

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

From Stable to Church

By MAJOR GEORGE HERBERT, M.B.E.

THE ancient city of York is, of course, well known for its famous Minster as well as many other ancient churches. It is appropriate, therefore, that the most recent church to be erected and equipped should possess a link with the historic past, for the new Seventh-Day Adventist church is erected on an old stable. Surely a great foundation, inspiration, and responsibility, when we think of the birth of our Saviour.

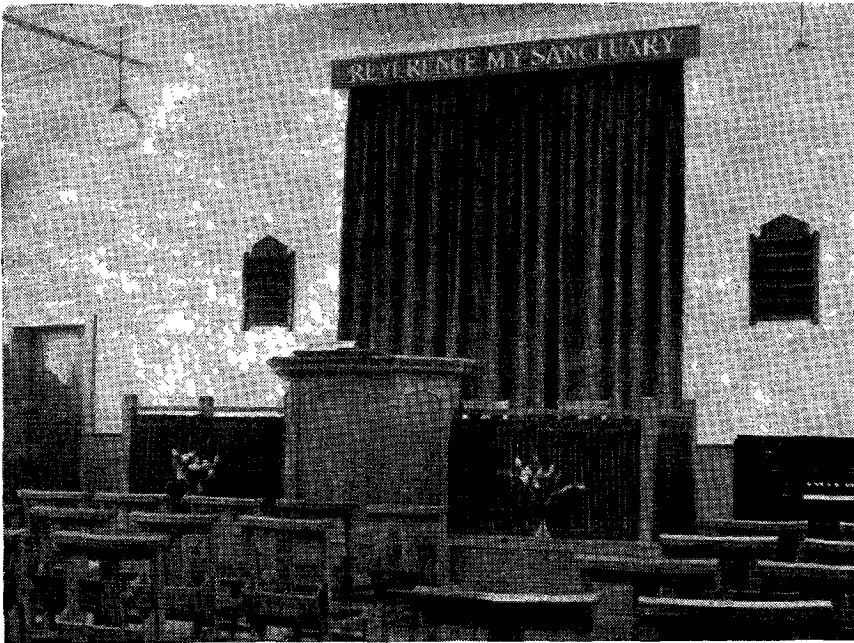
It will be readily understood that to transform an old stable and site into a church has involved considerable work, and a large part thereof has been done by the skilled help of Brother Donald Lowe, together with a willing band of churchmembers, who by their labour of love and financial sacrifices have produced a sanctuary to the glory of God.

The new church was dedicated on February 6th and everyone was honoured and delighted to welcome our union president, Pastor W. W. Armstrong, at the morning dedicatory service. Miss G. Hanson, as a pioneer and charter member, spoke of the history of the Advent church in York. The writer, Major George

Herbert, also spoke as one who was the last occupier of the estate upon which the church is built, who also has been drawn to a knowledge of this glorious message through the ministry of Pastor J. P. West, and is now acting as the church organist. Pastor Armstrong thrilled all present with a truly topical and soul-inspiring address from a text in the little book of Haggai, "I will fill this house with glory, saith the Lord of hosts . . . and in this place will I give peace." Haggai 2:7, 9. Pastor West then dedicated in humble prayer our new church, and all present were moved of the Holy Spirit to make their hearts and their church the sanctuary of God.



Exterior of the newly dedicated church in York, taken during the recent cold spell.



The tastefully decorated interior of the York church.

seventh day. . . . And God blessed the seventh day, a n d sanctified it: because that in it He had rested from all His work which G o d created and made." Gen. 2:2, 3. The Hebrew word for "week" was *shabua'*. This word, found in the Old Testament, comes from a root word meaning "seven." When written with the consonants only, as practised in the ancient Hebrew, the words "week" and "seven" are the same. The

In the afternoon, we had the pleasure of hearing from our North England Conference president, Pastor J. H. Bayliss, who, during the afternoon service spoke to us on many of the beautiful devotional aspects from the book of Revelation. He also provided an opportunity for public testimony to God's goodness, and all seemed anxious to make this an opportunity to reconsecrate themselves anew to His service.

Thus, our dedication day came to its close, but our work and prayers go on as we continue to proclaim this message, hoping that, on that glorious day when our Lord and Saviour returns, our church will be ready and worthy to greet Him.

For the information of visitors to York, the church is located in Hewarth Hall Drive, very close to the Hewarth Parish Church.

word "week" actually conveys the meaning "sevenfold," or a "combination of seven." Thus in the very origin of the term "week" is embodied the time cycle of seven. It would have been somewhat confusing to speak to a Hebrew about an "eight-day sevenfold," or an *eight-day week*.

The use of the term "week" designating a period of seven days, with the seventh day as the Sabbath, is clearly defined in the Scriptures, and has repeatedly been recognized by God Himself in His dealings with His people. When, for example, God supplied manna for the children of Israel, He gave a double portion on the sixth day of the week. None was given on the seventh day. The manna that fell on the sixth day could be preserved for food on the seventh day, the Sabbath, but the manna that fell on other days could not be kept over and used for food on the following day. Moses said, "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Exod. 16:26.

The seven-day week received recognition at Mount Sinai at the delivery of the Ten Commandments to the children of Israel. On that occasion God said, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." Exod. 20:8-10. Here is set forth in unmistakable terms the recognition of a seven-day period and subsequent observance of the seventh day. Throughout the centuries the Jews uninterruptedly observed the seventh day of the week, and thus preserved the seven-day cycle.

Weekly Cycle in Christ's Time

Christ, while here on earth, recognized the weekly cycle and observed the seventh-day Sabbath. As re-

Calendar Reform and Religious Freedom

Part II

By Alvin W. Johnson

Secretary, Religious Liberty Department, General Conference

THE question that naturally arises in connection with any discussion of a blank-day calendar, especially as it affects religion, is the validity of the historic weekly cycle. Space will permit only a very brief consideration of this phase of the question.

The biblical account of the origin of the week begins with creation. Of the week the record in Genesis states, "And on the seventh day God ended His work which He had made; and He rested on the

vealed in the New Testament Scriptures in connection with the narration of Christ's burial and resurrection, the authenticity of the seven-day week is apparent. The account states that some of Christ's disciples followed their Saviour to the tomb, and on the preparation day, before the Sabbath, "they returned, and prepared spices and ointments. And on the Sabbath they rested according to the commandment." Luke 23:56, A.R.V. It is apparent from the statement that follows that the Sabbath here referred to corresponds to the Saturday of the present calendar, for we read in Luke 24:1 that "on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared." A.R.V.

During the early centuries of the Christian era both Jews and Christians observed the seventh-day Sabbath. Some of the Christians began to accept Sunday, the first day of the week, as their day of rest and worship. But no change took place in the succession of the seven days of the week. Sunday-keeping became prevalent in recognition of Christ's resurrection, and in the year A.D. 321 received official recognition by the Roman emperor Constantine, who declared it to be a day of worship. There is no claim that the weekly cycle has been changed since the days of Christ, but on the contrary, there is historical evidence that there has been no change in the weekly cycle.

It should be kept in mind that among pagan peoples and in other nations, co-existent with the seven-day weekly cycle there have been periods of time other than the seven-day week. For example, the ancient Babylonians had a five-day period of time, and the ancient Egyptians a ten-day period, and the Romans eight- and nine-day periods. Similar periods have existed in other nations. It is the religion of God and the Bible that has preserved in unbroken sequence for all time and for all mankind the historic weekly cycle.

