," he went on, "regard Saturday as a day to be held completely apart from secular interests or trade. That is not true of one per cent of the Jews in England. Not one per cent of Jews would be so orthodox as to take up that standard, the standard of the Seventh-Day Adventists."

Then he added:

"In Jerusalem they are well established and well known for their works of charity, and are held in deservedly high repute. . . . From personal knowledge of them in Jerusalem, I retain a memory of a body which is more influential in relation to its numbers than, perhaps, any other community in Jerusalem."

He forgot about the Jews, about the Mohammedans, about the Greek Orthodox Catholics, about the Roman Catholics, about the Coptic Christians, and all he could think of was that little group of Seventh-Day Adventists. God bless them for their faithful witness.

The committee met again the next Tuesday, and then they started discussing which day was the true Sabbath. I saw on the official list an amendment to leave out the word "Saturday." A member said, "I move that the word 'Saturday' be eliminated from clause five," and I thought, "Oh dear, they have misunderstood after all. They think that the seventh-day is Sunday, and they have got it all mixed up." But no, He wanted to eliminate Saturday "because," he said,

"It is ridiculous for Parliament to lay down regulations about conscientious objections for Saturday, when there is in fact no such thing as conscientious objection in rela-

tion to the Saturday, although it does exist in relation to another period altogether, as all those with any knowledge of the subject realize."

At last they all agreed by unanimous vote that Seventh-Day Adventists should have the same privileges as it was proposed to grant to the Jews.

But then something went wrong. A member rose and said in effect; "I agree that Seventh-Day Adventists should have the same privileges as Jews, but it is not expedient, it is not in their best interests; if we grant this privilege to Jews and Seventh-Day Adventists there will be riots up and down the country."

Someone else said, "I never thought of it like that before. You are right."

So it went on, and then one man said, "In the United States of America there is no exemption, and all shops are closed on Sunday." I knew that wasn't true, but I couldn't speak. I should have been thrown out. All I could do was to shake my head. So I shook it, and a friend saw me do so and came to ask what it was all about. I said, "Captain, it isn't true." He said, "How can we prove it isn't true?" I said, "If only we can somehow keep them from voting until one o'clock they will adjourn until Tuesday and that will give me time, and I know I can prove it by then."

Just then somebody got up and talked on and on until five minutes to one, and the adjournment was moved. I almost ran out of that building and sent a cable to Washington.

How we waited over that weekend! Would the reply cable come back in time? Would Brother Longacre be there? Would anybody be able to send us the information we wanted?

Just in the nick of time the reply arrived, giving all the information we wanted.

I handed it to my friend, and he was very glad to get it. "This will do it," he said. And it did.

He was almost the first to speak on the Tuesday morning and he said: "My honourable and gallant friend, . . . emphasized a point about which I felt doubtful—that

in America the system of Sunday closing was almost universal. I had a cable sent to the United States to gain information of the attitude there. And the reply cable states:

"In practically every State in the United States Seventh-Day Adventist and Jewish shops are open on Sunday."

Then one of the people who opposed jumped up and asked, "Where did you get that information?" My friend was rather taken off his guard and replied: "From the head-quarters of the British

Union Conference of Seventh-Day Adventists in New York."

I said to him after the meeting, "That really wasn't quite accurate," but he answered: "It doesn't matter, we won anyway."

And we surely did. The opposition dissolved away and a wonderful victory was won, for which we thank God and take courage.

NOTE.—Copies of the official reports referred to above, together with the special literature sent to the House of Commons, may be obtained from The Stanborough Press Ltd., price 2/6, post free.

REPORT OF

Field Missionary Department 1932 to 1935

BY B. BELTON

At this most important gathering of Advent believers we have been told that the message is making splendid progress in our country. We have heard reports from men who carry the burden of evangelism. These have told how God is working wonders in rescuing many from the world of sin to become members of this last-day church, and our hearts have been deeply stirred.

We have also been told that great stretches of country are as yet unentered, that something like seven hundred cities, each with more than 10,000 people, are for the most part still waiting to hear the first sermon from an Adventist preacher.

And we do well seriously to note all this.

But we are happy to bring the news that into hundreds of towns, villages, and outlying hamlets where the spoken message may never reach, the printed word has already gone bearing its witness, and we believe will continue to go, even when the way of the evangelist has been hedged up by restraining laws.

In the four years under review the intrepid men and women of the printed page have set in circu-

lation nearly 700,000 copies of our various books, both bound and paper-covered. Because the strongly-bound subscription books contain more of the message, are more durable, and can therefore accomplish more good, their increasing sale is ever the aim of the Publishing Department.

