

BRITISH ADVENT MESSENGER

ORGAN OF THE BRITISH UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

Union Session High Day

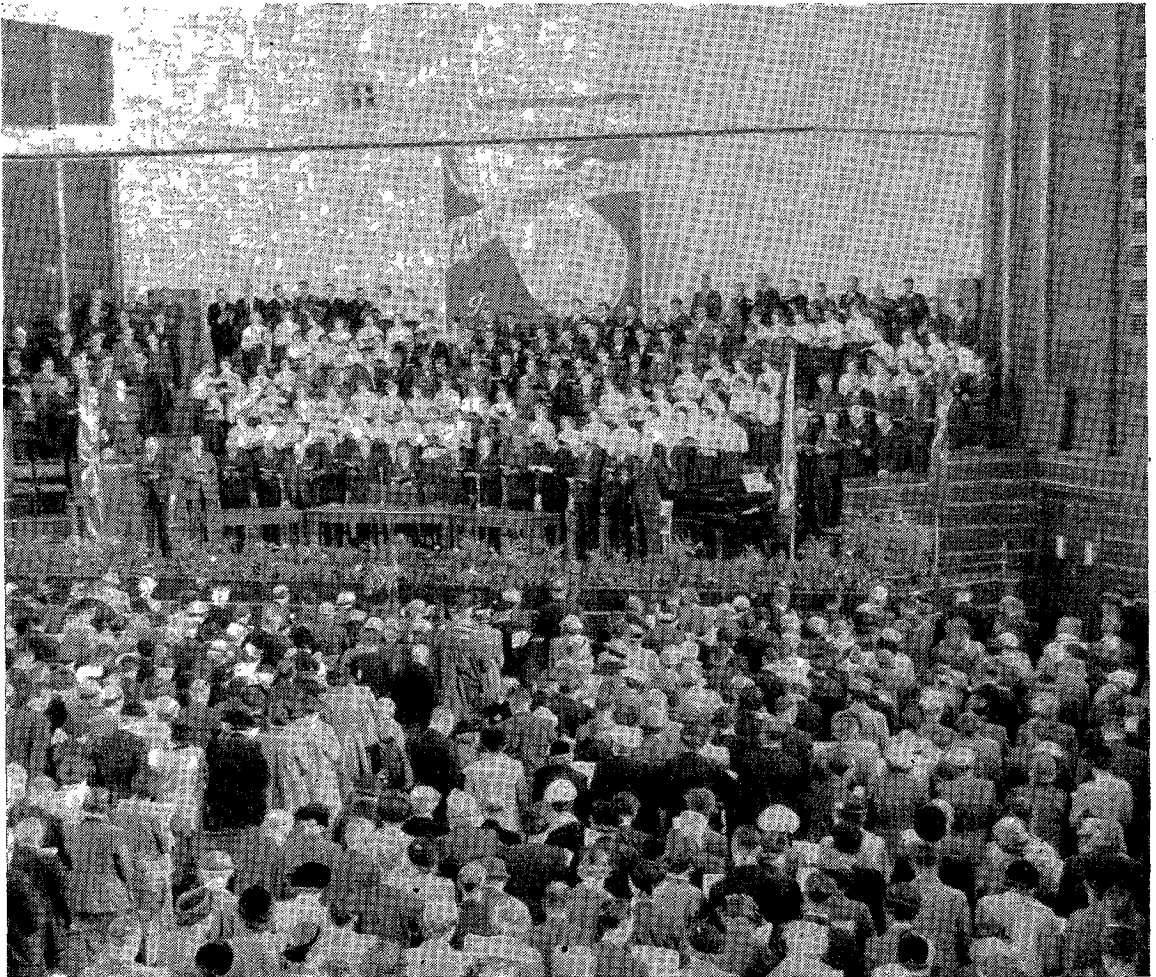


Photo by J. P. West

Elder W. R. Beach, standing at the desk for the Sabbath morning sermon. Beside him are General, Division, Union, and local conference leaders. Behind are assembled the mixed choir under Idris Owen, and ordained ministers. The congregation numbered over 2,000.

IMPORTANT COLLEGE NEWS on back page

"Seek . . . While He Is Near"

Sabbath Morning Sermon by W. R. Beach

"THE Word of God," declared Pastor Beach, "is replete with many tender and stirring invitations such as that uttered by the prophet Isaiah. 'Seek ye the Lord while He may be found, call ye upon Him while He is near.'" Isa. 55:6.

When our first parents fell so tragically and inexcusably from their sinlessness, it was nevertheless the voice of the Lord God which was heard calling in the now desecrated Eden: "Where art thou?"

Again, it was the Lord who extended the saving invitation to Noah: "Come . . . into the ark."

Our Saviour, when He came, put the same appeal into other words, in telling the parable of the great supper. "Come," the Master said, "for all things are now ready." Some of the most well known and best beloved words our Redeemer ever uttered are concerned with the same invitation: "Come unto Me all ye that labour and are heavy laden, and I will give you rest." Indeed, the Scriptures may be said to close with the same urgent call to all mankind: "The Spirit and the Bride say, Come." Rev. 22:17.

Such may be said to be the tenor and urgency of all Scripture. These gracious and repeated invitations bring us face to face with the supreme necessity of decision. Again and again the Bible exhorts us to decide for God *without* delay. We are to seek, says Isaiah, "*while* He may be found, and call upon Him, *while* He is near."

But, at this point, some may well ask: "Cannot

the Lord *always* be found?" Does not Paul affirm that "He is not far from any one of us"? Is not our Father constantly near to all those who need Him, just *when* they need Him most?

It is true, of course, that by His Spirit, our God is never absent. He is nearer to us "than hands or feet," and He is ever attentive to the plea of His trusting child.

But there are some times when the Lord seems to be specially near. There are some times in our experience when our favourable decision for Him, is more likely, and more easy, than at other times. Indeed, Isaiah speaks of "an acceptable time"—a time of decision conducive to, and favourable for, our own individual and eternal salvation.

We all realize only too well, how quickly our moods and inclinations can change. God is ever willing to be near to us, but we are not always equally willing to be near to Him. Sometimes the Lord has to bring us into circumstances which almost compel us to draw near to Him.

Surely such a time often comes during a period of illness. At that time we may have no strength to do our daily work. We are acutely conscious of our weakness, and our self-sufficiency is torn from us. How quickly can "the skies" of our human lives change! How paltry then seem some of the things we valued highly when we were well. How important then seem other things which we have

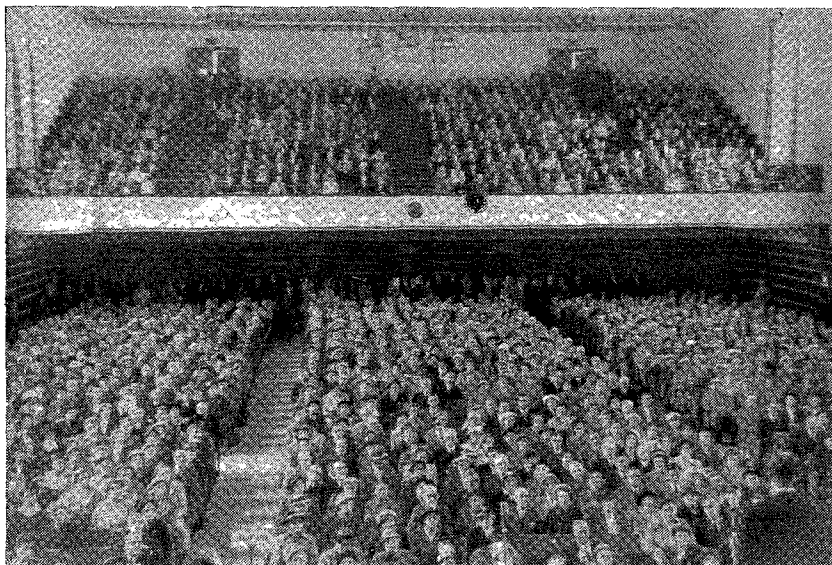


Photo by J. P. West
Elder Beach's Sabbath morning congregation. It was "standing room only" for many who attended this inspiring service.



Photo by J. P. West

Elder Beach delivering one of his spirited messages.

sadly neglected during the days and years of health. When sickness comes, often with extensive periods of forced inactivity, we have more time and inclination to "seek the Lord." And we always find "He is near."

Sometimes the Lord permits a special sorrow, because He knows it will draw us near to Him. A poignant sorrow will stop the onward rush of our busy lives, and often cause us to think definitely and seriously of eternal questions we have brushed aside before. Sorrow often purifies the affections, and helps to turn them to God.

Again, God is very near when our conscience is stirred and troubled. David was very far from God until Nathan, with keen, yet kindly touch, probed his conscience. Then the king moved into the realm of God's correction, and through repentance found a lasting peace.

Paul brought Felix near to God as he reasoned of righteousness and judgment to come. Felix might then have responded and been saved, but he put off a decision until a later time. When the later time came, Felix was apparently more self-assured and less concerned about the outcome of his sins. He had lost that feeling of "godly fear" which causes men to seek the Lord.

The Philippian jailor was fearful regarding the consequences of the earthquake. That time of calamity and very natural fear brought him near to God, and he was saved.

But the Bible makes it plain that the opportune times for our salvation are confined to our life in this world. Such was the main lesson our Saviour taught in the parable of the Rich Man and Lazarus. After death, the Saviour declared, between the repentant and the unrepentant, "there is a great gulf fixed." Both rich and poor have the Gospel preached to them during life. But after death the situation is unalterable. Therefore we must seek the Lord during life, *while* He is near. After death it is too late.

The means that God has provided whereby our

salvation may be secured are the best. If men "came back from the dead" to preach, they could add no power to the living Word proclaimed by living men. So the Saviour taught. Now is our accepted time. While we breathe today. We may not breathe tomorrow.

We may feel, at this service, that we need *now* to seek the Lord. But how shall we do it? The Lord tells us through Isaiah, "Let the wicked forsake his way . . . and let him return unto the Lord." Isa. 55:7.

We need to return. We need to repent. We need to forsake whatever "way" we have which is contrary to God's will. Then the Lord will immediately and abundantly pardon.

There are multitudes today who sorrow because they have sinned. But that is not repentance. They are sorry for the suffering caused by sin, but they are not sorry for the sin itself.

Esau was sorry because his impulsiveness cost him the birthright. (Heb. 12:16, 17.) He did not sorrow because he had despised a holy privilege. So "he found no place of repentance. Judas Iscariot was sorry that his plans for personal fame had failed. So he sought and found a suicide's end.

David gives us a picture of true repentance. "Cleanse me," he pleads with God, "from my sin." Psa. 52:2. David, when his sin had been made plain, turned from it with utter loathing, and longed for purity again. That was a true repentance, a genuine seeking, brought him near to God.

Some think that repentance is just an experience necessary for the newly converted, for those just leaving the world and coming to God. But repentance is to be a daily experience for every Christian, especially for every Adventist who expects his returning Lord.

We are so apt to become somewhat like the rich young ruler, who, for so many years, had kept the commandments—or so he fondly imagined. But he needed to repent from a selfishness and self-interest so strong as to hold him back from responding even to the Saviour's personal appeal.

