

# BRITISH ADVENT MESSENGER

ORGAN OF THE BRITISH UNION OF CONFERENCE OF SEVENTH-DAY ADVENTISTS

## CONVOCAATION IN N. ENGLAND

By J. H. PARKIN

THE beautiful and far-famed City Hall was the rendezvous from August 2nd to 6th for the thirtieth session of the North England Conference, with beautiful weather for most of the time prevailing. Unsolicited testimonies that it was "the most spiritual I have attended for some years," "much enjoyed," and "greatly inspiring," are an indication of its fulfilled objective. The visiting speakers, Pastor E. E. Roenfelt from the General Conference, Pastors A. F. Tarr, E. B. Rudge, G. A. Lindsay, and T. J. Bradley from the Division, and Pastor W. W. Armstrong and other Union and local conference leaders certainly contributed to its uplifting results.

The attendance was good, especially on the Sabbath. On this day, apart from the customary opening feast from the Sabbath-school items around the Bible, and the address by Pastor Roenfelt, three items of great encouragement and interest took place: the ordination of Brethren A. H. Cowley, A. W. Howard, L. Shaw, and C. D. Watson; a programme presented by Newbold Missionary College, demonstrating the fulfilment of its commission as the educational hub of the British field, with prospects of similar Division status; and the evening Evangelistic Symposium, when the newly-ordained evangelists and several others reported on their field work.

From the organization of the Conference on the Thursday evening until the closing farewell sermon of the retiring conference president, Pastor O. M. Dorland, the gathering was a succession of lively and inspiring meetings, alternating with encouraging and profitable business sessions.

Apart from reports given by the president, the treasurer, and the departmental secretaries, some idea of the nature of the business will be gained by a perusal of the resolutions to be reported later. The conference officers and the executive committee for the ensuing term were voted as follows:

*President.*—J. H. Bayliss.

*Secretary-treasurer.*—J. H. Parkin.

*H.M. and S.S. Secretary.*—A. W. Howard.

*M.V. and Educational Secretary.*—V. H. Cooper.

*Publishing Department Secretary.*—W. C. McLeod.

*Executive Committee.*—J. H. Bayliss, J. H. Parkin, V. H. Cooper, B. F. Kinman, K. A. Elias, Mrs. D. E. Watson, C. L. Kelly, S. Richards (Jun.), H. Taylor.

Credentials and licences were also voted to the workers, including the lay preachers in the conference.

The distinctly spiritual side of the meetings was most profitably ministered to by the visiting brethren already named. From Pastor Tarr's address at the opening meeting to the closing heart-moving appeal of Pastor Dorland's parting message, the keynote of the Conference suggested by Brother Tarr was in evidence. This was sounded in the following quotation from *Testimonies*, Volume 2, page 575: "Come, brethren and sisters, to these sacred convocation meetings, to find Jesus." Our Saviour was certainly revealed in all the messages.

Some highlights of the officers' reports may be listed as follows:

Pastor O. M. Dorland, in his presidential report, revealed that the membership at the end of 1950

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LISTEN —

to the Voice of Prophecy  
Radio Luxembourg  
(1,293 metres)

Tuesday, Aug. 28th, at 5.15 p.m.; Friday, Aug. 31st, at 11 p.m.

"THE ADEQUACY OF THE GOSPEL"

Tuesday, Sept. 4th, at 5.15 p.m.; Friday, Sept. 7th, at 11 p.m.

"FUTURE SECURITY"

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stood at 2,018, and that since the beginning of 1951, 141 had been added by baptism and vote and that three new churches had been organized. Two new church buildings had also been completed—at Coventry and Derby.

Brother J. H. Parkin, as treasurer, presented a comparative balance sheet and operating statement as the accounts stood at the end of 1948 and 1950 respectively. The increase in tithe in the period was £5,697, and in mission offerings, £3,709. This latter figure was accounted for by the rise in In-gathering income.

The work of the Home Missionary and Sabbath-School Departments, as presented by Pastor A. W. Howard, disclosed a wealth of lay missionary work, resulting in some forty-two souls won by such service. A greater interest in the Sabbath-school was shown by an appreciable decline in the number of missing members from 543 (30 per cent) in 1947-1948 to 347 (19 per cent) for the first quarter of 1951. There had been an increase in the Sabbath-school offerings of 3.8 per cent over the previous biennial period, as compared with the tithe increase of 13.8 per cent. The Sunday-schools in the conference now numbered twelve, with an enrolment of 348 and an average attendance of 255.