With normal handling these publications last many years, whereas the shilling series, not having the protection afforded by the stiff bindings, may suffer a comparatively early fate.

"How did you learn that?" we asked a farmer in the north who interrupted a canvass by expressing his strong belief in a certain phase of the Advent faith. His answer was a triumphant display of a copy of *Great Controversy* bought by his mother from a colporteur over thirty years ago. The book was still standing the test of constant usage.

Many similar experiences could be quoted.

We are therefore very happy to tell you that throughout the Union the colporteur-evangelists distributed more bound subscription books than in the previous quadrennium.

The actual figures are:

| | |
|-----------------|--------|
| 1928-1931 | 55,299 |
| 1932-1935 | 61,494 |
| Increase | 6,195 |

It is quite possible that some of these may have had their voice silenced by being consigned to the flames. Some others may have been read and thrown carelessly aside, but not destroyed. Others again, after being read and pondered over perhaps with great joy, as their light has shone into darkened hearts, have passed on to continue their work in other homes.

This urges upon us a solemn thought. It must be that every day vital decisions are being made by the people upon whom the colporteurs have called. We invite this great congregation to pray for the Holy Spirit to help lost souls to decide aright. There would come upon us a feeling of negligence to-day if we did not very earnestly lay this matter on your heart. (A pause for prayer.) Furthermore it is quite possible that thousands of souls in our own land, having carefully weighed the evidences in the publications they have bought, are Adventists in almost everything but name, "on the verge of the kingdom, waiting only to be gathered in."

We are led to think of that reassuring testimony given by the servant of the Lord when in Europe back in 1886. "More than a thousand will soon be converted in one day, and most will trace their first convictions to the reading of our publications."

Just one illustration of how the literature brings the first light. One of our good evangelists, opening up public work for the first time over in the city of Cork, finds of those who attend his meetings, five families already well posted on the truths he has gone to reveal to them. Where had these people learned the Advent teachings?

Years before, colporteurs had been in and sold *Bible Readings for the Home* to the people of that city. It is expected that there will be fruitage as a result.

OUR ISLAND FIELDS

Approximately 400,000 persons live on the large and small islands

around our shores, and we believe it is the burden of the Union committee to open up evangelistic work for these isolated peoples in the very near future. How encouraging it is to know, therefore, that God has already had His messengers there, so that the ground is now being prepared.

Down in the Channel Islands many copies of *Desire of Ages* were circulated. Later, in 1934 and 1935, student-colporteurs went in and secured about 350 orders for *This Mighty Hour*. On Jersey they



B. Belton.
Field Missionary Secretary, British Union,
1932-1936.

found a fine class of staunch Methodists believing in the soon return of our Lord, and were regularly asked to preach the Advent message from some of their pulpits.

A similar situation was found on the Isle of Man, where in 1934 students sold nearly 300 copies of *This Mighty Hour*.

Away beyond the north of Scotland, the people on the Orkneys and Shetlands are studying the truth as presented in *This Mighty Hour* and *Our Wonderful Bible*.

Then there are other island fields, the Inner Hebrides, the Isle of Anglesey, and the Isle of Wight—where "to them which sat in the region and shadow of death light is sprung up"—light from the inspired pages left by the messengers of the mainland.

"INTO THE HIGHWAYS"

"Have we lost the faith of our fathers?" asked Lord Castlecrosse just recently. "Is that bright flame at which they warmed their hearts of courage dowsed down? I would that a voice would arise and call us—and I believe it will."

Yes, my brethren and sisters, the voice that can satisfy the longings of this man and all in the higher walks of life has already arisen. It is in the Advent message. And the one means we have of getting it to them is the literature ministry; taking Heaven's blessed invitation to them personally, for they will not come to us.

I am glad to report that much of this needful ministry is being accomplished by the colporteur-evangelists.

We have compiled a list of over a hundred famous people who have purchased Adventist literature during recent times. There are many titled people in this list, and it is to be noted that they have taken for the most part our largest subscription books.

Earlier in the year it was a great privilege to accompany Brother Kinman to the Aldershot Command, our purpose being to seek out the titled and other men of high social rank holding commissions in His Majesty's forces. We were impressed with Brother Kinman's first-class method of approaching these gentlemen and also with the courtesy with which we were received. It was a great pleasure to sell copies of *This Mighty Hour* to the Earl of MacDuff and Viscount Knebworth that day.

The Lord has used our good brother to do a similar work on other occasions. One day Brother Kinman joined up with a party of ladies who were being escorted around Windsor Castle by an official guide, and finally found himself in the royal apartments, where he was given an order for the better binding of *Bible Readings* by Queen Mary's personal housekeeper, and the lady in charge of the queen's household linen.