A true keeping of the commandments will keep before us our need of a daily repentance. We are all daily sinners, and need a daily repentance and a daily realization of God's gracious and ever more wonderful forgiveness. Do we know now that our sins of today and yesterday have been forgiven? Or is the blessed consciousness and peace of sins forgiven an experience of so long ago that we have forgotten what it is like?

We all know that we are now so near to the end of time. Yet it is tragically possible for us to sit Sabbath by Sabbath in our churches, as members and church officers and ministers, with a load of sins unforgiven. If such is the case with any of us, and we allow that condition to persist, the Saviour's glorious coming will find us unprepared. It would be an unspeakable calamity for any of us to come up, so close to the kingdom, as we stand today, but at the last be unable to enter in.

Through an unfortunate breakdown of communications, a sick boy once had to struggle seven miles, in a blinding snowstorm in order to reach his home.

His enfeebled health proved insufficient for the task, for in the morning, his father, on opening the door to brush away the snow, was horrified to find the lifeless form of his son, just a few feet away from the threshold of his home.

That poor boy was so near to home, and yet not quite there. Let us see to it that no enervating and unforgiven sin will so sap our spiritual strength as to rob us of a glorious entry into our Father's home. Let us today and every day, "seek the Lord while He is near." He will then keep us near to Himself, and will bring us triumphantly to His kingdom.

(At this point, Elder Beach called for all those,

in the large congregation, to stand for special prayer, who had been baptized during the past four years. Some hundreds, in all parts of the auditorium, gladly responded. Later, these, with hundreds more who desired to renew their consecration, crowded to the front of the platform, filling the long aisles on either side, while the choir softly sang: "Just as I am . . . I come." Pastor W. W. Armstrong, our Union President, then led out in heart-felt prayer, earnestly commending us all, both new members and old, to the protecting and forgiving care of our heavenly Father.)

(Reported by E. Cox.)

Walking With God

An Afternoon Bible Study by F. L. Peterson

"AND Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God after he begat Methuselah three hundred years, and he begat sons and daughters: and all the years of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not; for God took him." Gen. 5:21-24.

Walking is exercise. Enoch maintained a most intimate relationship with God in whatever he did. His life was in full and complete and absolute harmony with the life of God. God's plans were agreeable to him. Nothing that God required, was disagreeable to Enoch. Whatever God advised, Enoch accepted. Whatever God suggested, Enoch assented to. Wherever God wanted to go, Enoch wanted to go. Whatever responsibility He placed upon him, Enoch accepted, and was happy in the doing of God's bidding. Why did he agree with God? Why did he accept what God had to offer? Why did he do whatever God suggested? It was because he loved God. And when you find people loving God, they are willing to walk with God. And whenever you find people not walking with God, it is evident that they do not love God. You cannot love Him and not walk with Him. You cannot love Him and not serve Him.

In Amos 3:3 the question is asked: "Can two walk together except they be agreed?" We can say that Enoch was in agreement with God, and you know there is something beautiful about agreement. In the words of the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. 133:1. And in *Testimonies to Ministers*, page 188: "When there is harmonious action among the individual members of the church, when there is love and confidence manifested by brother to brother, there will be proportionate force and power in our work for the salvation of men." And the great objective of every Christian is to save others,

to bring others to God, to lead others to Christ. Selfishness has no place in the life of the Christian. Someone has said that sin is a big "I" between a little "s" and a little "n." Selfishness has no place in the work of God. When we are in harmony there will be a power, Mrs. White says, and a force in our lives for the salvation of men.

Jesus says, "Abide in Me, and I in you." And when a man abides in Jesus Christ, his will and way are submerged in God's will and way. I simply cannot see how some people will quarrel, trying to rectify the work of God! We become so earnest and devout upholding the principles of God that we fall out with one another! My friends, God wants us to have that "force and power" in our lives that will cause us to seek Him, and seek out others and bring them to Him. In *Testimonies to Ministers*, page 499, we read: "When your will is in harmony with the divine will, you will be in harmony with one another; you will have Christ by your side as a Counsellor."

What a wonderful thing it is, so to live, that you know that Jesus Christ is your counsellor, that He is by your side directing you, not only in where you go, in what you do, but also in what you say, and how you say it. If you are abiding in Christ it does not matter what anybody says about you, you are abiding in Him. He is your counsellor and guide. Your trust is in Him. He will see to it that you do not say anything derogatory to the character of another, and when we have the abiding Christ in our lives, we will be in harmony with His programme.

One of the saddest commentaries on the life of the Christian is found in John 6:63-66, where, because of the spiritual teaching of Jesus, it is recorded that many went back, and walked no more with Him. Enoch walked with God, and he didn't get tired of walking with Him. We read that he walked with God for three hundred years! My friends,

Photo by J. P. West
**Pastors A. W. Cook
 and A. G. Tapping,
 and their committee,
 whose task it was to
 find temporary homes
 for hundreds of dele-
 gates.**



can't we walk with Him for just a half century, or for a quarter of a century? Enoch set us an example! He did it! You and I can do it. But how did Enoch walk with God? In *Testimonies*, Volume 8, page 330 we read: "Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had, in the world, a work to do for God. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of God."

My friends, we ought to be in earnest about our walk with God. As Enoch walked with God in his day, so God is looking to Seventh-Day Adventists to walk with Him in 1954. Sometimes we complain that we need better surroundings. Enoch did not live in peaceful surroundings. He walked with God in spite of his surroundings, and so may we. If we walk with Jesus, we will talk about Him, about what He has done for us, and when others see us, they will see Jesus. But how may we walk with Him? The apostle Paul tells us that we are to "walk in love." Eph. 5:2. Our walk is to be a lovely walk in fellowship with God. If the horizontal is worth anything it is because the perpendicular is straight.

God does not want lip love, but heart love. The greatest argument on behalf of Christianity is a loving and lovable Christian. We must love our fellowmen; God made them, I must love them. Folk we love we don't criticize.

Again Paul tells us to "walk worthy of the vocation wherewith ye are called." Eph. 4:1. God has called us to a high standard of living; let us walk worthy of this calling, remembering that we are to walk "even as He walked." 1 John 2:6.

Again in this same epistle we are told to walk as children of the light. (Eph. 5:8.) Light travels in

a straight line. If we walk in the light we shall have to walk straight! All our dealings with our brethren and sisters, and with the world, will be straight. We shall do His will, and when we do His will we shall be doing what we want to do. We must walk in the light. Verse 15 tells us that we must "walk circumspectly"—looking around to make sure that we create the right impression. I have heard folks say, "I don't care what they say about me." My friends, the Christian *does* care. He must be a living example of what a Seventh-Day Adventist is. He must walk circumspectly. And if he walks circumspectly, he will then walk honestly (1 Thess. 4:12) and not be ashamed of the Gospel of Christ.

Men ought not only to see us as God's children, but they should want to be God's children because they know us. God help us to be true to His truth. Sister White says, "Suffer death rather than bring dishonour to the cause of God." Walk honestly with those without. Walk honestly with those within. And as Enoch "was not, because God took him," even so one of these days in our walk with God, when God the Father shall look at the great clock of time, and say "It is finished," Jesus Christ shall arise from His work of mediation, put off His mediatorial robes, and put on His kingly crown, when He shall come riding down on the clouds, and lift out of this world those who have walked with Him. This world will know them no more, because, like Enoch, they have walked with God.

May God help us to be faithful, to be true and loyal to the principles of this truth, that our walk with Him may be a loving and lovable walk, may be a walk lighted by the glory of God, a walk worthy of the vocation wherewith He has called us, a walk that is circumspect, that men who look upon us will recognize in us the Christ.

(Reported by K. Lacey.)

The Conference Sabbath School

THE Sabbath of the Conference Session is considered the highlight of the special services. On this day those who cannot attend the other meetings make an effort to be present. By 9.45 a.m. there were very few seats unoccupied in the large Town Hall. How thrilling it was to look out on the human sea of expectant faces awaiting the hour of Sabbath school. This institution is inseparably linked with the worship of the day of rest, whether held in isolated home or crowded auditorium.

Nearly two thousand voices sang with sincerity: "O day of rest and gladness, O day of joy and light." The blessing of God was invoked not only upon those present but also for the little ones in the Primary Division and for the Juniors enjoying their own programme in the Oddfellows' Hall.

Pastor E. R. Warland, the enthusiastic secretary of the British Union Sabbath School Department, welcomed the many representatives of the various Sabbath schools.

There are certain programme features which must be presented to make the Sabbath school hour

Logan, R. D. Vine, and A. J. Woodfield. The thought-provoking questions of the teacher brought well-considered answers from the class. Some of the sparkling gems of truth included such statements as "Christianity changes a man completely; it is not a moral veneer." "In order to see the kingdom of God we must be made *alive*. A new life necessitates a new *birth*." "The imputed sin of Adam can be gloriously neutralized in Christ." How does this new birth take place? We cannot effect the miracle but God says, "I will." First Peter 1:23 declares that we are born again by the Word of God. The fall of man was occasioned by our first parents listening to Satan, therefore the first step in the new birth is to listen to God. The Word of God brings light. It also cleanses from sin and possesses the power of germination. The Word of God reveals the necessity of the blood of Jesus which makes effective the Word. These two essential elements in the new birth—the Word and the blood—are brought to us by the Spirit. He breathes new life into man. But we have something to do: we must turn—God will do the work.

But why is a new man so fundamentally different? First of all the whole affection of the heart is changed. Then the thinking power is readjusted in terms of Christ's righteousness—we have the mind of Christ. Thirdly the will is transformed. This dynamo of human life is brought under the control of God.

This threefold experience gives one a new estimate of self. Sin began with self-exaltation. The new birth is evidenced by a humble spirit. The outward life will reveal the natural out-working of the new birth. There will be a changed relationship to others and real happiness will be the experience of the new-born man.

Another feature of the Sabbath school programme was the Missions News. Our veteran British missionary, Pastor G. D. Keough, who for so many years has worked in the Middle East, expressed the conviction that when the work in that difficult field is finished it will be completed in all the world. There are 93 million Moslems and it is contrary to law to speak to them on religion. A Moslem cannot accept Christ without exposing himself to death. Nevertheless, through the medium of the Voice of Prophecy, the Advent message is penetrating the stubborn barriers. "Why," asked Pastor Keough, "should I pray for Jesus to come and sit down and do nothing to make Him come soon?" This stirring appeal brought a splendid response in the offering, which amounted to £137.

As that large congregation sang the closing hymn, the words of "Onward Christian Soldiers" expressed the determination of the British Sabbath school members to do their part in lifting the cross of Jesus as the only hope of humanity.

(Reported by E. H. Foster)

HUMILITY

May this my soul's adornment be,
The precious garb, humility;
The willingness to stoop and serve,
Whilst asking nothing in return
Except a steady consciousness
That Christ, the Lord, will see and bless.

What matters it if praise or blame
Should gather round my worthless name,
As long as in my inmost soul
The lowliness of Christ is shown,
And actions misinterpreted
By fellow men, are Spirit-led?