"To my happy lot falls one of the grandest and most challenging tasks in the Conference, that of caring for the bouncing, bubbling, impetuous torrent of youth to be found in the churches of North England." Thus Pastor V. H. Cooper, the conference M.V. secretary, commenced his report concerning "630 of the best youth you can find anywhere." As to the importance of the work of caring for such youth he also quoted Moody, who said that when you save an adult you save a cipher; when you save a youth you save a whole multiplication table!

Through the various avenues of M.V. activities, the fact of souls being saved among the youth was evidenced. "In 1949 six young people were baptized in the sea at the Cayton Bay camp. Two of these had grown up into the message. The other four were all won by young people. One of these was first introduced to the faith through one of our Sunday-schools, superintended by youth." Several instances were given of the soul-saving results of the "Share Your Faith" contacts made by North England youth with their school and college companions. Brother Cooper also related something of the Paris Youth Congress.

The report by Brother W. C. McLeod, the Publishing Department secretary, was replete with evidences of God's blessing on the literature ministry. He claimed for this ministry an equality with that of the preached word, as supported by the

General Conference president's statement: "Our publications are now sowing the Gospel seed, and are instrumental in bringing as many souls to Christ as the preached word." Although he could not quote any precise numbers won during the two-year period, he said that additions had been made to our membership at widely separated places throughout the conference—men and women believing the message who made their first contact with it through the printed page. The number of regular colporteurs at the end of 1950 stood at thirty-one. There were also forty-eight reporting auxiliary colporteurs. For that year the total sales reached £22,803, the auxiliaries' share being £1,521. In 1909 one member in eight was a regular colporteur in this country. Now it is one in every sixty-five in North England.

In addition to the College presentation already mentioned, The Stanborough Press and our Granose Foods Ltd. were each given a special session. In the course of the Press programme a talkie film entitled "Adventures in Evangelism" was shown. Associated with Brother Adair for the food factory were Drs. A. Huse and E. G. Essery, who presented very forthright messages on the "right arm" phase of evangelism.

The Voice of Prophecy enterprise in the British Union was ably represented by Pastor C. R. Bonney and Miss I. M. Himsworth. It was stimulating to learn that in North England alone thirty-four Voice of Prophecy students had been baptized in 1949 and fifty-four in 1950. In the first seven months of 1951 the number was already thirty-one.

The musical side of the Conference, under the direction of Brother R. W. Scarr, did much to lift the Conference to the high tone of spirituality it sustained throughout. Thanks are due to the several talented singers and pianists who served.

The final session was shared by Pastor Dorland and Pastor J. H. Bayliss. The latter as the newly-elected president introduced himself by a recital of his acceptance of the truth under the guidance of Brother Dorland, his spiritual "father," and of the circumstances leading to the dedication of his life to the ministry. Brother Dorland's final exhortation was the statement of the apostle Paul to the elders of Ephesus. (Acts 20:32.) Prior to that, he had been the recipient of a parting gift from the senior workers in the conference of a fountain pen and a set of the "Crisis of the Ages" series. We bespeak the prayers of all the MESSENGER family on his behalf as he takes over the work in Ireland, and for Pastor Bayliss, that he may be clothed with the Spirit's power for his larger sphere of service among the millions of this industrial corner of the world field.

## Healthful Living

By Dr. A. H. Williams

"GIVE us this day our daily bread."  
The frequency with which we repeat the Lord's

Prayer may tend to reduce it to little more than a convenient and acceptable form of words for use

when addressing the Almighty. It certainly is that; but it should be very, very much more.

It is, for example, a brief compendium of theology. "Our Father." No words could define more tersely than these two, or more completely, the truth regarding three cardinal facts: our relationship to God; God's attitude toward us, and in fact, the whole universe; our relationship to our fellow-men. And so through the whole of the prayer.

Further, by it the Lord reveals prayer to us as meditation; for essentially, prayer is not merely the use of laudatory phrases, asking, reporting, complaining, or promising. These features may appear in prayer; but whether we share our prayer with others by speaking aloud, or by writing, or whether we engage in silent prayer, the essence of it all is meditation. It is the opening of the mind toward God, that He may form, direct, and fill our thoughts.

After this manner let us pray, "Give us this day our daily bread."

The history of the Christian church has been marred by many heresies; and none of them has been productive of more harm, or has distorted more woefully the truth of God, than the idea that the material universe in general, and the flesh in particular, are things essentially impure, and quite apart from religion; which, it was taught, is altogether concerned with the relationship toward God, of mankind regarded as spiritual beings.