Leading authorities observe that astronomical bodies affect the day, the month, the seasons, and the year, but that nothing in nature marks or characterizes the week. They further maintain that from the days of creation the continuity of the weekly cycle has never been interrupted.

In referring to the origin of the week, the *Encyclopædia Britannica* says:

"The week is a period of seven days, having no reference whatever to the celestial motions—a circumstance to which it owes its unalterable uniformity."—*Volume IV (11th ed. page 988, Art. "Calendar.")*

In Dr. John Kittle's *Cyclopedia of Biblical Literature*, in an article on the "Sabbath," is this statement:

"We find from time immemorial the knowledge of a week of seven days among all nations—Egyptians, Arabians, Indians—in a word, all nations of the East, have in all ages made use of this week of seven days, for which it is difficult to account without admitting that this knowledge was derived from the common ancestors of the human race."—*Volume 2, page 655.*

Speaking of the regular sequence of the weekly cycle, Alexander Campbell said:

"Heaven left not this fact [the creation], the basis of a thousand volumes, to be gathered from abstract reasonings. . . . An institution too, which, notwithstanding its demand not only of the seventh-part of all time, but of the seventh day in uninterrupted succession, was celebrated from the creation to the deluge, during the deluge, and after the deluge till the giving of the law."—*Popular Lectures and Addresses, pages 283, 284.*

Dr. Lyman Coleman, in speaking of the number "seven" and the measurement of time by weeks, says:

"Seven has been the ancient and honoured number among the nations of the earth. They have measured their time by weeks from the beginning. The original of this was the Sabbath of God, as Moses has given the reasons for it in his writings."—*Brief Dissertations on the First Three Chapters of Genesis, page 26.*

Dr. William Hale, in his *Analysis of Chronology*, speaks of the week as follows:

"The week is the primeval measure of time, instituted as a memorial of the work of creation in six days, and the ensuing Sabbath, or day of rest."—*Volume 1, page 18.*

In referring to the change from the Julian calendar to the Gregorian calendar in 1582, which adjusted only the number of the days of the month, the *Catholic Encyclopedia* states:

"Every imaginable proposition was made; only one idea was never mentioned, viz., the abandonment of the seven-day week."—*Volume 9, page 251.*

These statements give evidence, both religious and secular, that the weekly cycle, with its present sequence of recurring days, has been recognized and kept intact since time began.

Prospects for Adoption of Calendar

The question is frequently raised as to the prospects for the adoption of this proposed World Calendar. The writer does not propose to enter into the field of speculation. God alone knows the future. But one is impressed with the importance attached to the activities of the World Calendar Association, when reminded of the statement made with reference to the National Reform Association through the pen of inspiration:

"The peculiar work of the third angel has not been seen in its importance. . . . When the National Reformers began to urge measures to restrict religious liberty, our leading men should have been alive to the situation and should have laboured earnestly to counteract these efforts. It is not in the order of God that light has been kept from our people—the very present truth which they needed for this time. Not all our ministers who are giving the third angel's message really understand what constitutes that message. The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it and have even felt that in so doing they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the

very message for this time."—*Testimonies, Vol. 5, pages 714, 715.*

If it was necessary to make the foregoing statement in connection with the National Reform Association, is it not reasonable to assume that this statement might have equal or even greater application to the World Calendar Association? Again, under the title of "The Crisis Imminent," Mrs. E. G. White sent a testimony to O. A. Olsen, from Melbourne, Australia, under date of February 18, 1892, which reads in part as follows:

"Protestantism is now reaching hands across the gulf to clasp hands with the papacy, and a confederacy is being formed to trample out of sight the Sabbath of the fourth commandment. . . . Something great and decisive is to take place, and that right early."—*Special Testimonies to Ministers, Series A, No. 1, page 67.*

Surely the proposed World Calendar would go far in obliterating or trampling "out of sight the Sabbath of the fourth commandment," causing it to wander through the week on a different day of the week every year, and falling on two different days of the week in leap years, instead of appearing on the seventh day of the week, Saturday, as it appears in our present calendar.

There is ample evidence that tremendous efforts are being put forth, not only in the United States, but in practically every country of the world, to secure the adoption of the proposed World Calendar. It may also be said that the agitation for calendar reform is more than that of a few visionaries. It is backed by a well-organized group of business interests willing to supply the necessary funds to bring about the desired reform. And not a few of the nations of the world have gone on record favouring its adoption.

As the proponents have indicated, they consider it very important that the calendar be adopted by the United Nations this year, in order to leave sufficient time to have the necessary legislation passed in the different countries that will be needed to implement its adoption on January 1, 1956. According to their statements, it is felt that if the calendar is not adopted by the United Nations soon, it will be too late for it to go into effect in 1956, and then it will not be until 1961 that January 1 will again fall on a Sunday.

On page 32 of the March, 1953, issue of the *Journal of Calendar Reform*, which is the official publication for the World Calendar Association, in their summary of world-wide activities, is this statement:

"In the Association's contacts with the United Nations, the basic consideration has been to move the subject of calendar reform as rapidly as possible toward legislative action in 1953 and adoption on Sunday, 1 January 1956."

It is also evident that a well-planned programme is being carried on in connection with local service clubs, learned societies, organizations in the fields of labour, industry, and commerce, and through the press, as well as through individual contacts with high government officials in every country in an effort to advance the cause of calendar reform.

Little Opposition to Calendar Reform

One of the most amazing things, and perhaps the most serious of all, is that apart from Seventh-Day Adventists, a few Orthodox Jews, and Seventh-Day Baptists, one finds little opposition to the proposed World Calendar. To our knowledge not a single major professional or religious organization in the world today has gone on record opposing it. High government officials, while in many instances not too interested in the calendar question, are not opposed to it. It is only as one discusses the disrupting influence of such a calendar and what it will mean to conscientious men and women in every country of the world that they begin to realize the import of its provisions and the difficulties it will create if adopted. The danger is that it may be adopted by default.

In the same issue of the *Journal of Calendar Reform*, referred to above, is an article by Lord Merthyr of England, who is chairman of the British section of the World Calendar Association. In an address before the Royal Society of Arts in London on December 17, 1952, in recognizing that there were some objections to the proposed World Calendar based on religion, he made this rather significant statement:

"So far as I am aware, however, objections on this account are confined to two religious bodies only: the Orthodox Jews and the Seventh-Day Adventists, both of whom object on principle to the additional day once a year. I must express my opinion, and forecast that the progress of the world will not indefinitely be allowed to remain in this respect static merely on account of these religious objections."—*Page 8.*

It should be said that Seventh-Day Adventists are not opposed to calendar reform *per se*. We object to the adoption of any calendar that makes use of a blank-day provision, and thus disrupts the historic weekly cycle that has been uninterrupted through the ages.

As indicated in a previous article, the subject of calendar reform has been placed upon the provisional agenda of the Economic and Social Council of the United Nations at its eighteenth session, scheduled to convene in Geneva, July 30, 1954. Plans have been initiated for effective organized opposition in combating the enemy's designs upon God's sacred Sabbath. These efforts are first being directed to those countries having membership on the Economic and Social Council, and other steps will be taken as the programme progresses. Certainly the determined efforts of everyone and the blessing of the Lord will be needed in this endeavour.