God grant that I may never seek
For worldly fame, but always meek
And loving as my Saviour be.
So may I come, and day by day,
This treasured virtue offer Thee,
The priceless grace, humility.

Gwen Mason.

ideal. With impressive lucidity Pastor S. H. Parkin reviewed the salient points of the previous week's lesson on "Christ Our Righteousness."

Before the lesson study, the King's Heralds Quartet sang a most appropriate exhortation: "Open the Bible and Read It." How often have you wished that you could listen-in on a model Sabbath school class? Such was the unusual opportunity of those present at the conference Sabbath school. Pastor W. L. Emmerson occupied the teacher's chair, and gathered around him was his illustrious class: Brethren D. Baidam, G. Emm, R. Graham, E.

Photo by J. P. West
**T h e ordination
charge is read to the
newly ordained min-
isters.**



Ordination Service

Sabbath Afternoon, July 31st.

INVARIABLY, the Sabbath afternoon of a Union Session is set apart for, and associated with, one of the most sacred and inspiring of all the services of the church—the ordination of ministers. Such was the plan at this year's session, and provided one of the blessed experiences of a full and enjoyable Sabbath day.

The spacious auditorium was filled to capacity, and the great congregation, having enjoyed the relaxation of an hour of restful Sabbath melody and song, waited with hushed expectancy while the ministry of the church formed themselves into an imposing background, a necessary prelude for such a solemn occasion.

Over seventy ministers there were; themselves all ordained, who were there to support the additional twelve officiating ministers; to provide assurance of comradeship and joyfully to welcome to their ranks the five young men who, by their faithfulness and demeanour had been approved by the church as worthy of a place in the sacred ministry. These were:

Charles Leslie William Cooke (Wales),
William Hugh Frazer (Ireland),
Frederick Charles John Pearse (North England),
Clifford Smith (North England),
Horace James West (South England):

The proceedings began with a congregational song sung with feeling and fervour:

"Pour out Thy Spirit from on high;
Lord, Thine assembled servants bless;
Graces and gifts to each supply,
And clothe us with Thy righteousness."

Prayer of invocation was offered by Pastor J. A. McMillan. And then, before the President of the Northern European Division, Pastor A. F. Tarr, preached the ordination sermon, that sweet singer in Israel, our own Kathleen Joyce, sang a song of consecration, "Love's Victory," accompanied on the lovely Compton Organ by our radio-organist, Llewellyn Meredith.

"I want, in this short life of mine
As much as can be pressed
Of service true for God and man:
Help me to be my best.

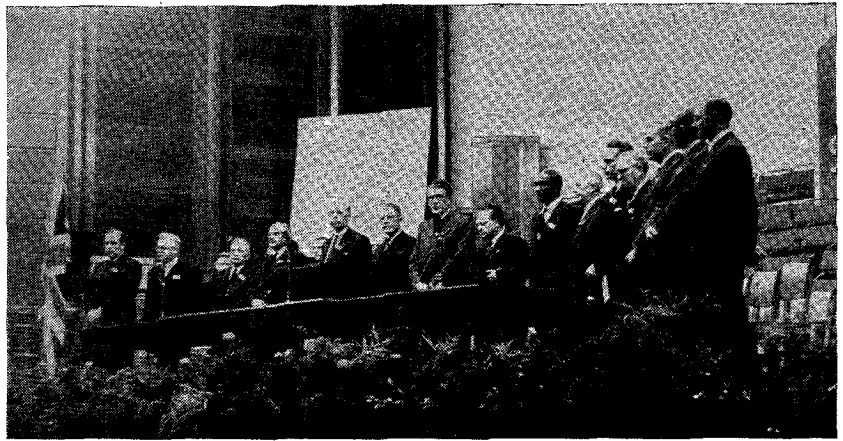
"Yea, Lord, I fall at Thy dear feet,
Compelled by love divine.
My consecration make complete;
Let me be wholly Thine."

In his sermon, Pastor Tarr said: "Already, these five young men have dedicated themselves to God. Now, that dedication is to be endorsed by God and the church by the laying-on of hands according to the divine injunction."

What a privilege was theirs to minister to their fellow men, both within and without the church. It

Photo by J. P. West

Platform group of presidents and leaders who launched the Union Session on Thursday evening, July 29th.



was his privilege to remind them—and the ministry they were about to join—of their sacred responsibilities. Using the words of Isaiah 62:6, 10-12, Pastor Tarr said it seemed as though the Lord was saying to His watchmen: "Don't hold your peace and don't disappoint Me. Please, please live up to the standards set for My watchmen." Other features of this basic prophecy suggested:

(a) That the minister's task was one of God's own appointing; that one could have no more qualitative appointment than that given to His ministers.

(b) That God's servants must always be representative of His kingdom.

(c) That His ministers are His watchmen set upon the walls of Zion as: 1. Protectors; 2. Defenders, standing guard between the enemy and the people. (Ezek. 3:17; 33:7.)

(d) That they must give God no rest by prayer and supplication. In the words of the prophet, they must "take no rest and give Him no rest." Isa. 62:7, A.R.V.

(e) That they must be God's road-workers "preparing the way of the Lord" and "casting up" a highway, removing the "stones" of stumbling and danger. (Isa. 62:10.)

What were those "stones"? They were many but among those suggested were:

1. Misunderstandings concerning the Godhead.
2. Misunderstandings concerning the power, love, and requirements of God.
3. Misunderstandings among the members of the church.
4. Misunderstandings concerning the glorious certainties of the Lord's coming.

(f) That ministers were to be called "the holy people"; men who were living epistles to be read by all; men whose lives bore witness of the kingdom of God and its righteousness.

Pastor Tarr added a word of counsel to the wives of the ministers, giving warning of the dangers of undermining the husband's influence and admonishing them ever to uphold his hands. Then—the final words of benediction as this appropriate sermon reached its climax: "May God richly bless these

five young men and their wives and bless abundantly their gifts and talents."

One was aware of the stillness and the presence of God's Spirit as Pastor Tarr ended his message and resumed his place among the twelve.

At this point the five candidates for ordination were invited to the rostrum, there to kneel surrounded by their brethren, the officiating ministers: Pastors Beach, Petersen, and Chambers from the General Conference; Pastors Tarr, Rudge, and Pedersen from the Northern European Division; Pastors Armstrong, McMillan, Bayliss, Howard, Kinman, and Dorland from the British Union.

Pastor Beach, Secretary of the General Conference, offered the ordination prayer: "O Lord, give us clean hands, hearts, and minds for this sacred task. Look down upon these Thy servants at this moment. . . . Fully sanctify and purify. . . . Come with Thy Holy Spirit and fill them. Bless their ministry, make it rich with abundant fruitage. . . ."

Such were the sentiments expressed sincerely and solemnly in prayer. Then came the "laying-on of hands" by the officiating ministers, a symbol of "setting apart" to holy service and of the anointing by the Spirit of God. The great congregation and the entire ministry humbly and devoutly joined in this solemn act of prayer.

Following the prayer it was the turn of Pastor Rudge, Secretary of the Northern European Division, to give to the newly-ordained ministers the customary "charge." In fact, Pastor Rudge addressed the five young ministers thus:

"It is my responsibility to bring to you the counsels of God and a solemn charge. Hear the Word of the Lord. . . . Preach the Word. . . . Watch thou in all things, do the work of an evangelist, make full proof of thy ministry."

Pastor Rudge reminded them that they were now entitled and empowered to: organize churches, ordain church officers, baptize believers, officiate at services of communion and holy matrimony.

That they were now responsible ministers of God to perform every function which pertained to that high and holy calling.

The president of the British Union Conference,

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Pastor W. W. Armstrong, welcomed each of the five into the ranks of the growing ministry in Britain, remarking that it was a comforting thought that the ministry in our land was being strengthened that day by this service of ordination. In turn, all the officiating ministers followed the president in this act of welcome, thus making it the more complete.

At this point in the proceedings the seventy or more ministers, under the baton of Pastor Bradley, Ministerial Association Secretary for Northern Europe, formed themselves into a male choir and sang the song: "Thou who Thyself didst sanctify," which included such appropriate lines as:

"Thou who Thyself didst sanctify
And set Thyself apart,
Thy servant's purpose ratify,
The purpose of his heart.

"Captain Divine, his name enrol;
In token, let him feel
The fire from heaven within his soul,
The ever-burning zeal!"

To crown an unforgettable occasion, the five newly appointed and anointed ministers offered their personal testimony to the congregation, telling of parental prayers and sacrifices that had made that day possible; of help and encouragement of friends in general, and of their wives in particular. These personal messages on such an emotional occasion moistened the eyes of the people whom they were now to serve, and who had taken them lovingly upon their hearts.

(Reported by S. G. Hyde.)

Evangelistic Symposium

Sabbath, July 31st.

"Not by might nor by power, but by My Spirit saith the Lord." Zechariah 6:4.

This was the key note of the reports presented by the evangelists chosen to speak at the symposium. In introducing the programme, Pastor W. W. Armstrong reminded us that 1,700 new members had been added to the church during the past four years. This is the largest increase in any quadrennium during the history of our work in Britain.

First to report was Pastor G. Emm, who told of a successful campaign in Aberdare, South Wales. One man, 76 years of age, after fighting God and this message for 46 years, finally surrendered and joined the church with his loved ones. Another young man attended the meetings. He was untidy, unshaven, drank 18 glasses of beer and smoked 30 cigarettes a day. He soon surrendered his old way of life and gladly accepted Christ as Saviour from the habits which had for so long held him in slavery.

From Portadown, Northern Ireland, came ex-policeman Pastor W. H. Frazer who miraculously under the blessing of God has brought 37 members into the faith during the past two years. He said that there is no country in all the world where the name of Seventh-Day Adventists is better known than in Ireland, but the reason why there are not more members, he felt, was because the people had been educated in Adventism by Canwright and Pollock. He said there was not a pulpit from which Adventists have not been denounced, but he thanked God that He causes the wrath of man to praise Him. "How has this miracle taken place?" Pastor Frazer continued. "When I went to Ireland from Lewisham I saw four people sitting in church in front of me. It nearly broke my heart. I prayed to God. The students of Newbold College and members of Lewisham church joined in my petitions, and

in answer the present church has been raised up. To God be the glory. Great things He hath done. Our motto for the future is 'Attempt great things for God, expect great things from God' even in Ireland."

In similar vein Pastor "Jock" McGougan told of the rich blessing that has attended his work in Scotland. "Neither Dr. Brown nor I," he said, "have any desire to take any credit for the 80 people who have been baptized in Glasgow." Reverently the workers in Scotland felt they must stand back as they witnessed the mighty working of God in their midst. Mr. Rank offered them a theatre free of charge, and with only a two inch single column advert on the first night in one newspaper, 300 non-Adventists came to hear the message. On the fifth night there were 700, on the eighth night 1,000, and on the twelfth night 1,300. The Spirit of God was present at the meetings, and letters poured in telling of answers to prayer. One young lady, ill for years with tuberculosis and unable to do any work, is now happy and active—a star in the local MV Society. Another young man, separated from his wife for two years, heard God's voice at an after-meeting, and went out to seek reconciliation. He now lives happily with his loved ones. The devil sought so often to bring discord into the meetings even to the extent that secular songs were inadvertently played in place of Gospel hymns. No choir arrived, and the whole programme seemed to be in the hands of the Evil One. However, God's Spirit was present, and moved many of the people to marvellous conversions. Pipes and cigarettes were left on seats in the hall, and men wept both at the meeting, and in the seclusion of their own homes confessing their sins.