But Jesus, in His prayer, bade us to pray: "Give us this day our daily bread." Our food, our physical maintenance, He shows us, are facets of those three basic facts: our relationship to God, God's attitude toward us, and our relationship to our fellow-men.

Physically, as well as spiritually, we are the subjects of the outworking of divine power; for God is our Father. Daily we are dependent on Him for the wherewithal for our sustenance; for His are the kingdom and the power. *Always* He is concerned with our physical, as well as our spiritual, well-being; hence He taught us when we pray to say: "Give us this day our daily bread." And I am to pray that prayer, knowing that He taught all men so to pray, and not just myself alone. He is "Our Father," not just "mine."

What we eat, then, and our physical well-being, are matters in which God has an interest. The flesh, and our care of it, are not things apart from our duty to Him. And, what is more, our efforts, under His guidance, to secure our daily bread, must not be tainted by the spirit of those modern phrases, "soak the rich" or, "exploit the poor." For we are brethren, children of one heavenly Father.

Contemplating, therefore, our bodies as God's gift to us, which we are to cherish as a duty toward Him, let us take time now to consider a few matters related thereto.

Rational, healthful living should be an earmark of the Christian's life; not that by austerity we can earn our own salvation, or by asceticism can bring ourselves nearer to God; but that by proper care of our God-given bodies we may glorify our Maker,

and be better able to fulfil His purpose in them.

In the seventy-third psalm is an interesting reference to a common fallacy. As part of the description of the seeming prosperity of the wicked, we read: "Their eyes stand out with fatness: they have more than heart could wish." Verse 7. That was written thousands of years ago, but the fallacy is still current.

First of all, let us recognize that this is not an inspired commendation of obesity. The psalmist merely refers to the common error of regarding the ability to indulge in a surfeit of food, as a good thing. It is not; and obesity is a misfortune, not a mark of blessing. Those who are overweight will do well to review their habits, and eat less. This is an aspect of health reform which many overlook.

Another common mistake relative to food is the idea that the desirability of a meal depends upon its complexity. Elaborate concoctions are titivated up; and a bewildering array of mysterious preparations is assembled. This kind of meal is supposed, on the one hand, to be the usual fare of the prosperous, and on the other hand, the acme of desire for the less fortunate.

Yet our Master, in presenting Himself to us as our spiritual food, was content to be described as Bread; just plain bread. Let simplicity characterize our food more than it often does, and our health will be benefited greatly.

Healthful living involves more than attention to food. Our bodies, for example, need adequate rest. Spiritually we sigh for "rest for the weary," but physically we let ourselves become involved in a ceaseless rush. Fifty years ago, when there were no motor cars, no aeroplanes, no radio, no cinemas, life was much more leisurely, but not less happy. We need to be on our guard lest we come to think that every waking moment must be filled with excitement, after the manner of some modern holiday camps. Let us "take time to be holy," just relaxing quietly, so that we may meditate upon the Master's teachings; and thereby we shall be blessed, not only spiritually, but physically. Take the Master's advice and "consider the lilies of the field," and let their beauty speak to you of Him. That is prayer. That will be a factor in healthful living.

## The Medical Aid Fund

It is a very great pleasure to be able to report that for several months past the patronage at the Stanboroughs Hydro has been very good indeed. Frequently it has been difficult to find room for all who have desired accommodation.

The work of the Hydro would not be complete were it not possible to provide beds for such of our churchmembers who have need to come for rest and treatment, as well as for the general public. A couple of years or so ago a special ward was provided so that this could be done more readily; and a considerable number have been admitted and have received much benefit thereby.

The purpose of the Medical Aid Fund is that

those of our churchmembers who need to come, but who are not able to meet the full expense themselves, may be assisted by the co-operation of their fellow churchmembers, expressed in freewill offerings to this fund.

We cordially invite all to join in this offering to the best of their ability. The funds so received are administered by the local conferences and missions, in co-operation with the Hydro management.

As to admissions under the Fund, those in need of help should apply in the first instance to the local church elder, who will deal with applications in conjunction with the local conference, or mission, officers. Special forms of application are available. It will greatly help all responsible for the administration of the Fund, if requests for help are made only on behalf of those who are genuinely unable to meet the full expenses by themselves.