The pen of inspiration declares:

"When God has given us light showing the dangers before us, how can we stand clear in His sight if we neglect to put forth every effort in our power to bring it before the people? Can we be content to leave them to meet this momentous issue unwarned?"—*Testimonies, Vol. 5, page 712.*

Again we read:

"The angels are holding the four winds, that they shall not blow, until the specified work of warning is given to the world; but the storm is gathering, the

clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night."—*Special Testimonies to Ministers*, Series A, No. 1, pages 66, 67.

[Reprinted from the *Review and Herald*, general church paper of Seventh-Day Adventists.]

Our Church Standards—A Precious Heritage

By A. L. Ham

Field Secretary, General Conference

CHURCH standards for Seventh-Day Adventists, like the fundamental doctrines of the church, are regarded as a precious heritage. They are held in high regard and loyally defended by the faithful believers.

As the fundamental doctrines of our message were established by earnest, praying, and devoted pioneers of this movement, and remain firm today, so also were the high standards of Christian living and conduct for the church established by those same pioneers. They are founded upon the unchanging principles of God's Word. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

These standards are summarized in our statement of "Fundamental Beliefs" quoted in the *Church Manual* (1951 ed.), pages 33, 34, as follows:

"That the followers of Christ should be a godly people, not adopting the unholy maxims, nor conforming to the unrighteous ways of the world, not loving its sinful pleasures, nor countenancing its follies. That believers should recognize their bodies as the temple of the Holy Spirit, and that therefore they should clothe them in neat, modest, dignified apparel. Further, that in eating and drinking and in their entire course of conduct they should shape their lives as becometh followers of the meek and lowly Master. Thus the follower of Christ will be led to abstain from all intoxicating drinks, tobacco, and other narcotics, and to avoid every body- and soul-defiling habit and practice."

These principles cover a very wide range of Christian conduct. They embody all the standards of the church, which, when applied to various phases of life, are enlarged upon and very fully explained in the writings of the Spirit of prophecy. They embrace moral standards, honesty, health reform, recreation, amusements, proper dress, education, temperance, and many similar standards. In these times, when there is a growing tendency to lower our standards, we would urge our people to re-study the instruction that has repeatedly come to the church regarding these matters. Much counsel will be found in *Messages to Young People*, pages 343-466, as well as in the volumes of the *Testimonies*.

Remember that this timely instruction given to the youth should also be followed by parents and adults; first, because it is right; second, because the older members should ever be worthy examples for the youth to follow.

The question is raised, Have time and changed

conditions of modern life indicated a need for some revision or modification in our church standards?

We are aware of the changed conditions, of the increase of worldly attractions, such as the radio, television, the theatre, popular games, modern dress, and new freedom of association.

We are aware that some denominations have also made revisions in recent years to meet the demands of modern trends and the practices of the members. They have allowed the modern world with its increasing pleasure seeking and sin to dictate to the church what its standards for social and moral conduct shall be.

Such a course for Seventh-Day Adventists is altogether unthinkable, especially in view of our sacred calling to give to the world the judgment-hour message and lead in a great religious reform to prepare a people to meet their God.

To the churches of his day the apostle Paul wrote many letters exhorting them to live up to the standards they had been taught. He also pointed out wherein they had failed. He called them to repentance and to loyalty to those high standards. The following quotation answers the question:

"The apostle's word of warning to the Corinthian church are applicable to all time, and are especially adapted to our day. By idolatry, he meant not only the worship of idols, but self-serving, love of ease, the gratification of appetite and passion. A mere profession of faith in Christ, a boastful knowledge of the truth, does not make a man a Christian. A religion that seeks only to gratify the eye, the ear, and the taste, or that sanctions self-indulgence, is not the religion of Christ."—*The Acts of the Apostles*, page 317. (Italics supplied.)

We are to be, and really are, "a spectacle unto the world, and to angels, and to men." God would have a sanctified people in His remnant church. "That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27.

As I travel and meet people in all walks of life, and they learn of my church connection, they frequently speak of their contact with our people, and note the difference between them and others with regard to their living standards. Especially is this so in mission lands.

I am, however, sobered by the thought that laxity and worldliness are threatening the very foundations of these church standards. There is not the demand from our churches that by special denominational action the standards be revised and modernized, but there is a lowering of and disregard for these standards in the practices of many of our people. There are noble exceptions to this tendency. At times some of our faithful people have been subjected to ridicule and jests because of their loyalty in observing the church standards, especially with reference to healthful living. Such experiences, as they are reported, have given great concern, not alone to faithful leaders, but also to many churchmembers. The attitude of the apostle Paul is commended in such cases. Said he, "It is good neither to eat flesh, nor to drink wine, nor any thing where-

by thy brother stumbleth, or is offended, or is made weak." Rom. 14:21.

Only a few weeks ago I was asked the question by a member, "Is it possible today for anyone to observe the instructions of the Bible and Spirit of prophecy in regard to the church standards without being considered a fanatic?" My answer was Yes, it is possible for one to live in harmony with these standards and his personal convictions, provided he has the right attitude and shows due respect for the convictions of others, though they may differ from his.

Must Be No Pretence

There is to be a people of whom it can be said, "In their mouth was found no guile: for they are without fault before the throne of God." We must advance rapidly in this preparation, for time is short, and we have a **solemn work to do**.

"There must be no pretence in the lives of those who have so sacred and solemn a message as we have been called to bear. The world is watching Seventh-Day Adventists because it knows something of their profession of faith and of their *high standard*, and when it sees those who do not live up to their profession, it points at them with scorn."—*Testimonies*, Vol. 9, page 23. (Italics supplied.)

"The power of a higher, purer, nobler life is our great need. The world has too much of our thought and the kingdom of heaven too little. In his efforts to reach God's ideal for him, the Christian is to despair of nothing. Moral and spiritual perfection, through the grace and power of Christ, is promised to all. Jesus is the source of power, the fountain of life."—*The Acts of the Apostles*, page 478.

When this experience comes to each of us as it should, we will feel concerning the church standards like David, who said, "O how love I Thy law! it is my meditation all the day." We will find real satisfaction and joy in observing them.

Love of the world possessed Achan and led him to take the "goodly Babylonish garment," "two hundred shekels of silver," and "wedge of gold of fifty shekels weight." He chose the world, its attire and wealth, and took them right into his heart, his home, but lost it all with his life and the lives of his family. What a dreadful price he paid for his disobedience and choice of the world.

Which will you choose, the Babylonish garment—dress and pride of the world—or the robe of Christ's righteousness? The riches of the world—shekels of silver and gold—or that "gold tried in the

fire" that has been promised to those who repent and return to their first love? May we choose to observe the high standards and develop a character that will endure through eternity.

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North England Conference

President: Pastor J. H. Bayliss

22 Zulla Road, Mapperley Park, Nottingham

Telephone: Nottingham 66312

Doyen of Bible Lovers

READERS of the MESSENGER will be interested in the following paragraphs respecting the Adventist veterans, Brother and Sister H. Casson, which appeared, with the photograph on this page, in a recent issue of the *South Yorkshire and Rotherham Advertiser*:

TWO HUNDRED YEARS OF FAMILY HISTORY

"In last week's *Advertiser* our contributor, 'Vulcan,' invited information about old Bibles in the possession of readers. The response has been remarkable, and several inscribed with family records going back a couple of centuries have been produced.