Our attention was next turned to some of the

19,000,000 unwarned people in the North England Conference. Pastor Elias told how, in spite of his wife's illness at the commencement of his campaign, and a motor-cycle accident which denied him one of his workers for three months, 49 precious souls were won to God during the winter in the City of Steel (Sheffield). Dr. J. Shone of Leeds assisted in giving health lectures to the people.

"Without fail where Jesus Christ is preached men listen and turn their hearts to God." Pastor T. J. Bradley of the Northern European Division Ministerial Association said that this had been his experience again this winter as the message has been presented in the Theatre Royal in Birmingham. One interesting feature of the campaign was the plan for holding after-meetings. Not more than thirty to forty of the congregation left after the main service each week. Pastor Bradley's associates offered the prayers at these services, thus strengthening their hands in meeting the public. The campaign was later transferred to the Cambridge Restaurant where a platform had to be built over fat-stained gas stoves and a deodorizer used to freshen the atmosphere. Among the eighty people baptized in the winter, was a Communist who testified: "Since coming to these meetings my life has been changed. I never expected to come face to face with Christ in a theatre, but Christ has won my heart."

In spite of the opposition met with in Ipswich during the past three years, Pastor S. G. Hyde told of the joy of winning 80 precious souls there. The message has been preached for three successive winters in the draughty Baths Hall with only four radiators. The town councillors, he said, were dumb-founded at our success, and the meetings are known throughout Suffolk, and parts of Essex and Norfolk. On Sundays the car park is full. A hundred people regularly attend the Sabbath morning meetings where the Sabbath school and divine service are combined. A new home is needed for the Ipswich church, and our members are invited to pray that success may

meet the attempts to purchase a Methodist church that is for sale.

Two years ago Pastor George E. Vandeman of the Ministerial Association of the General Conference commenced a successful school of evangelism in London. "Never," said Brother Vandeman, "have I had the privilege of working with a more loyal, lovable, and more hardworking group of workers. If I had known about you I would have come to London much sooner than I did."

Just over a year ago the brethren felt that we should have an evangelistic light burning continuously in the heart of the city of London. The committee men were to meet together to consider the prospect, and ten minutes before the gathering, the answer came in a letter from the General Conference. Committees were immediately formed and commissioned to search for a suitable building. Fifty estate agents were alerted. One Welsh agent bowed his head and prayed that he might find the Adventists a place. He gave the task to a Jew who found the New Gallery. Mr. Rank agreed to the sale of Queen Mary's favourite cinema, but no licence could be obtained for alteration. Three days later after a session of prayer it was in the post. The New Gallery is not our building but God's. Its influence is extending throughout London, the British Isles, and indeed Pitcairn, Fiji and the ends of the earth. 170,000 Londoners saw the film: "I Beheld His Glory." Thousands of people take the printed addresses, and scores have already found their way into the remnant church, and find joy in keeping the commandments of God. A wonderful future is in front of this evangelistic institution under the guidance of God.

Prayers are invited on behalf of the work at the New Gallery and for all our evangelists throughout Britain who are soon to start on their new season's work.

(Reported by Victor Cooper.)

The Throne of Grace

A Morning Devotional Address by T. J. Bradley

OPINIONS of us may change, but Jesus has remained supreme throughout all the years of time. Controversy has raged around the person of Christ through the ages, but He is still the same, yesterday, today, and forever. As Paul assures us, He is "Jesus Christ the same yesterday, and today, and forever." Heb. 13:8.

Dorothy Sayers said of Christ that He was not a bore, but He was too dynamic to be safe. She did not see Christ as He is. She analyzed Him as a modern, but did not recognize Him as a Saviour.

John Stuart Mill said that Christ is still left the unique figure of history, but he did not see Him as a Saviour.

Thomas Huxley described Jesus as the ideal of manhood. That was a philosophic conclusion, but Huxley did not recognize Jesus as his Saviour.

Ingersoll described Jesus as the reformer of His day, and announced he would have been the friend of Jesus. That is the finding of a professional sceptic, but Ingersoll did not see Jesus as He is; he did not accept Him as his Saviour.

Christ has been the centre of controversy and of discussion through the years, but if we do not see Him as our Saviour then we do not know Jesus, nor do we recognize Him as the same yesterday, today, and forever.

What attracts you most to God? A mental con-

ception of His greatness and majesty? The fact that He is a marvellous Creator? The tremendous size of the universe which dwarfs man? The intricate details of His creation? The marvellous balance of the universe? The prophetic accuracies of the Bible which prove the foreknowledge of divinity? These answers do not satisfy you. Turn to Psalm 103:8-13: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. Like as a father pitieth his children, so the Lord pitieth them that fear Him." These verses draw me to God. The kindness of God as a loving father pitying His children, not only attracts me to God, but holds me in adoration.

God has provided for my deepest needs. (John 6: 35-37.)

"Seeing then we have such a great High Priest . . . let us come boldly unto the throne of grace." Heb. 4: 14-16. What does Paul mean by the throne of grace? Paul had often watched the conquering soldiers returning with the spoils and slaves from the battle. Manacled and cringing, these slaves would fall before the throne of their victor. They came with anything but boldness. As we come to the throne of God, we are more deserving of death than any Roman slave. Am I to approach the throne of

God as a slave who kneeled before his victor? No! I am to come "boldly before the throne of grace." Here Paul found his great attraction to God—God upon His throne; not a great white throne of judgment, but the throne of grace. He was a sinner of the deepest dye, but he had found grace. (Titus 3: 7.) Being justified by His grace we are made heirs. (1 Peter 5:10.) "But the God of grace make you perfect." To Him be glory and dominion forever. The God of grace calls us to glory. Through Him we have access by faith into this grace. (Rom. 5:2.) Where sin abounded, did grace much more abound. (Rom. 5:20.)

What lifted me up out of a horrible pit and set my feet upon a rock? The balancing of the worlds? The accuracy of prophecy? No! It was the grace of Christ. Once I was blind, but now I see. What cured me? The brilliance of the sun? No! The Son of Righteousness. He hath put a new song in my heart. What brings this new song? The grace of Christ. Once I was without Christ, without hope, and without God in the world, but now I am made nigh. How? By the blood of Christ. Then let us come boldly before the throne of Christ.

(Reported by C. D. Watson.)

Full Surrender

An Afternoon Bible Study by G. W. Chambers

ANXIOUS mothers came to Jesus with the urgent request for Jesus to bless their children, but the disciples held them back. Jesus responded: "Forbid them not to come unto Me. . . ." Among those who looked on was a young man whose heart was strangely moved; he ran to Jesus, he knelt, he requested, "What good thing shall I do to have eternal life?"

He had been careful to observe the outward appearance, but was not satisfied with life. Jesus loved him. Jesus loves all young people. We are

living in an unfortunate age for the young. Let us study the young man a little bit.

I find before me a young man with many assets. He had a tender heart; he was touched by the scene of the blessing of the children. He was open-minded. He felt he could learn from Christ. He was a man of courage and action. We know of one who sought Jesus by night, but not so this young man, he sought Jesus out and found Him publicly. He was a man of high ideals, an officer of the church. He was talented, a "ruler." Individuals do not just gravi-

Photo by J. P. West
The Town Hall steps proved a favourite spot for renewing old acquaintances and making new friends.



tate to positions of responsibility. They are chosen. This young man was probably of commanding appearance, like Saul of old.

"Jesus saw in this ruler just the help He needed if the young man would become a co-labourer with Him in the work of salvation. If he would place himself under Christ's guidance, he would be a power for good."—*The Desire of Ages*, page 519.

There we have marvellous potential. I would like to look at him a littler closer. When the prophet stood before the father, Jesse, to choose one of his sons to be king, the Lord spoke to him in 1 Samuel 16: "Man looketh on the outward appearance, but God looketh on the heart!" As I look at this young man I see that the heart is not right. This young man, so talented, with such amazing possibilities, is an idolater. You understand that a man does not have to have an idol in his house to be an idolater, but to put something before God.

In every heart is a cross and a throne. Many put self on the throne and Christ on the cross, some put self on the cross, and Christ on the throne. The young man did not know what God required, not to love the world because it would pass away. (1 John 2:15-17.) He loved the world. He put self first.

Self-surrender is the first step in discipleship. "Let a man deny himself," Jesus said. (Luke 9:23.) Paul said: "I, this self, am crucified with Christ." "I die daily." (Gal. 2:20; 1 Cor. 15:31.) The self in the young man was fully alive. He was only partially obedient. Listen!

"He [Jesus] had shown him the plague spot in his character. . . . If he decided to follow Christ, he must obey His words in everything."—*The Desire of Ages*, page 520.

In the experience of Saul, he was told to do a certain thing. We find him speaking to Samuel thus: "I have performed the commandment of the Lord." Samuel's reply was: "To obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:13, 22.

When sin has been pointed out, many folk say: "Why, that is such a little thing." But no sin is a little thing. It was not a little sin that opened the floodgates of sin upon an unhappy world. The prophet of 1 Kings 13 must have thought it a little thing when God told him not to come back by a certain route. As a result of disobedience he lost his life.

The young man was a thief. He robbed God of service, men of help, self of usefulness. His name, like that of Paul, could have been honourably spread across the New Testament. But he is unknown. It is wicked not to use our talents. That is what Jesus taught in His parables. I wish to reinforce what we read in the Bible and the Spirit of prophecy. Let us use the talent entrusted to us to God's glory and honour.

This man was a coward; he was willing, as was the rich fool of the well known parable, to face the future without riches and security.

The youth was blind. He saw his position and his possessions, but he did not see his usefulness: "His

exalted position and his possessions were exerting a subtle influence upon his character. If cherished they would supplant God in his affections. To keep back little or much from God was to retain that which would lessen his moral strength and efficiency . . . they will become all-absorbing."—*The Desire of Ages*, page 520.

Could it be that Christ was only testing that young man? I do recall that God tested a certain man. Out of the darkness came the voice: "Abraham, take thy son and offer him for a sacrifice!" The altar was built, the young man stretched, unresisting, on the altar; the hand clasp ing the knife was raised; then God intervened. He was testing Abraham. Maybe Jesus was only testing the young man, but on that day he met his destiny. I see him rising from his knees, I see him turning and walking away from Jesus. I look in vain to see someone stop him. I don't know why. They just didn't! So often in the church the young people walk away into the world, and there is no arm stretched out to stop them. All too many times the only action that is taken is taken by the church board when they say, "We must drop this name."