A. H. WILLIAMS.

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### Interim Baptism at Holloway

FOR ten Sunday evenings a splendid audience of enthusiastic people flocked to the well-appointed Finsbury Park Theatre in the early months of 1951. We then transferred to the church at Holloway, where we held Sunday, Wednesday, and Sabbath afternoon meetings. These too were well attended and we were able to present the whole truth.

Twelve weeks after presenting the Sabbath truths we found it imperative to hold an interim baptism. Two of our staff were leaving us, one to go to America and one, a Bible instructor, to get married. Then the holidays were rapidly approaching. So it was decided to gather the "fruit already ripe." Twelve souls have at this early stage stepped into the full light of the truth. Eleven were baptized and one was received by vote on a previous baptism.

With a depleted staff we hope to continue this God-given task of winning further souls to the faith. We were highly favoured by the presence of Pastor W. W. Armstrong, the British Union president at the baptismal service. He addressed the candidates and the church on the deep meaning of our message and witnessed the ceremony.

We have had many very happy experiences in dealing with our new-found friends and of these we can report but briefly. One father, mother, and daughter passed through the waters of baptism together. Another couple, a mother and daughter, were buried at the same time in the watery grave. One brother, who for a long time had withstood the family appeal, now found great joy and renewed health in the acceptance of the truth. To them all their future is as bright as the promises of God.

Of the many Voice of Prophecy students with whom we are dealing two were brought forward to

the point of decision. More such students are advancing to a full acceptance of the message.

Our interested people are very scattered, living in quite a number of different towns, such as Holloway, Finsbury Park, Wood Green, Islington, Enfield, Palmers Green, Hampstead, Crouch End, Highgate, etc. One can readily see what a trying task it is to deal effectively with so varied a list. Also, two of our staff live in distant parts of London, about one hour's journey from the centre of their territory.

We are indeed grateful to all our many members who have helped us as part of the evangelistic team, both on the platform with songs, choruses, choirs, in caring for the audiences, and in that most valuable of all help, the distribution of the handbills.

We solicit your continued prayers that the work in this mighty city might be brought to a successful conclusion.

W. MAUDSLEY.

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### Baptism at Lewisham

IN the winter of 1950, Brother W. H. Frazer, with the help of some faithful members of the Lewisham church, commenced a small campaign in the surrounding district, holding Sunday night meetings in an adjacent hall.

Throughout the period of three months up to Christmas the weather was adverse; indeed it seemed that the coldest winds and heaviest rain storms were on Sunday evenings. Attendances were not good at any time and it seemed to the young minister and his helpers that their efforts were not being blessed with evident success. But the Lord never forgets those who trust Him, and the fruitage came in His own good time. By devious means, after many months of prayer and patient Bible study, seven dear souls made the all-important decision to turn from their worldly walk to follow in the steps of the Master.

The great day was Sabbath, July 7th, and at three o'clock in the afternoon, a very full church, including non-Adventist friends and some of our good neighbours from the Croydon and Edmonton churches, witnessed the always moving rite of baptism. Pastor J. A. McMillan was there to immerse the candidates; a male quartette from the Edmonton church and Brother and Sister K. Gammon were with us to express our praise and thanksgiving to almighty God in melodious accents.

A happy introduction to such an occasion was the singing by the whole congregation of that stirring hymn, "The church's one foundation." After Pastor McMillan had offered a prayer, we listened to a beautiful hymn from the quartette, entitled, "Coming Home."

By this time the candidates were clothed in their symbolic white gowns and seated in front as Mr. Frazer addressed us all simply and sincerely, basing his sermon on the text: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2:6. This admonition of Paul embodied two things, faith and practice. Faith is a free gift as

much as the gift of the Lord Jesus, who is the object of our faith. After we have accepted this gift we determine to follow and obey Him on whom our hopes are fixed. The speaker expressed the feelings of us all when he smiled directly at the dear souls in their white robes and said that this was a day of great rejoicing.

After a duet beautifully rendered by Brother and Sister Gammon, Pastor McMillan was ready to receive the candidates, and one by one they stepped up to follow their Lord in the ordinance which He has enjoined upon His followers by precept and example, while the congregation sang, "The cleansing stream I see," and, "There is power in the blood." This last hymn was specially chosen by a very young lady for whom many prayers had been offered and who was now, after much sacrifice, seeing the fulfilment of the dearest wish of her heart, to join God's remnant church.

Five good sisters and a fine young man, the husband of one of our churchmembers, went through the watery grave to arise to that new life they had chosen. Did space permit, many stories of brave decisions and self-sacrifice could be told, but we rejoice that the Lord knows those that are His.