"By letter and by personal call at *The Advertiser* office people have told us about their Bibles, but the doyen of Bible readers and collectors so far revealed is Mr. Harry Casson of 1 Norrel's Croft, Broom Valley, who still has ten in his possession, having disposed of many others.

"The Bible seen in the picture was originally owned by Mr. John Bagshaw, who was born at Thybergh Forge in 1776.

"He was the son of Mr. James Bagshaw, who was buried in Wickersley churchyard and who was for



By courtesy of the "South Yorkshire and Rotherham Advertiser."

Brother and Sister H. Casson of Rotherham with their treasured old Bible.

many years the tenant of Wickersley Old Hall.

"It was Mr. Bagshaw's custom to present a Bible to each of his descendants when they were twenty-one, and the Bible which Mr. and Mrs. Casson are inspecting was one of that sequence. It bears inside the cover details of the family tree downward to the present generation.

"Mr. John Bagshaw, the original owner was Mr. Casson's great-grandfather. Mr. Casson, who is now seventy-eight years of age, still conducts services in Nonconformist churches. At one time his collection of Bibles included at least eight different translations.

"He had many more Bibles, but during the last world war he lived in Sheffield and after being bombed out disposed of a lot of his Biblical copies to relatives and friends."

Central Yorks. Missions Extension Rally

WHAT a wonderful week-end! Representatives from Wakefield, Bradford, Halifax, Keighley, and Bramley gathered together in Leeds for a Sabbath day of spiritual feasting.

The young people were privileged to have Pastor E. H. Foster with them for the Friday evening service.

It was a happy and helpful Sabbath school, superintended by Brother Gordon Clee, in which Pastor T. H. Fielding, the local minister, presented a practical viewpoint of the lesson. The guest speaker Pastor R. D. Vine, gave the morning message to the assembled churches. He reminded us of the spiritual darkness of the world today, and of the fact that we have a literature that is a flaming torch. This message that we hold so dear must and will be given in the spirit and power of Elijah.

The theme of the afternoon services was to encourage the members to participate in door-to-door visitation on Sunday. After Pastor E. H. Foster had presented the challenge to God's people in this generation, comparing it with the spirit and power of former days, Pastor Vine spoke on the specific purposes of this year's Missions Extension Campaign.

With this call to service ringing in our ears, the sacred hours passed. A happy interval for tea preceded the showing of the mission film, "Daybreak Over Africa." It was wonderful to be able to enter through an "eye-gate" into the experience of the missionaries and native workers on such well-known stations as Malamulo.

On Sunday morning, thirteen of the Leeds and Bramley membership, the majority junior and senior young people (some of whom had never sold a magazine before), met and asked God's blessing on the bundles of *Our Times* awaiting distribution. They sold "on sight," and it would have been easy to dispose of twice the number.

It is our prayer that the blessings we received so fully that week-end may spread to others through the message of the written page and through the offerings that will be received through the Missions Extension Campaign.

MISS I. J. HULBERT.

South England Conference

President: Pastor J. A. McMillan

Office Address: 25 St. Johns Road, Watford

Telephone: Gadebrook 2728

"She Seeketh Wool"

SOLOMON declares of the wise and virtuous woman; "She seeketh wool . . . and worketh willingly with her hands." Prov. 31:13.

The majority of the sisters in the Southend area are fitting exactly into the biblical description of the praiseworthy and far-sighted woman. We have also been inspired by the remarkable and timely testimony from the servant of the Lord; "I cannot too strongly urge all our churchmembers . . . to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined . . . is the work that God requires His people to do at this time. It is a work of His own appointment. We are not left in doubt as to where the message applies, and the time of its marked fulfilment."—*Testimonies*, Vol. 6, page 265 (italics ours).

It is therefore evident that our proclamation of Sabbath reform is to be accompanied by a work of wide beneficence which will anticipate and supply the extensive human needs resulting from political and natural calamity.

Millions today are frittering away the last precious hours of human probation. They are absorbed in the profitless pursuit of football pools, cinema and theatre shows, and the like. But at this time, Adventists should surely heed, as never before, the apostolic admonition; "Walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Eph. 5:15, 16.

We have now over fifty sisters, in eight counties, who in their spare moments at home are knitting simple squares for blankets. Some of these blankets, when completed, will be stored at Southend ready for any local emergency, and the remainder will be sent to the New Gallery Centre.

There must be many of our sisters who could, in their spare moments, in Solomon's words, "seek wool" and knit that the future needs of sufferers from calamity may be supplied.

This activity need not in any way affect local Dorcas work. Our pattern is simple—35 stitches, No. 8 needles, plain knitting. Any wool oddments can be used. For those interested in obtaining new wool at reduced rates, the name and address of a firm we have contacted may be supplied by the writers, to whom knitted squares should be sent, at 6 Winsford Gardens, Westcliff-on-Sea, Essex. The squares will be sewn together by the twenty-five Southend Dorcas members.

"What is that in thine hand?" Exod. 4:2. We may not be able to wield Moses' staff, but we women can use our knitting needles to God's glory and the finishing of His work.

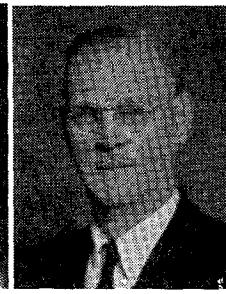
L. E. BERNARD and EDITH COX, Dorcas Leaders.



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Some BRITISH MISSIONARIES

1. Pastor and Mrs. B. E. Sparrow, 1946 (Helderberg Missionary College, S. Africa).

2. Miss G. Clarke, 1921 (Kenya Colony).

3. Pastor and Mrs. G. D. Keough, 1908 (Lebanon).

4. Pastor and Mrs. A. C. LeButt, 1919 (South Africa).

5. Nurse Phyllis Standen, 1948 (Belgian Congo).

6. Pastor and Mrs. H. S. Pearce, 1946 (Gold Coast).

7. Pastor C. T. J. Hyde, 1930 (Uganda).

8. Mrs. E. Bjaanes, 1946 (Ethiopia).

9. Pastor W. H. Hurlow, 1911 (S. Africa).

10. Pastor W. C.

S. Raitt, 1929 (Zambesi, Central Africa).

11. Miss Ina White, 1947 (India).

12. Pastor Edgar Brookes, 1911 (Argentina, S. America).



of the YOU ARE SUPPORTING



13. Pastor S. G. Maxwell, 1920 (S. Africa).

14. Pastor and Mrs. W. J. Newman, 1937 (W. Africa).

15. Pastor and Mrs. S. Bull, 1926 (Jamaica).

16. Pastor and Mrs. W. G. Till, 1924 (W. Africa).

17. Nurses Beryl and Sylvia Turtill, 1949 and 1950 (W. Africa).

18. Mr. R. A. Carey, 1932 (Kenya Colony).

19. Dr. and Mrs. J. A. Hyde, 1945 (W. Africa).

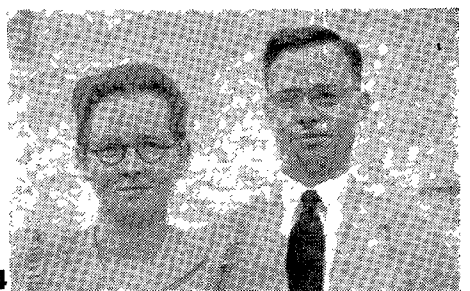
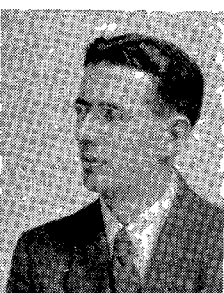
20. Mrs. A. H. Brandt, 1947 (Nyasaland).