I was a minister in Iowa, and had contact with a young man whose parents were away in the mission field. We were able to make him welcome in our home. He told my wife that he hardly knew what he believed, or what he was going to do. Surrounded by loving interests he went to college and finally to the mission field. Another young man drifted sadly and was singing for night clubs. He had a beautiful voice. I said to him as I went to a preaching appointment: "Won't you go with me this morning?" He accepted and I talked to him. He went back to Walla Walla college. A few months ago he was ordained. Oh, let us put our arms around these unhappy young people.

I conducted, on one occasion, a week of prayer at a boarding school at Mt. Ellison Camp. We had a special season of prayer for those who wished to stay the first night, and we continued each night. On Thursday night, we asked for those who would volunteer to pray. A young woman said: "I have done so-and-so," and confessed certain wrongs, little things—for she was one of the best girls at school. Then someone else got up, and others variously confessing lying, cheating, and stealing. This continued until 11.30 at night. Some spoke more than once, so as to be sure. Let us make sure that there is nothing between us and God. There is a reward for those who give all to God.

"Christ's dealing with this young man is presented as an object lesson. God has given us the rule of conduct which every one of His servants must follow. . . . Only those who will say, Lord, all I have and all I am is Thine, will be acknowledged as sons and daughters of God."—*The Desire of Ages*, page 523.

God needs every one of us, not in part but the whole.

(Reported by E. W. H. Vick)

Photo by J. P. West

Some of the Session's most inspiring moments were actually spent in the Town Hall Foyer!



On to Victory

Evening Address by W. R. Beach

"LIFT up your eyes and look on the fields, for they are white already to harvest." John 4:35. Jesus was in the midst of an evangelical campaign in Samaria and was walking the dusty path with His disciples. The fields were whitening and it was only four months to the harvest. Jesus invited the disciples to make two things uppermost in their minds, the field and the harvest. The field is the world, He said, and the harvest is the end of the world. (Matt. 13:38, 39.)

These two things in the mind of Jesus Christ constitute two pillars of the Christian faith which mark out a highway down which the church must travel to the fulfilment of the assigned task. Jesus said: "I am the Light of the world," and: "Ye are the salt of the earth." The task was to be universal. God through His Son was saving the world from sin.

The disciples in the early church were sent out to preach, and received a measure of success in their efforts; but too soon there came a falling away. The church busied itself in ecclesiastical refinement and failed to understand the mission of salvation. It is shameful that after centuries and millenniums of effort, the Christian church down to the eighteenth century had limited its effort to Western Europe.

In the eighteenth and nineteenth centuries men thought of the signs of the times. The world remained unevangelized in the nineteenth century. In 1804 the British and Foreign Bible Society, and other societies following, made wonderful efforts; but even with the grand efforts of the London Missionary Society almost the whole world remained to be evangelized.

Then the last church set out to every nation, kindred, tongue, and people, yes, set out to carry the Gospel to the ends of the earth.

The Seventh Day Adventists had a bifocal vision with which to carry out this work. "To be witnesses in Jerusalem and to the uttermost parts of the world," also to preach to all the world, knowing that "*then shall the end come*." They envisioned not only the field, but also the harvest.

The Advent Church must remain faithful to this task. They must never lose the vision. They must have no other programme. They must not think merely of their own church, or field, or land. The work will never be finished in one field until it is finished in the world.

The progress of our work is indicated by the fact that at the end of 1952 our message was being preached in 190 of the 230 political units, and in 98.5 per cent of the languages of all the men and women in the earth.

The progress of the work is throughout the world—the Indian Ocean, Central and Equatorial Africa, the Cameroons.

Last year 20,000 Africans became Seventh-Day Adventists. The work is going to the ends of the earth.

Elder Beach stepped off a boat at Mombasa, and saw on the quayside four African boys talking.

He asked one if he knew where the Seventh-Day Adventist mission was, and pointing toward a village he said, "There are two churches, a school, and dispensary over there!"

One of the most difficult places in all the world to labour for the Master is Greece, yet we have strong evangelistic centres there. Yes, even in Thessalonica, where five precious souls were recently baptized at one time—a wonderful victory.

Twenty years ago the work was started by a husband and his wife in the remote central country of Africa—most isolated spot on earth, near the Doba mountains. After twenty years work we have a

church of 250 Seventh-Day Adventists at this spot.

When visiting the out-station, an archway of triumph and welcome was built of tree limbs and leaves to welcome the Seventh-Day Adventist representative from America, and what a wonderful evangelistic centre this was—upon the first table, were church papers, tracts, and books.

Just think—20,000 Africans marched triumphantly into the ranks of the Seventh-Day Adventist church in 1953.

Yes, the work is going to the ends of the earth. Across the frontier into Yugoslavia, the work is onward. Where we had 3,500 members at the commencement of the last war, we now have 8,500, with 12,000 in the Sabbath school. One hundred churches have been built since the war together with many schools. Only £6,000 was first given to begin this programme, which has since run on a self-supporting basis.

Work is very difficult. Our foes try all ways to stop it. In some places our members can only read words of hymns. They dare not sing or talk aloud; and if the police raid as they sometimes do, the preacher says, "Service is over," and they walk out.

The flow of money was stopped and the conference treasurer had to sign an agreement not to handle church money any more, but as the wives did not sign they carried on. In one village of 250 houses there are two churches now. The colporteurs have no papers, tracts, or books; but, "once a colporteur always a colporteur," so they visit the people looking out for souls who will listen to the Gospel.

Time will not allow to report on the work in other parts. In Czecho-slovakia 7,000 attended a public meeting, and 350 gave their lives to God when an appeal was made.

A wonderful work is being done in Italy.

In Yugoslavia the work is going like fire. It seems that one modern highway has been built for

Seventh-Day Adventists only, as they seem to be the only ones using it.

In Portugal, the president of our work there was a famous Franciscan monk sixteen years ago; and one of the teachers in our school was formerly at the school attended by cardinals and high Roman church students.

In Spain every member must be an evangelist. One shoe-maker said: "You are not a Seventh-Day Adventist at all if you are not an evangelist." At Madrid years ago, an effort was held but only 45 people attended the hall. There is a great change today—now we have a wonderful church of over 400 people.

In Barcelona a hall holding 800 was acquired. Three hundred were baptized. It is easy to get people to know about new meetings, said Elder Beach with a twinkle in his eye. The minister tells the elder, the elder tells the deacons, and the deacons tell their wives ———!

The world is the field, and *very soon* it will be ploughed *all over*.

Elder Beach was present at the dedication of an Adventist evangelistic centre in Thessalonica, and he asked the people if they knew that the apostle Paul taught the people to say as a greeting—not "Peace be with you," but: "The Lord cometh"? The true church ever looks for the second coming of Christ. The early and later churches lost this glorious hope, but the last church takes up the call, "Lift up the trumpet and loud let it ring, Jesus is coming again."

The world is travelling on an open sea to perdition. It knows not where it is going, it has nothing to set its course on, nor does it know how soon the end will be. There is no hope for the world, apart from the hope of the second coming of Jesus Christ.

Without this it is just a hopeless world.



Photo by J. P. West

Future leaders find
inspiration at the
sand tray.

Elder Beach closed by saying that in Rome, after taking a meeting, he met a man who talked with him after his subject on: "The keys of St. Peter." He told him before leaving that he was now studying the twenty-sixth lesson of the Voice of Prophecy Bible Course. He was a postman in the Vatican City.

Elder Beach said, "I am so happy to be a Seventh-Day Adventist. When I was a boy one of the grand old pioneers with a long beard looked down from

the platform and pointed to a group of boys in the front row, of which I was one, and said: "Some of your eyes will see Jesus coming." Elder Beach was thrilled and went home to his room, looked into the looking-glass and said, "Is it possible that these eyes will see Jesus coming in the clouds of heaven?"

Soon, beloved, the harvest will be finished. God grant that we may all say then: "I'm saved. Lo! this is our Lord, we have waited for Him."

(Reported by S. Combridge.)

The Blessing of Trials

Morning Devotional Address by G. W. Chambers

WHATEVER our experience God is good to us. Whether we are discouraged or tempted, He is there to see us through. However, we were reminded that we must not depend upon a happy flight of feeling, for the simple reason that we do not always feel the same. The problem resolved itself into the question of temptation, or the blessing of temptation. The Christian's experience is a battle, and we were directed to the statement of Paul in 2 Timothy 2:3 and 4:7. We are to fight the good fight of faith. The revelator points out in graphic terms the symbolism of warfare in Revelation 12:17. Here is a clear-cut description of the remnant church; and three sharply defined marks of identity stand out in a most impressive way. The remnant church; (1) Keeps the commandments; (2) Has the faith of God; (3) Has the testimony of Jesus Christ—which is the Spirit of prophecy. (Rev. 19:10.)

To those who have put their hand for the first time in the hand of God, there will come the time of warfare. It is inevitable, for the dragon [Satan] is wrath with the woman [church]. Temptation will assail the church of the living God.

In temptation we find cross purposes, for Satan desires our destruction. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16:25; 14:12. That's the way that is dangerous. Satan does not tempt us with great sins, for we would be only too conscious of these: it is by little sins that he would seek our undoing.

Now Christ Jesus has a purpose in allowing Satan to tempt us. So we see two cross purposes meeting on the field of temptation—Satan seeking to destroy us, and God seeking to save us. Some may raise the question, would it not be good if we were never tempted? And the answer is, No. There would be no formation of character. There would be no growth without struggle. God knows just what is best for our souls.

A certain doctor was wheeled out onto the platform during the recent Pan American San Francisco Conference. He had been stricken with polio, and had come face to face with death. But help from consecrated and skilful doctors had delivered him from

a premature death, but he had to learn to walk all over again. So, too, if we have fallen into the hands of the enemy, have we to learn to walk all over again. And in learning to walk again, we shall find our salvation.

God does not tempt mankind, but allows Satan to do it. In the case of Job we have a classic illustration of the way in which God permitted the temptation and trial to come. In many cases we do not know why temptation comes, but we must learn to trust Him in the darkness as well as in the light. Temptation is not a sin. Sin is in yielding to it. We were reminded of the saying:

"We cannot stop birds from flying over our heads, but we can prevent them from building nests in our hair."

Then again, we have the matchless example of our Lord, of whom it was said that "He was tempted in all points like as we are, yet without sin." Heb. 4:15, 16. Nor did Jesus meet temptation in a different way from ourselves. If He had, then His temptation would have been unreal. It is possible that Christ's greatest temptation came in the Garden of Gethsemane—not when He was surrounded by His enemies. No doubt the Evil one whispered: "Your nation has rejected You, and all Your disciples are going to forsake You. Why trouble about them, anyhow?" At the last moment Jesus could have returned to His Father's house with honour, and there in the garden, the fate of humanity trembled in the balance. (See *The Desire of Ages*, page 690.)

Thank God He chose to save us. He chose to drain the cup for you and me.

But now in our own experience we must realize that we can even have joy in temptation. (James 1:2-4; 1 Peter 1:6,7; *The Desire of Ages*, page 72; and *Testimonies*, Volume 4, page 358.)

God has a purpose for our good when bringing us into temptation. (*The Desire of Ages*, page 126.)