The beautiful ordinance was fittingly terminated by another pæan of praise from the quartette, "Pour it forth a mighty anthem," and the whole congregation followed this by singing, "Longing, dear Saviour, for Thee."

Then followed the final happy ceremony of extending the hand of fellowship to these new members of the family of God, all of whom were well known and loved by most of us already. One elderly lady, who for reasons of health was unable to go through the baptismal waters, was received into membership on profession of faith.

With full hearts we sang, "I will go in the strength of the Lord," ere we separated, and indeed this strength becomes even more manifest as we join in fellowship on such joyful occasions. It is our fervent prayer that they may become more and more frequent while the "time of probation" lasts.

MARGARET J. WIBER, *Church Clerk.*

## Weston-super-Mare Church Organized

JUNE 9, 1951 was a big day in the history of the Advent believers in Weston-super-Mare. If you look in the back of your *Morning Watch Calendar* you will see no change, but in fact this group which has been worshipping as a company for many years has now been organized into a church.

The room where we worship was full to capacity on this day. There was a short service before the actual organization in which Pastor C. R. Bonney, whose labours have borne much fruit here, spoke on the responsibilities connected with being an integral part of God's family of churches, emphasizing the responsibility of local evangelism.

Pastor J. A. McMillan led out in the organization. Pastor R. H. Bainbridge, who more recently has laboured in Weston, chose three members.

These three voted in the fourth, and the four voted in the fifth until the twenty members present had been voted into the church.

A nominating committee was chosen and while these met to elect the officers of the newly-founded church, the other members signed the charter book. There was a unanimous acceptance of the nominating committee's report. To complete this memorable service two men were ordained for the service of deacon. As we sang a hymn and closed with prayer we realized that, through the goodness of God, His work is advancing and the flames of truth are burning brighter.

DENNIS C. HALL.

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### Baptism at Manchester

WE were all in it right from the beginning, the churches in the Greater Manchester area, all seven of them, and the conference workers together. It was understood that this was to be no individual effort, but rather a united endeavour by laymen and ministry alike. It started that way and it continued that way right to the end.

Here we as workers would like to put on record our deep appreciation of the willing and continuous support of our lay brethren. Without their support we feel that our ultimate success would have been gravely jeopardized. Away back last October, with their help, we four times visited five thousand homes with *Good News* to prepare the ground for the campaign proper. During November and December we billed extensively—ministry and laity together. For the eight and a half months of the campaign we conducted the services together—the ministry leading out with the spoken word, the laymen supporting by their place in the choir, among the ushers, or judiciously scattered among the audience, giving godly tone, enthusiasm, and inspiration to the whole proceedings.

But before we pass from the laity to the ministry, we would like to pause for a moment with a group of vital helpers who do not really belong to either of the aforementioned groups. We refer to the wives of the conference workers taking part. They indeed have been a source of strength all the way through. Distinctive in their frocks and capes, made so skilfully by Sister Munson, they gave "atmosphere" to our opening meetings. They conducted the popular children's meetings which were such an asset to the campaign—Sisters Butters and Elias sharing the main responsibility here. Sister Scarr was our pianist throughout, apart from the first six nights, when Brother Halstead and his son Adrian officiated at the pipe organ, and an efficient

and co-operative pianist she was. Sister Elias was responsible for the floral displays which were such a noteworthy feature of all our services.

And so to the team itself. A large one apparently, but not so large when one realizes that it consisted merely of the banding together of the district leaders responsible for the seven churches and companies of the Greater Manchester area. Associated with Brethren Butters, Munson, and the writer, were Sister Mitchel as Bible instructor and Brother Scarr as musical director—five conference workers in all. In fact, it is interesting to note that in spite of the central campaign, the work of the district was undertaken in 1951 by a smaller band of workers than obtained during the previous year, when, of course, the responsibility of such a campaign was lacking. That the district work did not suffer is testified to by the fact that the Ingathering campaign in this area realized over £1,600—over one-eighth of the total raised in North England.

But another "ingathering" is the central point of this report, the ingathering that thrills the heart of every Adventist. On Sabbath, July 14th, in the Church of Christ, loaned to us so willingly for the occasion, eighteen souls were added to God's remnant church. Fourteen were baptized and four were accepted by vote in view of their former baptism.