21. Mr. and Mrs. C. T. Bannister, 1940 (Kenya).

22. Mr. and Mrs. A. H. Watson, 1946 (Trinidad).

23. Mrs. J. R. Buzenet, 1951 (Ivory Coast, W. Africa).

24. Mr. and Mrs. E. E. Hulbert, 1946 (Gold Coast, West Africa).



23

24

Welsh Mission

President: Pastor J. M. Howard

3 Dryburgh Avenue, Whitchurch, Cardiff

Telephone: Rhiwbina 693

Another Baptism in Rhyl

ON Sabbath, February 27th, in spite of adverse weather conditions, a good company of members of the Rhyl and neighbouring Adventist churches, gathered in the new Rhyl church for the second baptismal service since its dedication.

It was a moving and memorable scene for us all as it is not often that we are privileged to witness two such youthful candidates—one aged sixteen, the other thirteen—going through the waters of baptism.

What a joy to parents and friends to hear these two young people welcomed into fellowship by Brother C. L. W. Cooke, after being baptized by our president, Pastor J. M. Howard.

We all felt the need of rededicating our own lives to God, that we might help, in every way possible, these two new recruits to the service of the Master.

G. DAVIES,
Church Clerk.

MINISTRY OF LITERATURE

Achieving the Impossible

DURING a spell of unemployment in South Africa, my wife suggested that I do part-time colporteur work. I rejected the idea immediately in no uncertain terms. The colporteur ministry was just not in my line; I was vehemently positive of that. My reason for being so emphatic was simple. I was painfully shy of meeting strangers. When I heard a knock at the front door, I would dash out into the back garden, where I would hide until my wife had dealt single-handed with the callers. Only after they had gone would I sheepishly re-enter the house.

In those days, I was more tongue-tied than Moses, and my wife was ever my faithful Aaron. She it was who dealt with the butcher, baker, and candlestick-maker. She bought and sold two houses unaided, quite to my satisfaction. I was utterly unable to cope with strangers, and even in my own home I would find it difficult to make conversation. In desperation, my wife would ask me to read aloud; that was the only way she could hear my voice!

That was three years ago. Today, as I look at the final sales report for the year ending December, 1953, I see that at the end of my first year of full-time canvassing my name is there, and the sales next to it are in the seventh place from the top.

How did this transformation come about? I could not honestly tell you. I can only give you facts—make what you will of them.

Eighteen months ago, my wife suddenly suggested that we sell up, and return to my native England. There, she said, we could use the tiny capital we had to start a bookshop, selling literature from our own press, and not deal with any outside printers. We prayed about it. If we were to go, would the Lord please make the way plain?

He did just that in a decided manner. Events moved fast. Within two days of our house being put on the market, it was sold, and the buyer, who wished to raise a seventy-five per cent loan, at a time when it was barely possible to obtain a forty per cent one on an old house, managed to raise a mortgage. Within six weeks of our first decision, we were on the water.

Upon our arrival, we were told by Mr. J. H. Craven, the manager of The Stanborough Press, who has wide experience of such affairs, that a bookshop would not be a paying proposition. He then suggested that I become a colporteur. I heard myself saying "Yes" quite airily, while my wife did her best to conceal her amazement.

And then, quite suddenly it seemed, I had my books in a bag, and I was all dressed up ready to go. I looked at my wife, and asked how many books I had to sell each day to make a living. Without batting an eyelid she replied, "Ten." How was I to know she was joking.

At the first house, I knocked timidly, hoping fervently that the occupant was out—but she was in. A few minutes later I walked down the path in a dazed state with my first order. Don't ask me what I said, for I could not tell you. Then, amazingly, my shyness vanished!

That day, my first day in canvassing, I sold eight books. But my wife had said ten, so I made my way home in a rather crestfallen manner. There I apologized. "Sorry dear. I couldn't quite make it. I only sold eight books."

"Eight large books?" My wife gaped at me. "I only expected you to sell two, or three at the most!"

And that is how it has been ever since. Don't ask me how I have done it, because I haven't. The leopard cannot change its spots. All I know is this—the Lord changed *my* spots. And if He did it for me, He can do the same for you.

JOHN T. COX.

REPORTS FROM MANY LANDS

Solomon Island Jewels

By A. L. Ham

Field Secretary, General Conference

ONLY a few weeks ago I sat in the home of E. A. Boehm, the president of the Bismarck-Solomons Union Mission at Rabaul, New Britain. Captain Radley, one of our missionaries, was telling me some of the early mission experiences that G. F. Jones had in beginning the work in the Solomon Islands. It was a clear, quiet evening. We could look out along the shore of the harbour just in front of the

BRITISH ADVENT MESSENGER

mission headquarters and see the beaches strewn with the wrecks of the last war. Also anchored just offshore were three ships of the mission fleet, including the *Portal*, the "ship that wouldn't burn."

The captain gave a most interesting account of how Captain Jones sailed right around one of the Solomon Islands, stopping frequently to try to find a place to open mission work, but was repeatedly refused permission. No-one seemed interested. Late one Friday he and his crew sailed back into the small harbour and anchored for the Sabbath.

All were heavy-hearted and disappointed because they had been so unsuccessful in their mission. Brother Jones opened his Bible to conduct worship at the beginning of the Sabbath, and read, "They shall be Mine, . . . when I make up My jewels." Mal. 3:17. They regarded this as a direct promise to them, and claiming that promise, they persisted until openings were found and a great work accomplished. Now there are many jewels in the Solomon Islands.

It was a real inspiration to me to visit the Jones Memorial College at Kambubu and see the fine class of young men graduated while we were there.

There were fourteen in all, and every one was a Master Guide. Each of these young people has been employed in some line of service for the Lord.

At the Union committee meeting in Rabaul most inspiring reports were given by E. A. Boehm, J. J. Dever, secretary-treasurer, and H. A. Dickens, departmental secretary. One of the features they emphasized was the advance in national leadership. We were told that all but two of the local missions were officered by nationals. These men are doing very well indeed.

In the Union territory one in every twenty-five inhabitants is a Seventh-Day Adventist Sabbath school member, and one in every fifty-two is a churchmember. There are 211 Sabbath schools, with 12,159 members.

Pastor Rangoso's report to the committee informed us that the West Solomon Island Mission is self-supporting so far as its regular work is concerned. There are eight ordained ministers in the mission.

This mission has sent twenty-six ordained ministers as missionaries to other island fields, and a total of 353 missionaries, including members of the families, to other parts. I found these Solomon

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Islanders in all parts of the two Unions. They are all some of the promised jewels.

How Captain and Sister Jones would rejoice if they could be there today and see the fulfilment of that promise read that Friday night so long ago when the future seemed so dark.

[Reprinted from the *Review and Herald*, general church paper of Seventh-Day Adventists.]

Rebuilding in Korea

By Clinton W. Lee

President, Korean Union Mission

PROBABLY no place on earth of similar size is better known today than is Korea. Until the war came here it was a little-known land. Nevertheless it has been a country of high culture throughout its long and varied history. Furthermore, no non-Christian land has responded to Protestant Christianity more whole-heartedly than Korea. It would be difficult to find a more loyal body of Christians anywhere than can be found here. However, the church has suffered much through the years because of political upheavals. The present one has been almost overwhelming.