A number of years ago Brother Kinman worked among the racing fraternity in Newmarket, and sold

Bible Readings to almost every leading race-horse owner, also to trainers and famous jockeys.

Recently he went to the home of the prime minister, No. 10 Downing Street, and sold a copy of *This Mighty Hour*, and from there he proceeded to the Tower of London calling upon the Lieut.-Governor and other men of rank. Our colporteur was able to place *This Mighty Hour* and *Bible Readings* in that historic building.

"Those who belong to the higher ranks of society are to be sought out with tender affection and brotherly regard." "They are longing for a peace which they have not." "To them the invitation must be given." "Many would receive help if the Lord's workers would approach them personally."—"Christ's Object Lessons," pages 230, 231.

SOME OUTSTANDING RECORDS

Brother Kinman in the ten years 1926 to 1935, has the remarkable record of averaging forty-three canvassing hours per week. We believe this is a unique achievement in the British Union. No wonder Brother Kinman is a successful man.

In April, 1931, he first obtained permission from the Army authorities to work among the soldiers in the various camps in Aldershot, and he has learned to handle a brigadier-general with the same natural ease as he would a private soldier or a lance-corporal. To the end of 1935 he had taken 1,563 orders for *Bible Readings* in this floating territory.

Brother George Hardy, from the time he entered the regular colporteur work in February, 1931, to June of this year has had the remarkable weekly average in actual sales of £10. 3s. 2d. He has distributed thousands of copies of that inspired book, *Christ Our Saviour*.

John Benefield, going "from strength to strength," now back on the same territory in the Midlands which he worked six years ago, reports over £400 in actual deliveries this year. He tells of having placed in one family copies of *Great Controversy*, *Daniel and the Revelation*, *Christ Our Saviour*, *Bible Readings*, *Desire of Ages*, *Christ's Object Lessons*, *This*

Mighty Hour, *Bedtime Stories*, and *the Youth's Instructor*.

Brother McLeod entered the regular colporteur work in April, 1932, and the Lord is using this good brother to reach the thousands of homes around the city of Manchester. Closely carrying out the principles of Gospel salesmanship he has been rewarded with the following increasing success:

| | | |
|------|--------------|------|
| 1932 | Actual Sales | £68 |
| 1933 | " | £159 |
| 1934 | " | £251 |
| 1935 | " | £324 |

And now this year he is doing even better.

There will surely come a glorious reaping in South Wales from the work with *Bible Readings* of Brother Charles Cooke. God is blessing this young man with better success than ever before, and he reports over 250 orders so far this year—a splendid increase.

So we could continue the recital of how our dear colporteurs are being richly blessed in their work. True it is that within the confines of the Publishing Department and its wonderful story are packed the evidences of a miracle-working God.

We are deeply grateful for the daily proof of God's care for these self-denying workers who are constantly braving the vagaries of human nature and the weather to carry the message of hope to the needy.

"They are sounding the note of warning in the highways and byways to prepare a people for the great day of the Lord, which is so soon to break upon the world."—"Testimonies," Vol. 6, page 333.

SOUL WINNING

And now in closing, the best news of all.

With most refreshing frequency comes word of persons being won to the message through the literature ministry.

We hear of two in Scotland—a colporteur wins one, and the convert in turn brings another. Over in the west country three people take their stand after fourteen months of patient visiting by the colporteur. In North England two

learn the way of obedience through a student-colporteur, and three persons become Sabbath-keepers after reading *Present Truth* regularly for seven years. Twelve people in different parts of South England have just become church-members as a result of patient work with the same missionary medium—*Present Truth*.

We helped one of our good regular workers to open up fresh territory some time ago. Quite a number of orders for *Bible Readings* were taken on that occasion. One lady said she was not able to take a copy, much as she would appreciate such a fine work on the Scriptures. But she finally gave her order, her purpose being to present the book to her son, a Sunday-school teacher. In due course the book was delivered.

Three years later one of the evangelists held an effort in that district. Interest in the meetings being aroused by a handbill being dropped in her letter-box, this person became a regular attender.

In due time the Bible-worker paid a visit and was told that the message was the same as she had been reading in a book purchased some time previously. Naturally the Bible-worker was curious to know what book it was. *Bible Readings* was produced with the guarantee slip signed by the colporteur.

This lady is now a Sabbath-keeper and her son is attending the evangelist's meetings.

So far this year reports from colporteurs and ministers give a total of twenty-three souls brought to obey the truth by means of the literature work.

Surely these tokens of God's blessing should inspire all of us to look toward the work of the colporteur-evangelists even more definitely than in the past, for "there are many who will never know the truth unless it is brought to their homes."