Each and every one had a story to tell of victories gained and of God's leading hand in their lives. There was the lady who heard our message while out in St. Helena. Convicted, but undecided, she wrestled with the Lord in prayer, when suddenly, just a fortnight before the baptism a letter arrived from South Africa. The writer—the wife of the president responsible for the work in St. Helena—was totally unknown to our sister, but hearing of her attendance at our services she wrote a loving appeal urging our sister to go all the way with Jesus. Realizing the hand of the Lord in this timely and so unexpected appeal, a decision was soon arrived at, and not only was this lady baptized, but her sister was baptized, too. Truly "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him."

Another lady was brought to the truth thirty years ago, but had lost contact through the years. One day she went into a Jewish outfitters and the proprietress stared at her in puzzled fashion for a moment. Then light dawned, "Why you are the Sabbatarian!" she said. She remembered how thirty years ago this dear lady used to leave the workroom at sunset on Friday. Now, her love for the Sabbath reawakened, she is a Sabbatarian indeed. How wonderfully the Lord works to bring about our decisions.

So our experiences multiply, but we must wait until we meet in the kingdom to tell of the girl who gave her heart to Jesus at the last North England camp; of the brother from Jamaica who won his wife to the Lord; of another Jamaican brother who had the joy of seeing the third member of the family with whom he lodges baptized as

a direct result of his influence; of the Hungarian lady who searched for thirteen years unsuccessfully for our church; of the dear sister who approached us during the first after-meeting of the campaign and expressed the desire that these meetings would always go on; of the brother who on approaching an irate and bullying foreman for Sabbath privileges received the amazing response, "Well, the best of luck!"; and of many, many more too.

It has indeed been a privilege to see the hand of the Lord in this campaign, and we give Him all the honour and glory. He has blessed all the members of the team with fruit for their labours—Brother Butters leading the way with no less than ten souls from his visiting list.

Please pray for these eighteen brethren and sisters as they continue in the way of the Lord, and for the workers as they take up their separate duties once more, that fruitage from their labours may multiply and thus hasten the coming of the Lord.

K. A. ELIAS.



## Harvest in Birmingham

A GOOD harvest is a real encouragement and reward. How much more so when the harvest is of precious souls, the result of God's Word sown in human hearts.

Those who filled the Handsworth church on the afternoon of June 16th shared this joy as twelve souls were baptized and two were received by vote. Six of these were the first-fruits of Pastor West's campaign in Wolverhampton. Five were further fruitage from his work in West Bromwich, and three joined the Handsworth church which is under Pastor J. Clifford's care.

As husband and wife stood together, we thought of the wonderful change the truth has wrought in that home. Evidences of God's transforming grace have been seen in a marked manner. It was cheering to see two young men go forward. One has had sore trial, but deep joy has sustained him. The other is the first-fruit of the two weeks' youth campaign conducted by Pastor V. H. Cooper. We hope soon to see him at College.

Several sisters rejoice in the light of the third angel's message, and as they witness in divided homes we pray that they may be strong and true.

Another harvest is ripening. May the fruit remain and be garnered in the final harvest, when this earth will yield no more.

DORA C. WATSON.



## Victories in Hull

LAST year, when plans were being laid for a campaign in Hull, the only hall that could be found was a huge Baths Hall, in a very poor district. In faith, Brother A. H. Cowley commenced his series of meetings. At the first meeting there were 200 or more present, but the night was bitterly cold, and the hall, having still evidences of enemy bombing, was terribly draughty. The results? A

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big drop in the attendance next week, and still more, as the weeks went by.

The churchmembers, ever ready to do active missionary work, had previously distributed thousands of *Good News* from door to door, and throughout the campaign, put out thousands of handbills. It must have looked like a losing battle to them, at times. Then came snow, frost, ice, fog, and rain, and still more people were kept away. As many were visited they explained: "You know, the hall is so cold."

Sickness laid the writer low for several weeks, and Brother Cowley kept up the meetings and visiting alone.

Our secondary hall was even worse than the first. There were five non-members present at that first meeting! Patient, faithful visiting, however, brought its harvest, as gradually the attendance was built up, and whatever the conditions, the faithful ones attended. It must have been the message that attracted them, for many times they went home frozen.