During these months of war many of our churches have been demolished and an equal number greatly damaged, many of our most well-to-do believers have lost all their property and belongings, and most of our workers have lost their household and personal effects, along with the equipment used in their work. Nevertheless we are happy to say that there is no spirit of faultfinding or complaining in the Korean church. It is overflowing with courage and missionary zeal. The faith of our believers in the Advent movement has grown stronger, and their belief that Christ's coming is very near has become all-pervading.

During the nearly fifty years since the Advent message first entered Korea, the seed of truth has been sown very widely. Doubtless there is scarcely a village where our literature has not gone. Our medical work is known and appreciated by all informed persons. Our churches and believers are scattered all over the country.

We in Korea are very conscious of the precariousness of the times and the possibility that we are about to enter the final battle in the great controversy. We realize that we should so plan everything, including the rehabilitation programme that we will be prepared to meet the needs of the final movement and contribute to victory for our Master.

First, it will be well to take an over-all view of what was destroyed during the war. Two of our missionary homes were shelled and completely burned. Three others were riddled with bullets. Four others were badly damaged. A shell came down into the midst of our union office, tore away much of the outside walls, and greatly damaged the inner walls. Our church at union headquarters was also shelled, and one whole end blown off. Our church school nearby was shelled and machine gunned until the building was nearly destroyed.

Four battles were fought on the campus of our training school where our academy and junior college work was done. One building, with contents, was burned. Another was largely blown to pieces. Others were left with great gaping holes where they had been hit by large and small shells. Our nurses' dormitory at the sanitarium was burned. About sixteen churches were destroyed, and an equal number were badly damaged.

Besides this direct destruction, our office equipment, a large press and other equipment in the printing office, our stocks of books, medical and other hospital equipment and supplies in the sanitarium, equipment and materials at the school, most of the musical instruments in our schools and churches, the equipment and personal effects of the missionaries and Korean workers, and also of many of our believers, and numerous other movable properties of our mission were looted and lost. It is in the midst of such ruins and losses that we have been working since 1951.

This does not mean that the work has stood still; nor does it mean that we have mournfully contemplated our losses and awaited rehabilitation to take up the threads of the work. On the contrary, the Advent message has made unprecedented gains. Our membership in South Korea has nearly doubled. We have had more baptisms than formerly. The trials and poverty of the Korean church have caused it to become more liberal in its support of the cause of God. Although we are publishing under unfavourable conditions, depending upon commercial printers, and have had almost endless delays, our literature sales have nearly reached an all-time peak. Our schools are running over with our youth and young people. We cannot even take in all our own Adventist youth because of lack of accommodation. More churches are operating church schools.

Evangelism has gone forward to meet the greatest interest that we have ever seen in the Advent message. Our Bible correspondence school cannot keep up with its openings. New companies of believers are springing up in many places. Our medical and relief work is reaching out and opening more doors to the truth. And so as we look at Korea it seems that the stage is set for the Lord to speedily finish His work there.

Under these circumstances we are endeavouring to rehabilitate for a much greater work in the future.

We need to maintain a strong force of missionaries as long as world conditions will permit them to work. The Korean church appreciates their work and welcomes them. The times demand that missionaries streamline their personal equipment while maintaining that which is necessary for health and efficient service. This requires that housing be restored on a simpler form and perhaps in a more economical manner. Some houses may need relocation to meet the needs. Some homes may not need to be replaced. The union office must be restored, so that efficient administration can be carried forward.

We must obtain efficient machinery for printing, so that we can keep the colporteurs supplied with

the necessary munitions and give our churchmembers the material that will guide them when increased trouble comes. We must have churches from which to preach the message, and we must build new ones in strategic centres, so that we can carry forward the greatest evangelistic work that has ever been done in Korea. We must spread out in medical missionary work and also in ministry to the needs of suffering people. This work is to be more prominent as we approach the final crisis.

We must supply educational opportunities for our youth, to train that important part of God's final army. To do this we need to build up smaller centres in many places rather than centralize in one school. But we must also maintain a strong central training school, where we can train those who are to lead in all the institutions and in the whole programme of the work of God.

Such, in brief, is the rehabilitation programme as it appears before us. We appreciate what the General Conference and the brethren in America have done and are doing to help us in order to carry out God's purpose for this field.

[Reprinted from the *Review and Herald*, general church paper of Seventh-Day Adventists.]

V.O.P. Victories in the Middle East

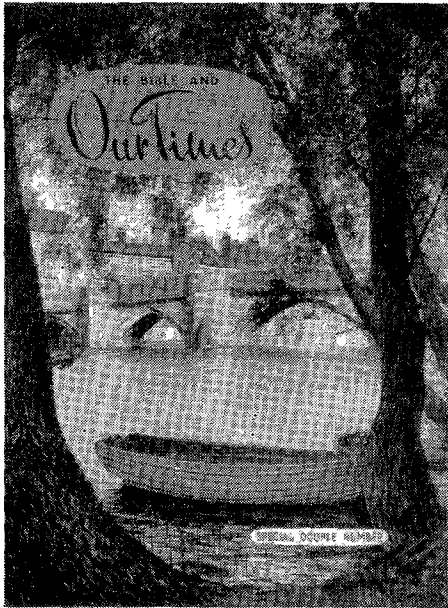
"THE Voice of Prophecy lessons make converts," writes Pastor A. R. Mazat, director of the Bible schools in the Middle East Union. "Just the other day I learned of a well-educated young man and his mother who were baptized by one of our ministers after finishing the Voice of Prophecy lessons. In some way their names reached the Voice of Prophecy office, and the first two lessons were sent. These aroused interest and within a few months they had finished the course. They are so happy in finding the truth that they have changed their residence in order to be closer to the church, and now each Sabbath finds this young professor and his mother attending the services in the Seventh-Day Adventist church."

Brother Mazat goes on to say that our first convert in the Sudan was a Voice of Prophecy graduate, and that there are several new converts in Lebanon who made their decision for Christ solely through the study of the Voice of Prophecy lessons.

E. R. WALDE.

[Reprinted from the *Review and Herald*, general church paper of Seventh-Day Adventists.]

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Wedding Bells

WILSON-TAYLOR.—Sunday, February 14, 1954, was the first occasion upon which we had the opportunity of using the rebuilt Wimbledon church to solemnize a wedding. The bridal pair had travelled far to be joined together as man and wife in the sight of God, for both are natives of Jamaica, having met while studying in our school in that far country.

The bridegroom, Brother Adriel Wilson first came to England last May and we have enjoyed his fellowship at church week by week. He was not joined by his bride, Miss Mary Taylor, until eleven days before the wedding, when she travelled from America to join her fiancé.

The church was well filled with members and friends who had come to witness the ceremony. The bride looked very lovely in her dress of white slipper satin and lace and carried a bouquet of pink tulips and white heather. She was attended by Miss Viola Gravesandy. The duties of the best man were ably carried out by Mr. J. Collis. Pastor M. C. Murdoch performed the ceremony. By a strange coincidence the bridal pair were taught in our Jamaican school by his sister. At the special request of Mr. and Mrs. Wilson, we listened to Mr. David Elliott sing that beautiful ballad, "Because," the words of which were so applicable at this time.