We truly thank our heavenly Father for the flood of blessings coming upon this ministry of the literature; for the quantities of books sold, for outstanding evidences of His guiding and prospering hand over His servants as they have taken them to the people,

and especially for souls brought into the ark of safety.

Yet we are deeply conscious of coming far short of God's ideal for this literature ministry with its almost unlimited possibilities for good.

Undoubtedly the one supreme need, perhaps transcending every other in the British Union in this late hour, is for our people to come

up to the help of the Lord by giving themselves to whole-time colporteur service.

"A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, 'Whom shall I send, and who will go for us?' send back the answer clear and distinct, 'Here am I; send me.'"
—*"Testimonies," Vol. 6, page 333.*

to California as an evangelist. Both of these brethren also spoke on this matter stating that they had accepted these calls believing that the Lord has guided in this matter. It was

Voted, That as they leave us we promise to bear them up in prayer before God as they take up their new labours and ask that His blessings be with them in all their activities. Furthermore that we put on record, as a conference, our appreciation of their labours with us.

W. E. Read

The chairman reminded us again of Brother Read's call to the Northern European Division as president, and it was

Voted, That we put on record our great appreciation of W. E. Read's services during his four years of office as our president, and that we wish him God's blessing as he takes up his new work.

Greetings to the Polish and Baltic Unions

In view of the fact that W. E. Read will be leaving this week to attend both the Baltic and Polish Unions, it was

Voted, That we send to these two fields greetings from the British Union Conference.

Appreciation

In this final Conference Bulletin we would express our sincere thanks to Miss D. Watson, Miss E. Padmore, Mrs. G. Freeman, Miss C. Throssell, and Miss R. Richardson for their co-operative spirit and untiring services in reporting the Sabbath and evening meetings.

We would also gratefully acknowledge the help of Pastor H. F. De'Ath, who reported the morning prayer meetings and several of the Bible studies, Pastor F. W. Goodall for reporting the Young People's Rally, Brethren H. T. Johnson and J. H. Parkin for the Sabbath-school reports, and Brother F. D. Buckle, who kindly reported one of the Bible studies in an emergency.

Our hearty thanks are also due to the respective staffs of the composing, proof-reading, and printing departments of The Stanborough Press Ltd., for the excellent workmanship and speedy production of the Bullets.

E.D.S.

Resolutions

Medical Work

WHEREAS, There is a great need for the building up of our health work throughout the British Isles,

We Recommend, That the Medical Department give consideration to the formation of plans for strengthening this work in the churches.

1. By arranging for regular visits of doctors or nurses when practical instruction can be given, and

2. By developing small treatment-rooms or clinics in suitable centres.

Thanks for Conference Arrangements

WHEREAS, Our needs and comforts during this quadrennial conference session have been attended to most efficiently by a host of willing, self-sacrificing helpers, therefore

Resolved, That we extend our most hearty thanks to them all—

To Brother Maudsley and his untiring reception committee,

To Brother Knight and his well-informed assistants in the Information Tent,

To Nurse Handysides and her kindly helpers in the Babies' Tent,

To Brother Rigby and his hard-working staff whose tasty, vegetarian meals have been such agreeable advocates for a health reform dietary,

To Dr. Cairncross and his efficient nurses,

To St. John Ambulance Brigade and their well-trained unit.

To our Missionary Volunteer leaders and happy campers who responded to a call for assistance in the Dining Tent.

To Brother A. Keough and his helpers on the children's playground,

To our Exhibit organizers and attendants,

Engineers and carpenters,
Musicians and choristers,
Reporters and printers,
Stewards and park stewards,
Tent-masters and night-watchmen,
To all and sundry, not forgetting our genial and efficient broadcasting director, Brother A. G. Rodgers.

Letter of Thanks to Superintendent of Police

It was unanimously voted that we send a letter to the Superintendent of Police thanking him for the very careful attention and supervision given to our estate during the camp, and also that we include in our letter of thanks a cheque as a donation to the Police Orphanage.

Expression of Thanks to the General Conference

Voted, That we pass to the General Conference an expression of thanks from this conference in session for so kindly making it possible for Brethren Meade MacGuire and F. C. Gilbert to attend, and also for the valuable service rendered.

CONFERENCE PHOTOGRAPHS

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A. S. Maxwell and R. A. Anderson—Call to California

The chairman mentioned that A. S. Maxwell had received a call to connect up with the work in the Pacific Press, California, as editor of the *Signs of the Times*, and also that R. A. Anderson had received a call

BRITISH ADVENT MESSENGER

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