The baptism was indeed a miracle of God's grace! On Sabbath, July 21st we were glad to have Pastor O. M. Dorland with us to baptize the candidates. These included ten from this district, nine from Hull and two from Ulceby, and one was received in by vote. Another five also went forward in baptism from York, the result of Pastor H. W. McCrow's work there. Wonderful victories had been gained in the lives of these candidates. Two had blood pressure so badly that it was doubtful whether they would be able to go forward. However, in faith they decided to follow their Lord, and they are now rejoicing in a new life, physically and spiritually. Satan nearly snatched another on the Sabbath morning, but in a wonderful way, we had evidences of God's providences, as never before, as He gave the victory, and our faith in God has been strengthened as we witnessed His wonder-working power! To Him must be the glory.

After the baptism others expressed a wish that they also had gone forward, so we hope, early in December, to give them, and all who wish to follow Jesus all the way, the opportunity they desire. Please pray for us, as we plan another campaign in Hull to commence at the beginning of October.

HILDA M. FORD.

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### We Saved to Serve

"WHY not have a Sale of Work!" came the answer. The answer to what?

We had a fine new church in Dundee and for some months we had been enjoying the fellowship

of worshipping God there. As much as we enjoyed it however, we could never dedicate the building to God until we had fully paid for it. We wanted to dedicate it if possible on June 16th, but that left us with only six weeks. How could it be done? Many had given all the money they could—their small sums and their large sums. In fact, it was wonderful where it all came from—from our faithful members, from those who were contemplating membership and other friends, and even from some people whom some of us had never seen. Where could we raise the remaining £250? It was not long after this question became uppermost in our minds that, like a "bolt from the blue," someone sent the sum of £200! We thanked God. We knew He was working for His church. There was still about fifty pounds to raise. How could we get it? This was where the answer suggesting the sale of work was appropriate.

"Yes, we will try it." Many were enthused. A committee was formed. Plans were laid. A nearby hall was procured at half the regular rent. Ideas came in. Each week the "nimble-fingered" ladies (as one of our brethren put it) came together to sew and make. Others gave material. Some, who could not afford to buy the material, were willing to make what had been given into some kind of garment. Some bought articles of every kind and gave them. A day or so before the fête, others baked and gave of their produce.

How would it all work out? We must go ahead now! Adverts were placed here and there. We asked Mrs. Dudley D. Watkins, wife of a well-known artist in Scotland both of whom have a deep interest in our truth, to open the sale.

When the day came we were greeted climatically by the almost eternal crying of the Scottish skies. It was doubtful if many would turn out on such a wet day. However, in faith, the ladies went to work again, decorating the stalls and making their wares look as attractive as they could. There was, in fact, a real spirit of salesmanship. They were out to make a good "catch" to-day despite weather conditions. Granose Foods Ltd. arrived to add the final touch of "bair" by giving a fine display of their goods.

Half an hour before the sale was due to begin on June 12th, there was quite a queue of people waiting to come in. The skies had withheld their tears and the sun was shining. Within an hour of the sale opening almost the whole of the confectionery stall (by far the most popular) had been cleared. In fact, in less than three hours nearly everything had been sold.

How much had been raised? The treasurer jubilantly counted almost sixty pounds. Another kind and appreciated gift of ten guineas was also received, bringing our total to over seventy pounds. We had required fifty. God had blessed our efforts and we praised Him for it. Now we could purchase other needed articles for our church in addition to paying the current debt. God knew our need and provided. Our dedication service was held—right on time!

C. DENYS BAILDAM.

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## Ministry of Literature

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### Yes, We Go to the Pictures!

OH yes, we go to the pictures all right. Why? Well, because I understand that it is God's purpose that all men should be given the light of His salvation.

And besides, we were glad to go to the Globe Picture Palace with *God's Good News* because the manager became interested in our call.

You see, the minds of men are engrossed with the world's affairs and chiefly the world's attractions (so says Sister White). So the manager of the Globe Theatre thought that a volume of *God's Good News* would be a distinct contrast!

From the picture palace we turn our attention to the military police, because they have a library of books of a kind. *God's Good News*, I am sure, would stand out as a gem among them. And, by the way, the library officer of that unit also thinks the same thoughts.

So he orders two copies, which he says will be read by the more intelligent members of his force. And so we go on sowing beside all waters, for the volume *God's Good News*, among other things, points the unsaved to Christ and has a direct personal appeal to those who need Bible truth.

It must also be an instrument of instruction seeing that an education officer of the R.A.M.C. felt it necessary to get a copy, too.

F. J. KINMAN.

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### Wedding Bells

HUBBARD-CAPPER. — The beginning of another Christian home was witnessed by relatives and friends gathered at the Bristol Arley Hill church when Desmond Hubbard and Patricia Capper exchanged wedding vows on Tuesday, July 17, 1951. The bride, attended by two bridesmaids and a flower girl, was given away by her father. Lionel Hubbard attended his brother, the groom.