After the ceremony a reception was held in the hall at the rear of the church after which the bridal pair left to return to their home where we know God will reign supreme to help and guide in building yet another Christian home.

CHURCH CLERK.

Till the Day Dawn

GAETANE.—Samuel Henry Gaetane passed quietly to his rest on Sabbath, January 16, 1954, in the Boscombe Royal Infirmary after a month in the hospital. Brother Gaetane with his wife and family moved to England a few years ago. He had been in the employ of the Indian Government Railways for many years, receiving a medal for his long and exemplary service. In 1937 he took his stand for Christ and continued faithful to the end. Pastor A. J. Woodfield, who was visiting the Bournemouth church on the Sabbath, met with the family at the bedside of Brother Gaetane shortly before he fell asleep and brought comfort to them from the Word of God. The funeral service was held in the Bournemouth Seventh-Day Adventist church on January 20th. The message of comfort and the interment at the North Cemetery were conducted by the pastor, G. T. Hewlett. May He

who holds the keys of death soon appear to give life to His beloved.

G. T. HEWLETT.

SCOTT.—The Newcastle church has sustained the loss of an aged member, Sister L. Scott, aged eighty-three years, who passed away in St. Nicholas Hospital on January 23, 1954. She accepted the Advent truth under the ministry of Pastor B. F. Kinman in 1941, and attended the church regularly until she was taken to hospital some six years ago. There she was faithfully visited by the sisters of the church, and often testified to them of her faith and trust in God. She was laid to rest in the Hollywood Cemetery, Gosforth, to await the call of the Life-giver.

Mrs. V. DIETZ,
Church Clerk.

REID.—Another member of the Blackpool church, Mrs. Fanny T. Reid, passed to her rest on February 14, 1954, at the age of seventy-six years. Our sister was baptized by Pastor W. M. Maudsley in December, 1949. She was faithful in her attendance at the church services until she removed to Manchester, two and a half years ago. She returned to Blackpool six weeks before her death and was laid to rest in Carlton Cemetery on February 18th. Our sympathies go out to her twin sister, Mrs. Milner, who is also a member, and to her daughter and son-in-law who are left to mourn their loss.

L. SERGENT,
Church Clerk.

WILKINS.—On February 14, 1954, Sister A. C. Wilkins fell asleep in Jesus and a great loss was suffered by the Wimbledon church. A service, led by Pastor M. C. Murdoch was held in the Wimbledon church and later our sister was laid to rest at St. Mary's Churchyard, Merton, S.W.18, on Thursday, February 18th. Sister Wilkins had been in failing health for some time and since Christmas was very ill. Had she lived she would soon have been eighty-four years of age. For many years our sister was a faithful follower of Jesus. She accepted the truth during an effort held at Birmingham during 1905-6 and was baptized at the Handsworth church. Although deprived by circumstances for some years of attending a church she ever remained faithful, speaking a word in and out of season. Wherever she went a seed of truth was sown either by word or literature. She was most self-sacrificing, denying herself always to help wherever needed. Only a short time ago she presented the Wimbledon church with a piano to help God's work. She died in the sure and certain hope of the resurrection.

ELLEN ROSE,
Church Clerk.

MCNEILL.—Brother William McNeill was laid to rest in the Lambhill Cemetery by the writer on February 18, 1954. At the age of eighty-two years he had passed well beyond the allotted span. He became a member of the church during the ministry of the late Pastor D. Morrison. Failing health and deafness had prevented his attendance at church for some five years, but he looked forward earnestly to our Lord's return, in which precious hope he died. His last illness was but of a few days and he quietly fell asleep. After a short service in the home we committed him to the care of the Keeper of life until the last day.

R. H. BAINBRIDGE.

SMITH.—It is with regret that we have to announce the death of Mrs. Penelope Smith of the Barry church. Sister Smith had been brought up as a child in the truth and was the daughter of the late Nurse John. Our sister had

been in poor health for over six months and passed away on Sabbath, February 20, 1954. She leaves a husband and son to mourn their loss, but we know they do not sorrow as those that have no hope, as our sister firmly believed that Jesus is soon coming, when we, if faithful, will see her again.

G. GREGORY.

MARWOOD.—The Leeds church has lost a faithful member, Mrs. Sarah E. Marwood, who passed away on Sabbath, February 20, 1954, as the result of pneumonia. On the following Tuesday she was laid to rest in Harehills Cemetery, Leeds, where she awaits the call of the Lord she followed for fifty-six years. The only Adventist in her family, she accepted this message under the ministry of the late Pastor E. E. Craven, in 1928. Since then she has been a faithful member of the church, and her presence among us is missed. We trust that we shall meet her again when the trumpet shall sound to call forth the righteous dead.

CHURCH CLERK.

GRIFFEN.—Many of the MESSENGER family will remember our afflicted, but very dear Brother Griffen, who passed away on February 23, 1954, in Moor Green Hospital, Southampton. Brother Griffen became a baptized member on May 13, 1915, and was faithful in his witness for the Advent message through all his years. Though crippled and very deaf he was always in his place at Sabbath school and church service! Our dear brother's memory will ever be an inspiration to us in Southampton. It was the writer's privilege to be closely associated with him some twenty-nine years ago and again during our ministry over the past three years in this great seaport. Brother Griffen loved his Bible as His Saviour's word of salvation and peace to his soul. The second advent was his buoyant hope in times of weakness. Our brother enjoyed to write to friends and acquaintances and often to the local newspaper on the Sabbath question and other cardinal Adventist doctrines. The writer will always remember his warm smile and greeting when visiting him in hospital. The funeral service was held at his sister's home where members of the church assembled with his next of kin. The interment ceremony was at Bitterne church. Soon when Jesus comes, our lame and afflicted brother will rise again and leap as an hart! His deaf ears will be unstopped! Oh, what a glorious eternity will be his, and ours, if faithful to duty as was our dear deceased brother. The church extends to Mrs. Evans, his niece, and all the relatives their deep sympathy in their great loss. The funeral services were conducted by the writer.

F. S. JACKSON.

BREWIS.—For twenty-three years, Sister Sarah Brewis was a faithful member of the Newcastle church. She was baptized by Pastor F. C. Bailey in 1930. After a short illness, she passed to her rest on February 23, 1954, aged seventy-four years. A service, attended by a number of church-members and friends, was conducted by Pastor E. A. Butters and our sister was laid to rest in the Heaton Cemetery on February 26th, there to sleep until that blessed morn when the trump of God shall sound, and the dead in Christ shall rise to everlasting life.

Mrs. V. DIETZ,
Church Clerk.

CARROLL.—It is with deep regret we announce the death of Alexander James Carroll at the age of sixty-four years. Our dear brother had suffered for many years from a distressing complaint and died on February 25, 1954, Brother Car-

roll was baptized about thirty-one years ago by Pastor W. H. Meredith. He was a man of outstanding character, bearing his pain with patience and fortitude that was an example to all who knew him. His gentle spirit was such that he asked not why he had to bear such a cross, but bore it with the same courage as his beloved Master, whom he loved so tenderly. He was truly one of God's gentlemen. Wembley church has lost one of her bravest members. He was laid to rest in Willesden Cemetery, Pastor A. C. Vine conducting the service in the chapel, and also at the graveside. Our late Brother Carroll leaves a widow and son to mourn their loss, and to them we offer our sincere sympathy, praying that our heavenly Father will be very near to them to comfort them in their grief.