Possibly it may be a little hard for us to learn this lesson, but ultimately we shall, with the apostle

(Continued on page 18.)



Workers of the British Union Conference who attended

THE workers of the British Union Conference and missionaries on furlough met in Stanborough Park church from the evening of July 26th to 28th, for what proved to be a time of deep spiritual fellowship, refreshing, and counsel. It was an inspiration in itself to see such a large group of workers—predominantly young—gathered to seek closer fellowship with the Lord and with one another, and to take counsel together on how best to press forward with the work of the Lord. In this purpose they were not disappointed, for the Lord drew very near and the presence of His Spirit was manifested.

At the opening service Pastor W. W. Armstrong, our Union President, introduced two of our visiting brethren from the General Conference—Pastor G. W. Chambers, Secretary of the Seventh-Day Adventist National Service Organization; and Pastor F. L. Peterson, Associate Secretary of the General Conference. These brethren, new to our field, were assured of a warm welcome, as befits the world-wide fellowship of the family of God on earth.

Pastor W. R. Beach, recently elected Secretary of the General Conference, arrived the following day and his messages and counsel—born of wide experience—made a great contribution to the success of our meetings. "I have travelled a great deal and have met many people of different nationalities, but the most wonderful thing in the world is the Advent Message," declared Pastor Beach in his opening address.

Others who took a prominent part in leading out in this Council were: Pastors A. F. Tarr, Division President, E. B. Rudge, Division Secretary; G. E. Vandeman, T. J. Bradley, and E. W. Pedersen.

In the opening address Pastor Tarr pointed out that fellowship often means more to Seventh-Day Adventists because we are, or should be, a people separated from the world, and often subjected to ridicule and even persecution. Then, too, it means much to us as we, by faith, envisage the spiritual fellowship of this life projected into the happy association that awaits God's children in the kingdom. His message was a call to the ministry and all workers for a deeper consecration. As a people and as workers we must know the time in which we are

BRITISH UNION MEETING

Reported by

living, and tender service with an eye on God's great timepiece. We must know the people and seek to preach the message that they need in these evil days to which we have come. And we must know our God whose power is adequate to meet their every need.

Pastor F. L. Peterson reminded us of the glorious fact that Christ who began His great movement nearly two thousand years ago, is still carrying it forward, and will continue to do so until it triumphs finally. In doing this the Lord chose ordinary men for an extraordinary work. "Ye have not chosen Me, but I have chosen you." John 15:16. We are called to be ambassadors for Christ, not to represent or preach self, but to represent Christ Jesus. "The Lord wants us to be specialists in bringing men into the church; let us not be specialists in turning people away," said Pastor Peterson. We must be devoted and sincere in this work of preaching the Gospel, as was Paul when he said, "Woe is me if I preach not the Gospel."

Pastor Pedersen, our Division Home Missionary Secretary, reminded us that "the church is God's appointed agency for the salvation of men." "We have too restricted a view of what the church can do," he said. If only the same enthusiasm that is put into our Ingathering work were put into other lines of church activities, what wonderful things might be accomplished.

Pastor Chambers' Bible Study on the "Most Essential Experience," based on John 3, and other studies given, will long be remembered as spiritual feasts.

"A vision made the apostle Paul." This was forcefully pointed out by Pastor Beach. Paul was not dis-



the Ministerial Convention at Stanborough Park.

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obedient unto the heavenly vision. (Acts 26:19.) *Vision* causes men to emerge from the mass of humanity. This is illustrated by the experiences of men like Stevenson, Michaelangelo, Joseph, and Moses. That heavenly vision is the great essential for us all as workers and believers, and the apostle James tells us where and how we may obtain this wonderful gift of God. (James 1:5, 6.) This vision starts at the cross. Saul met Jesus face to face, and there and then he had the heavenly vision. Likewise John the Baptist beheld the Lamb of God.

Pastor Beach continued: As we give ourselves to the consideration of our task—a world task—it is indeed a tremendous one. But we must think of it in terms of a finished task. (Rom. 9:28.) Like a flash of light, in a day, the world could know about the message, declared Brother Beach.

We must think of the message which the Lord has given us in terms of the needs of the people of the world today. It is a world message for all peoples, irrespective of race or religion, and as a people we must resolve never to lose the Advent vision.

That we are to be "God's men" irrespective of titles, position, or classification, was the thought presented by Pastor E. W. Pedersen in his devotional study. We ought to realize that we are the sons of God, and live as the sons of God. (1 John 3:1-3.) How do we appear to the all-seeing eye of God? How would we appear to our fellow-men with all camouflage removed? In olden days in Russia many people had the picture of an eye hung up or painted on the wall, to remind them that the all-seeing eye of God was ever on them. We are called to walk as God's men, and not as man's men. (1

Cor. 3:3-6.) "God's man sticks up for God under all circumstances, and sinning is letting God down," was one of Brother Pedersen's striking observations. When Jesus did something, He looked up to heaven first. That was His way of doing things. Are we doing our work in God's way and for God's glory, is a question that we should frequently address to ourselves. We must give God the glory for all that is accomplished.

Bringing men to God and doing what God would have us do, and how He would have us do it, is a matter of vital importance.

Four periods were devoted to general counsel and discussions on "The Witness of the Church Through its Work," "Evangelism by the Church," "Training and Holding our Youth Through the Church Life." These were times of much valuable instruction and helpful suggestions given by men and women of experience. A panel of evangelists under the chairmanship of Pastor G. E. Vandeman emphasized how Seventh-Day Adventists should be foremost in uplifting Christ. "Jesus is the living centre of everything," and there is power only in the exaltation of the cross of Christ.

The importance of illustrating our sermons adequately was presented by Pastor T. J. Bradley, and considerable study was also given to the use of visual aids in this great work of uplifting Christ before the world.

Brother Bradley demonstrated the use of the ultra-violet ray flannelgraph—a newly devised method that should prove most effective and arresting in preaching Bible truths to uplift the Saviour. No doubt this method of illustrating Bible studies and lectures will soon come into general use with our workers.

Altogether we had a wonderful time as we worshipped and counselled together, and many valuable lessons were learned. A deep spiritual tone ran throughout our days of fellowship. A number of our workers sang solos which added greatly to the spiritual uplift and enjoyment of this occasion. One could hear expressions of appreciation falling from the lips of both old and young workers, and this was reflected in the whole-hearted response of all

present to Brother Vandeman's appeal for more spiritual preaching and more spiritual living.

As is our custom in the British Union Conference, our workers' meetings were fittingly brought to a close with the celebration of the ordinances of the Lord's house. The Lord had been with us throughout, and had refreshed our minds and souls with good counsel and spiritual food and thought.

The Blessing of Trials

(Continued from page 15.)

Paul, understand the meaning of the phrase: "The fellowship of His sufferings."

If we are not tempted, then we should be alarmed. However, we should not permit ourselves to enter the enchanted ground of temptation, for those who play with sin must inevitably be bitten by sin. A woman once played with a deadly poisonous snake,

and had grown callous and indifferent to its deadly potentialities, until one day, the snake bit deep into her wrist and by the time the antidote was procured, the woman was dead.

We pray in our prayer, "Lord lead us not into temptation." God knows how to deliver us in that hour if we place our full trust in Him. We are more than conquerors through Him who loved us. (Rom. 8:37.) And the message of assurance comes to us through the Revelator: "I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10.

"We must not be discouraged when temptation comes, for we can be assured of winning our way through to the kingdom. God may permit the devil to try us, but victory is ours through His almighty grace."—*Messages to Young People*, pages 95, 348, 116, 117.

(Reported by J. C. French.)

The Spirit of Prophecy

Afternoon Bible Study by G. E. Vandeman

A MUCH-NEEDED and reassuring message was given by Pastor G. E. Vandeman on the subject of: "The Spirit of Prophecy." He led us to the Bible picture of the requirements of God in raising up prophets to lead His church in time of adversity and beclouded belief. Amidst widespread religious confusion, folk need certainty. For instance, men and women want to be sure before crossing a bridge, that it will not let them down. How can we be sure then, that what we have arrived at in our search for truth, is truth of a certainty?

On this note we were led to Ephesians 4:8, 11-14. In this chapter rests the answer to our questions: "And He gave some apostles; and some, prophets; and some evangelists, and some pastors and teachers." These gifts were given to the church "for the perfecting of the saints . . . till we all come in the unity of the faith. . . ." Through these gifts, God designs that confusion shall give place to stabilizing confidence in His guiding power.

"Now there are diversities of gifts, but the same Spirit. . . ." (Verses 4, 8, 14, 15, 17.)

All the members of our bodies work in perfect harmony. Never do we find the hand trying to do the work of the ear. If one member of the body should be lost, the entire body would suffer.

"In this way," said the pastor, "God illustrates the work of the church. He gave certain gifts, talents, spiritual powers, and these can be compared with the hand, the eye, and the mouth." Referring to verses 27 to 31 of this same chapter of Ephesians, he read: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers. . . ."

The order in which these are given should be noted. First apostles, secondarily prophets, then teachers, and after that miracles. God brings truth into perfect balance and lest anyone should think that miracles or healing or teaching, for instance, should predominate in the church so as to crowd out other interests, the question is asked: "Are all apostles? are all prophets? are all teachers?" We do not have hands all over our body, nor eyes, nor ears. Truth is balanced in the same way.

If we compared the mouth with the gift of evangelism, and say apostleship as best compared to the heart, then surely the eyes would be the best symbol for the gift of prophecy. A Bible text endorses this:

"He that is now called a Prophet was before time called a Seer." 1 Sam. 9:9.

The gift of prophecy will always be compared to the eyes or sight, or the *vision* of the church. The condition of the man who doesn't have eyesight, is blindness. What then would the condition of the church be which has no gift of prophecy? The answer: "Where there is no vision, the people perish; but he that keepeth the law, happy is he." Prov. 29:18.

So many people say for instance, "Why have I not been able to see the Sabbath truth before?" Or: "For the first time I have been able to see my relationship to God on tithing." Through vision the Lord leads us to obey truth.

Men or women called: God has often called women to be prophets when He could not find a man to do the task. We are told of nine women in the Bible who took up this responsibility. There was Deborah, Miriam, and the four daughters of Philip,

Photo by J. P. West
The Voice of Prophecy Display proved to be a popular centre of attraction.



and others whom God used. But is the gift of prophecy still going on? Are there or have there been, prophets of God, ordained by God to give special messages to His people whose writings did not get into the Bible? The answer is in Acts 11:27, 28: "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus. . . ."

How many have read the book of Agabus, in the Bible? There is not such a book, yet he was an inspired prophet. What about today? Read Acts 2: 17, 18: "And it shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh: and your daughters shall prophesy. . . ."

One of the most conclusive evidences that God expects the *true* gift of prophecy to be operating in this chaotic world is the fact that He warned against *false* prophets. Could there be a false prophet if there were not a *genuine* one? Does anyone attempt to counterfeit an eight-pound-note? Why not? Solely because genuine eight-pound-notes are not made. People do not counterfeit that which is not genuine. But they do attempt to counterfeit that which is!