Desmond is a member of the

newly-organized Bristol Lodge Causeway church, while Patricia became a member of the same church only a few weeks previous when she was buried in the waters of baptism by Pastor R. H. Bainbridge.

Many guests were received at the buffet luncheon reception held in the schoolroom of the Arley Hill Chapel Congregational church.

Mr. and Mrs. Desmond Hubbard chose to spend a portion of their honeymoon at the Paris Youth Congress. We wish them much happiness and God's blessings as they live their lives for Him.

G. T. HEWLETT.

RADFORD - DYER.—On Friday, August 3, 1951, the immediate family and a few friends gathered at the Handsworth church, Birmingham, to witness the marriage of Mr. Fred Radford and Miss Edna Phyllis Dyer. After the service the party enjoyed a tasteful reception and then went to the home of Mr. and Mrs. J. W. Bickers.

Brother Radford is a deacon of the newly-organized Weston-super-Mare church and Miss Dyer is well known to the Bristol district as Bible instructor. Circumstances prevented the carrying out of the original plan to have the service in the Bristol Arley Hill church where many of their friends could attend. Telegrams received revealed the interest and good wishes of those who were unable to attend the ceremony at Birmingham.

We wish Brother and Sister Radford God's blessings on their new home as they take up residence in Bristol. G. T. HEWLETT.

MCCROW-GERMAN.—On August 7, 1951, two Sheffield Seventh-Day Adventist young people, Philip Henry Edis McCrow and Isabel Joy German were joined in matrimony in the Manor Baptist church. The bride was attended by seven bridesmaids and the bridegroom had his brother-in-law, Mr. A. R. Hamblin of Watford, as best man. Pastor H. W. McCrow, who is the father of the bridegroom, conducted the service, and was assisted by the writer. As Brother and Sister McCrow establish their home the prayers and kindest wishes of many relatives, friends, and churchmembers follow them. May they experience the rich blessing of the Lord as they journey life's pathway together.

A. NORMAN.

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## Until the Day Break

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ALMEROETH.—Brother Almeroth fell asleep in Jesus on Sunday, July 29, 1951, at the age of eighty-nine years. He had been an evangelist for a number of years, but God used Pastor S. G. Hyde to help our brother see the fuller light. Sister Almeroth had prayed that her husband would join her in this precious truth and it was a great joy to her to see her prayers answered. We laid our dear brother to rest in the Manor Park Cemetery in the sure and certain hope of a resurrection at the coming of Jesus. The funeral service was conducted by Pastor R. H. Smith. To Sister Almeroth we extend our heartfelt sympathy in her bereavement.

E. A. O.-BROWN, Church Clerk.

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## Advertisements

WANTED, good letter cutter and carver for monumental works. House available. I. Mallinson, Woodfield Road, Lockwood, Huddersfield.

BOOKS.—Religious, educational, reference Bibles and children's books. Application invited for copies of Monthly Bulletin to be commenced shortly. R.E.F. Book Centre, 311a High Road, Wood Green, N.22.

PRINTING. We can supply all your printing requirements at moderate prices. Quick delivery. Estimates gladly submitted. The Crescent Press, 311a High Road, Wood Green, N.22. Phone: Boves Park 6101.

Good home offered to Adventist widow or pensioner in exchange for companionship and a few light duties. Write: J.H.P., 22 Zulla Road, Mapperley Park, Nottingham.

NURSE-COMPANION required for middle-aged invalid lady. Own sitting room. Sabbath privileges. Good wages. Please ring Hampstead 6292 or write to 59 Harvard Court, Honeybourne Road, N.W.6.

HOLIDAYS. A few vacancies from September 8th to spend a homely and reasonable holiday in Eastbourne. Bed, breakfast, high tea if required, or apartments. Mrs. Russell, 115 Cavalry Crescent.

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## Acknowledgment

THE treasurer of the South England Conference acknowledges with thanks the receipt of the Lord's tithe, £3 from M.S.

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## SUNSET CALENDAR

Reproduced from the *Nautical Almanac* by permission of the Controller of H.M. Stationery Office.

Lon'n Car'ff Edin Not'm Bel't  
Aug. 31st 7.51 8.04 8.12 7.58 8.20  
Sept. 7th 7.35 7.48 7.54 7.41 8.03

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