CHURCH CLERK.

STEPHENS.—We regret to report that our Sister A. Z. Stephens of Shortwood, near Bristol, after an illness lasting a considerable period, passed to her rest on March 2, 1954. The funeral took place in the church of England at Mangotsfield and our sister was laid to rest in Downend Cemetery. The Lodge Causeway church sent a floral tribute and was represented by the elder, Brother Robbins. R. D. STONER.

SMITH.—By the death of Mrs. Maud M. Smith the Derby church has lost its oldest and one of its most faithful members. Mrs. Smith, who was eighty-seven years of age, was baptized nearly thirty-five years ago in July, 1919, during the late Pastor J. D. Gillatt's mis-

sion in Derby. During these long years Mrs. Smith held various offices in the church, including that of young people's leader, Home Missionary leader, and Home Missionary secretary. As long as she was able she was an enthusiastic worker during Ingathering campaigns. Four years ago, in spite of the handicap of arthritis in her hands, she knitted many pairs of beautiful gloves in order to raise money for the building of our new church in Derby. It was only comparatively recently, owing to advancing years and increasing ill-health, that she ceased to come regularly to the church she loved so well. On his last visit before her death, she told our minister, Brother H. Logan, that she had no fear of death; she had trusted the Lord all her life, and she would trust Him to the end. She passed away peacefully in her sleep on Thursday morning March 11th, in the sure hope of a glorious resurrection. The funeral service, conducted by Brother Logan, was held in the Derby church on March 15th, followed by a short committal service at the graveside.

F. HULL,
Church Clerk.

PADLEY.—At the grand old age of eighty-three years, William Padley died in his picturesque cottage at Grindleford, in the Peak District. He had accepted the message some five years previously as a result of the missionary work of a lady member of the Sheffield church, who later became his wife, and who nursed him most devotedly to the end. While his health allowed, he was

a devoted and most regular attender at the services. He freely expressed his love for the Lord, and his great ambition was to win others to the truth which had brought so much joy to his soul in the closing years of his life. We laid him to rest in the City Road, Cemetery, Sheffield, there to await the call of the Life-giver. God haste the day.

K. A. ELIAS.

MRS. DAVIES and daughter are grateful for the many letters of sympathy sent to them in their hour of sad bereavement, and wish to thank all who remembered them in their prayers at that time.

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Acknowledgment

THE treasurer of the South England Conference acknowledges with thanks the receipt of the following: For Missions Extension £1 from A.E.B. and £1 Anonymous. MESSENGER offering, 10/- Anonymous.

NEWBOLD MISSIONARY COLLEGE, BINFIELD, BRACKNELL, BERKS.

To Young People, Church Officers, and Conference Workers.

Dear friends,

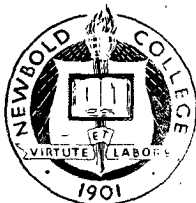
This is the most important year thus far in the history of Newbold Missionary College inasmuch as Newbold is now the Senior College of the Northern European Division. To mark this great year we are commencing to publish a special magazine, *Newbold Silhouette*.

This magazine will cover all aspects of College life, giving latest news and details of the progressive changes which are taking place. It will be issued at regular intervals throughout this and each coming year. No Missionary Volunteer, church officer, or friend in the "truth" should be without this vital publication.

We know that you will want a complete year's issue. The annual subscription, including postage, is set at the low figure of five shillings. Kindly complete the printed subscription form and send it with five shillings to the *Newbold Silhouette* at the above address. Send your subscription promptly and thus make sure of receiving the next issue.

May we also suggest that you make a gift subscription to a young friend whose interest in the Lord's work you wish to maintain—just send his or her name and address and five shillings and we will do the rest for you.

G. BRYAN,
Silhouette Circulation Manager.



Enclosed please find my five shillings subscription for one year's issue of the College magazine "Silhouette."

Signed

Address

We Must Not Fail Them

WE invite our members to turn to the centre pages of this MESSENGER where will be found a most interesting group of photographs—pictures of some of our British missionaries. This representative group, men and women who were members of our home churches, challenge us to *pray* and *prepare* for another good Ingathering campaign.

Their sacrifice, their untiring labours, the many urgent calls which burden their hearts, should surely urge us to set our individual and church goals higher than any previous achievement. They are looking to us for the material means with which to heal their sick, relieve their suffering ones, enlighten the darkness of their fields, and prepare, in those distant lands, a people to meet the Lord Jesus. *We just must not fail them.*

We therefore hope that every church board will not delay to meet as a Home Missionary Committee and make its plans for the very best campaign the church has known. Let the plans for Ingathering be a subject for united prayer at every mid-week meeting, as well as on Sabbaths, in the few weeks between now and Rally Day, Sabbath, April 24th.

Let the responsible officers check all collecting boxes, writing to the the local conference Home Missionary secretary for a good supply of new wrappers and any tin-slips needed to put every box in good condition *before* Rally Day. Let the organization of bands be arranged, and territory for groups and for individual collectors.

May we again remind all those who use the "In Service for Humanity" loose-leaf prospectus to write to their conference office *without further delay* for their "refill" materials, stating the amount, if only approximate, of their collection last year.

By the time the MESSENGER reaches the churches the dispatch of Ingathering literature will be well in hand—in fact some churches may have already received their supplies.

Let us prepare *ourselves* as well as our material for the abundant blessings the Lord is waiting to bestow upon us as we again take part in this service for Him.

E. R. WARLAND.

The New Sabbath School Lesson Quarterly

"THIS is a grand improvement," said one of our church leaders, showing me a copy of the new Sabbath School Quarterly. "It is much more attractive and the whole pamphlet is greatly improved."

This exclamation of appreciation will be echoed, we know, by Sabbath-school members throughout the Union. An extra eight pages of lesson material, slightly larger pages, and all on better paper too is a splendid step forward, particularly as the price of the improved booklet is still only 6d. Well done, Stanborough Press!

Of course, we realize that some members who use the special cover, given as a "free bonus" in connection with the 1952 Tract Campaign, will be sorry the new pamphlet cannot be slipped under the straps of that folder, but, as has always been the case with the Primary booklet, the new Sabbath School Quarterly can be held in the old cover by the use of an elastic band or a loop of string. The new lesson book, we admit, deserves a new and larger holder, and we hope to arrange for such to be available to our members before the close of the

E. R. WARLAND.

HOME MISSIONARY DEPARTMENT

Would You Like to Help?

BROTHER A. A. NAHMAN, a young man doing good missionary work in contacting the crews of vessels calling at Cape Town, needs free literature in English and other languages. He will greatly appreciate copies of *Our Times* and *Good Health*, as well as Adventist tracts which can be sent to him from now until August. If you can help him in this good Home Missionary endeavour, please post to: Mr. A. A. Nahman, Helderberg College, P.O. Box 22, Somerset West, Cape Province, South Africa.

E. R. WARLAND.

Listen to the Voice of Prophecy—Radio Luxembourg

FRIDAYS. 208 metres.

Friday, April 9th, at 11 p.m.

"THE GOSPEL TO ALL THE WORLD"

Friday, April 16th, at 11 p.m.

"STANDING BY THE CROSS"

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
April 9th	6.45	6.58	7.06	6.52	7.14
April 16th	7.57	8.10	8.20	8.04	8.27

BRITISH ADVENT MESSENGER

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