There are two texts which are in common use with us, but which we must consider. They are Revelation 12:17 and Revelation 19:10. Satan is angry with the true church in the last days because they have two distinguishing features. One is that they keep the commandments of God, and the other that they have the testimony of Jesus Christ. What is the testimony of Jesus Christ? "The testimony of Jesus Christ is the Spirit of prophecy."

Identifying the remnant. There are religious groups which from the Scriptures have learned that the gift of prophecy is to be operating in the last days. In Salt Lake City there is an organization which

believes they have this gift—but they are not keeping the full commandments of God. Then they are automatically ruled out as being the remnant. A certain organization declares their Mrs. Eddy to answer this gift of prophesying. But again we find this body of people lacking in several particulars, among which is the keeping of the Commandments. There are even those who keep the Sabbath and by God's grace are keeping all the commandments—the Seventh-Day Baptists, the Seventh-Day Pentecostal Church and the Seventh-Day Church of God, the Jewish people and others. But where is the gift of prophecy? The two must go hand in hand. The truth of God as found in the remnant church must be by combination of these two special signs—commandment-keeping, *and* the gift of prophecy.

The word "remnant" indicates that it is a part of the original, and matches the original. As with a remnant piece of cloth from the original bolt, colour, weave, and design, must agree. The design and weave without the same colour, would be useless.

One of the most thrilling stories ever told in this modern generation is the one of how God caused the gift of prophecy to arise just at the time when God was calling His people back to the standard of His commandments. At the time of the great religious awakening—when Seventh-Day Adventists were not in existence as a denomination—a revival began among Baptists, Methodists, Presbyterians, and other Christian peoples at the beginning of the nineteenth century, reaching its peak in 1844. Then a disappointment took place which required someone to give a special message of guidance from God.

He called a young man, a Baptist preacher by the name of William Foy. God gave him a vision which was needed to carry the people through the crisis.

He refused. Then Hazen Foss likewise refused. To place the burden of leadership upon "the weakest of the weak" was then the challenge of God. Ellen G. Harmon (later White) who, as a result of a serious accident, suffered illness and was forced to give up her schooling after the third grade, was called to do the work which these two men had refused.

She said: "Lord, I cannot." Notice, not: "I will not," but: "I cannot."

She felt unable and unworthy. God promised to strengthen her, and for over seventy years her voice and pen did not cease to warn, to instruct, to inspire, to reprove, to admonish the people of God, until at the ripe old age of eighty-seven years she was laid to rest.

In the vaults of the Ellen G. White Estate in Washington, there are 1,000 personal letters and 47,000 pages of manuscript. If the books she wrote were piled on top of each other they would reach the height of a six-foot man. God did not use this gift to enable us to carve out a new doctrine or practice. It was never used as a substitute for the Bible. No matter how big the new 200-inch telescope is at Palomar Mountain, it does not bring any new stars into existence. Likewise the Spirit of prophecy only reveals more clearly the doctrines that are already there. When you read such books as *Steps to Christ*, *The Desire of Ages*, *The Great Controversy*, you will say: "These books are inspired."

We might well be amazed to know that the

ministry of other denominations preach from the pages of these inspired works, while men and women sit in the congregation wondering at the power and grace in their pastor's mouth. Many have said that the treasure house of their inspiration was the writings of Mrs. E. G. White. The minister of education in one of the Southern European countries went to America to receive the highest degree that the world could offer. He attended Columbia University, and received a master's degree and a doctor's degree in the field of pedagogy. Finally a book appeared in his own language—a masterpiece, everyone thought. It was a word-for-word translation of the book *Education* by E. G. White, with his name attached to it in place of hers. He had received the highest degree the world offered, but when he brought to his country the fruit of his study, he brought back a book written by one who had only three grades of education—plus God's inspiration.

During what was perhaps her last public utterance in any great meeting Mrs. White lifted high the Bible saying, "I commend to you this Book."

When at last she passed away, the New York *Independent*, wrote: "Whether she was a prophet or not, is not for us to say, but that she lived the life of a prophet and did the work of a prophet, no-one can deny."

May God help us all to be faithful to the counsel given in the Spirit of prophecy, and take advantage of this rich treasure.

(Reported by C. D. Baidam.)

Our Missionaries Remember

Report of Missions Symposium by E. Cox

WE were reminded that one can always be sure of many a good story of God's opening providences, when meeting with Adventist missionaries. That was doubtless why the Town Hall was filled almost to capacity, for the missions symposium on Monday evening, August 2nd. Pastor E. B. Rudge said that we were to be favoured with a vivid picture of past and present progress in our mission fields.

Pastor A. F. Tarr, in his opening remarks, said that it is only as one has the opportunity to travel over the wide areas of our Division, that one is able to appreciate the spirit of brotherly love and mutual, sympathetic interest which is everywhere manifest amongst our workers. He brought greetings from Hammerfest, in the extreme North; and greetings also from "little brother Finland to big brother England"—in the words of one of our Finnish leaders.

Pastor E. W. Pedersen, who, until recently had charge of our work in Kenya, introduced Pastor and Mrs. Thomas, who sailed from our shores for East Africa in 1924. After holding down the years, many responsible appointments, Brother Thomas will be returning shortly to take up his duties as

president of the Southern Rhodesian Mission. Three of his four sons are also in active foreign service.

Sisters Standen and Sundquist next spoke of their work in the Belgian Congo, a territory twelve times larger than the British Isles. With Doctor Rouhe, they work among pigmies and giants, where over two hundred different dialects are spoken. We were also very intrigued and delighted to have a word from Miss Vivienne Sundquist, a bright young missionary of some six or seven summers, who assured us all, over the microphone, with the utmost confidence and clarity, that she would "like to be a missionary nurse, to help all the little black girls."

Pastor and Mrs. A. J. Raitt, from Helderberg College, then briefly stressed the need for a spiritual approach to the missionary's tremendous task, a point which was well supported by Pastor and Mrs. Mackett, retiring after thirty-two years' service.

At this point we were privileged to be introduced to our sister, Miss Mary Martin, M.B.E., who has done such an outstanding and widely-appreciated work in founding and operating a school in Basutoland for the untainted children of lepers. Sister Martin began the school with an attendance of thirteen which has now risen to fifty-one. When

Photo by J. P. West
Missionary Mary Martin, M.B.E., discusses her work for untained children of lepers, with Pastors Pederson and Mackett.



visiting this part of the world, Her Majesty Queen Elizabeth honoured Sister Martin by sending for her and graciously inquiring concerning the operation and success of the school.

We next heard a bright testimony from two more missionaries-to-be of tender years, Alan and Vernette Handysides, who, with their parents, Pastor and Mrs. D. J. Handysides, are shortly to be connected with evangelistic work in Durban.

A very old friend of British youth—a one-time much respected College Bible teacher, Pastor G. Keough, brought us greetings from the Middle East countries. He is working now as a missionary in one of the most difficult fields in the world, amongst the Greek Orthodox Christians and the Roman Catholics. In these fields still, the convert can often accept the truth only at a very real peril of his life.

Pastor and Mrs. W. McClements were also on the platform. Brother McClements was, for many years, president of the West African Union Mission, and he reminded us that the West African workers present could number between them well over three

hundred years' service. We paused for a moment in silence, to honour the memory of another valiant missionary to these regions, Pastor W. G. Till, whom the Lord has laid to rest. Sister McClements placed a spray of flowers on his empty chair as a token of our sorrow and esteem.

Pastor Stearman, Sister Grant, and Pastor Farrow next spoke to us briefly of their mission experiences. Brother Farrow wore a special, awe-inspiring costume which was obviously appropriate to a heathen festival. Indeed, the whole platform was made highly colourful by the native costumes worn by a number of the workers.

Further encouraging and inspiring stories were told by Pastors Clifford, Stokes, Buzenet, and by Pastor and Mrs. A. C. Vine. Not only have the latter given many years of faithful mission service, but recently, their daughter Ursula, with her husband, Brother Lionel Acton-Hubbard, has begun work for Africa's waiting millions. Indeed, Africa is calling now more persistently than ever for the best of our young people. So we were glad to hear a word of



Photo by J. P. West
Nurse P. Standen and Mrs. P. Sundquist and her daughter Vivienne, provide the congregation with an imaginary trip to Africa.

sincere consecration from our newest recruit for the Dark Continent, Miss Amy Horder, S.R.N., who, until recently, was working as a Sister in a South-end hospital.

Elder W. R. Beach very fittingly concluded the programme by telling us something of the mission fields which had lately been under his care.

It seems indeed, that everywhere the story of missions follows a general pattern. It is an account of much accomplished by God's grace, in spite of meagre facilities and adverse conditions. It is also an urgent invitation to attempt still greater things for God, that in all the world, the work may soon be finished, and Jesus come.

Sons by Adoption

Morning Devotional Address by F. L. Peterson

FROM the time of Lucifer's fall in heaven, God's plan for this world has been frustrated. Sin, when it came into the world, created a gulf between man and God. But the rise of sin in His universe did not take God by surprise. The plan of redemption was not forced on Him as a second thought. "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4:4-7.

Sin shut away a perfect man from a perfect God. But it was Jesus, the Seed of the woman, who in the Garden of Eden gave the promise of His coming in human flesh to redeem that which was now lost. Through the plan of redemption Jesus brings man back into the presence of God, not as a servant but as a son, with all the privileges that go with sonship, and also with its responsibilities. Most of us gladly accept the former while forgetting the latter.

By natural birth we become members of the family of Satan. "Ye are of your father the devil" (John 8:44) was Christ's statement to the men of His day, and it applies equally to all of us today, as far as our human birth is concerned. Through the new or second birth our natures are changed, we are made new creatures, and become members of God's family. Unfortunately, while now claiming membership of God's family, we sometimes exhibit the characteristics of our earthly parents. Thus we dishonour and disgrace the holy family and name we have adopted.

Christ is a Son. His relationship to God is that of a son to a father. His Sonship involved His moral harmony with God. He claimed that He enjoyed His Father's love and confidence because He kept His commandments. (John 15:10.) So it should be with us in our relationship to God as our Father.

Let us consider what our adoption into the family of God has cost Heaven—all. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. The value of the sacrifice of Jesus, by which our restoration to the family of God is made possible, is seen in what Jesus gave up to become our Redeemer. "Never can the cost of our redemption be

realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses, we shall remember that Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss. Then we shall cast our crowns at His feet, and raise the song, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' (*The Desire of Ages*, page 131.) When we reach heaven and see what Christ gave up for us, then we shall better understand the depth of the sacrifice that brings us back into the family of God.

The transformation of our natures when we pass from the family of Satan into the family of God is to be complete. "If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*Steps to Christ*, pages 49, 50.

Jesus saves us from both *gross* and *respectable* sins. We abhor and probably have never committed the gross sins, such as murder, adultery, and blas-



Photo by J. P. West
Elder Peterson at the Town Hall, Watford.

phemy. But what about our respectable sins, like pride, anger, jealousy, irritability, and impatience? Jesus must save us from these, too, or we are not really sons and daughters of God. We can never expect to stand in our Father's presence and enjoy the society of the heavenly family, unless our characters fully reflect the loveliness of the Saviour.

"God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the 'Son of Man' who shares the throne of the universe. It is the 'Son of Man' whose name shall be called, 'Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.' Isa. 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is 'holy, harmless, undefiled, separate from sinners,' is not ashamed to call us brethren. (Heb. 7:26, 2:11.) In Christ the family of earth and the family of heaven are bound together. Christ glorified is our Brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love." —*The Desire of Ages*, pages 25, 26.

A story is told of Roland Heyes, American negro tenor. As a boy he was heard singing in the gutter,

by someone who recognized the possibilities in his voice. He was trained in the United States and later came to Europe for further training and experience. While in this country he received an invitation to sing before the Royal Family in Buckingham Palace. He was proud and elated by the invitation, as almost anybody would be. He sent a cable to his old mother in Georgia, announcing his triumph and delight. Back came a cable from his wise old mother, "Roland, remember who you are." He was immediately deflated, humbled, and when the time came for the royal audience, he remembered who he was.

We, too, should always remember who we are—sons and daughters of God by adoption! Remembering that, we shall be encouraged to uphold the standards of that holy and royal family of which we have become members. We shall not want to disgrace our Heavenly Father. We will be proud of the family name we have been given, and will be jealous for its honour and glory.

The day will soon come when God's family will be one. United and unbroken it will stand before its heavenly Parent. He will be so proud of us all. Let us be worthy of our divine heritage.

(Reported by A. J. Mustard.)

The Obedience of the Saints

Afternoon Bible Study by T. J. Bradley

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart." Gen. 6:5, 6.

As God considered man's extreme deviation from His plan, He decided that destruction was the only answer. He could not allow these conditions to prevail any longer.

Though having descended to the lowest form of wickedness, and thus justly meriting God's fateful decision, men were to be given an opportunity of repentance.

I can imagine how Noah watched the dancing, the revelry, and the mocking of the people as the hammer blows fell in the building of the ark.

Idolatry was the prevailing sin of that day, and God called the people to renounce idolatry and enter the ark. But what a tragically poor response, that only Noah and his family should be saved. None of the others were willing to pay the price.

There is another gripping experience recorded in Scriptures (Jonah 1:1, 2). It tells of Jonah who was unwilling to accept the challenge to go to Nineveh, but he did eventually go.

In Jonah's message to Nineveh God gave a test. If the people were willing to measure up to it, He was willing to turn aside from the punishment which He had planned. God is always trying to provide a way out of our difficulties.

Zephaniah also gave a message, but not even God's own chosen people responded to it. When God showed them a way out of their difficulties, they did not see. This has been the case through the years.

Jonah's listeners accepted his warning message and were spared. Noah's message showed a way out, but the people refused to accept it. Zephaniah's message revealed a way out, but the people, though professing to be servants of God, failed to respond.

Looking back through history far more cities have been destroyed, through revolt against God, than the cities which have been saved by repentance.

Coming nearer to our own time we must never forget that the study of history should help us in our own day. Have the people of our day altered, or have they learned the lesson? Let us now turn to Revelation 13:1-3: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority, and I saw one of his heads as it were wounded to death, and his deadly wound was healed: and all the world wondered after the beast."

The leopard beast of this chapter, and the beast Daniel saw in chapter seven of his prophecy, verses

twenty-three to twenty-five, represent the same power. We can place our finger on this power and the date it received the deadly wound—A.D. 1798. We can also verify the time when it was healed—in 1929, when Mussolini signed the Concordat with the Pope. In verse ten of Revelation thirteen John says: "Here is the patience and faith of the saints." This is what I want to emphasize. We usually link the commandments of God with these two qualities, but there is a good reason why God could speak only of "patience" and "faith."

Why does He leave out "the commandments of God" in Revelation 13:10, yet include them in chapter 14:12?

The fact is that Revelation 14 brings us to the nineteenth and twentieth centuries, whereas the previous text applies to the thirteenth to eighteenth centuries. Read the history of that period, and of the persecutions of God's people, and of how the Waldenses practised the faith of God under the most trying circumstances.

I have visited the Waldensian hills and imagined their experiences when the woman and young children, as well as men, were compelled to climb the icy crags for safety, and then looked into the valleys far below where they could see their homes burning while they themselves slowly perished in the cold. Why did these people suffer? Because they loved God, His Word, and lived a simple life. If you go into the valleys of the Waldenses, where many thousands were slain and hosts put in gaol, and unnumbered hosts died by the wayside, you will find no famous names inscribed there. All were famous in the sense that they were supremely faithful and patient.

Coming back to Revelation 14, just before we have the picture of Christ on a white cloud with a sickle in His hand, we see three angels depicted as

flying across the heavens. The first conveyed the judgment message of 1844. The second announced: "Babylon is fallen," and the third gave the warning against worshipping "the beast and his image." Then in verse 12 we read: "Here is the patience and faith of the saints." The same quality as marked the people of the previous centuries, but the verse adds: "Here are they that keep the commandments of God."

In the thirteenth to eighteenth centuries special emphasis was on patience and faith—but I do not say, of course, that God did not want His commandments to be obeyed in those days. After the warning of Revelation fourteen, we have the picture of people keeping the commandments, in addition to possessing the other qualities of patience and faith. In *Great Controversy*, pages 445 and 446, we learn that the special characteristic of the Papacy and its image is the breaking of the law of God.

Every time God has sent a message, it has been appropriate to that particular time.

In these days Christians are still clinging to "patience" and "faith," yet forgetting that God requires obedience to His commandments as well. Why is God underlining obedience today? God knows how to time His message and suits His call to the needs of the hour. The message of Revelation 14:6-12 is the preparation message for the coming of Christ on the great white cloud which follows in verse 14. Faith in Jesus brings salvation and shows our relation to Him. Obedience is the result of salvation, and shows our relation to God.

May we meet the challenge of this hour and be prepared to meet Jesus when He comes and with the Waldenses and others of past ages say: "This is the Lord. He will save us."

(Reported by C. L. W. Cooke.)

Granose Foods Ltd.

Manager's Report

By G. E. Norris

ONE of the most difficult positions to occupy in the business world is that of manager of an Adventist institution, and in particular an Adventist food factory.

My reason for stating this is because the food factory, which we gladly classify as an Adventist institution, has nevertheless to compete very keenly with the world. Sometimes this becomes very difficult, for many of the policies which fit very well into the general Adventist work do not fit so well into our food factory work. To take a case in point: a food factory of the world can easily heap to itself all the capital it needs to expand the business by issuing shares. When the purchaser re-

quires the value of his shares, they can be resold to other purchasers and in this way the company never has to pay back the money obtained in this way so long as it remains solvent. Under the constitution of the Adventist organization we are not permitted to issue shares of this nature and what is more, we are not permitted to borrow money outside of the

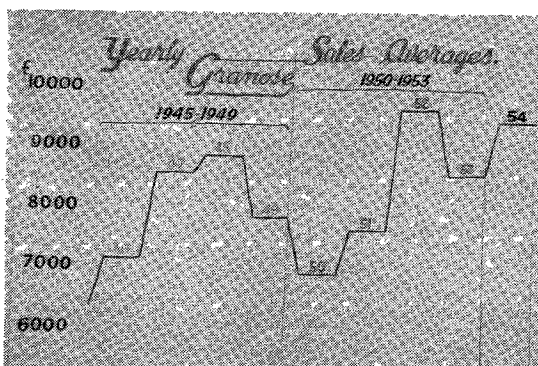
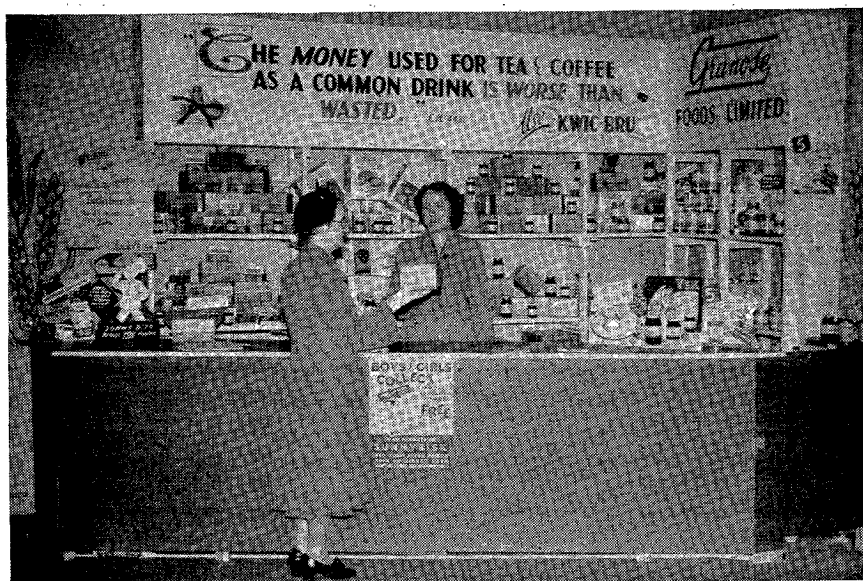


Photo by J. P. West
The appetising display of Granose products in the Foyer of the Town Hall proved to be a great centre of attraction.



organization, not even from our own brethren.

In this way there are only three ways of expanding our business, namely, to use our own earnings which, after we have paid our tithe and other donations to the cause, plus about fifty per cent of our earnings to the Government as tax, leaves little for expansion. Another source of capital is gifts. We have been very grateful to the Division and the Union this year for their help in this way, for they have been pleased to make some gifts in acknowledgment of some of the donations we have gladly given to the cause in past years from our earnings. The third way for us to obtain more capital is to accept a loan from within the organization, which, of course, must be paid back over a period. This explanation, I feel sure, will show to you why we cannot grow as fast as a worldly concern. Often I am asked by various Adventists why it is that a firm like Weetabix, for instance, has grown up to a large company in twenty years, while Granose is much smaller after fifty-six years. I think what I have just explained will answer that question for all time.

Because I have stated how difficult it is to run a food factory under such conditions, I am not complaining, for I count it a great privilege to be called to such a work and to such a task, and I now want to show you as briefly as possible how that, in spite of these difficulties, the Lord has been wonderfully good to the food factory and has abundantly blessed us during the period under review. Without doubt, the past four years have been some of the most difficult in the history of the food work in Britain. We all know that food was the greatest preoccupation of the Government during the war years. The heavy strain imposed on the country during that time made it necessary for food rationing to be continued well into the post-war years. As a result the decontrol of foods has been a gradual process over many years. Each time a food

commodity was decontrolled it seriously upset the food trade, and in particular the sale of our products. The following are some of the effects of the release of controls on our sales.

1. When better supplies of meat were available the sale of our nutmeats declined tremendously after enjoying phenomenal sales during the war and early post-war years.

2. When certain luxury foods were released such as chocolates, sweets, etc., Granose Peanut Butter suffered an over-night drop in sales. This can only be explained by the fact that with further food releases, the spending capacity of the public had to be spread over a much wider range of foods and, consequently, less could be spent on each article.

3. When dried fruits were released, the sale of our Christmas puddings was halved because housewives returned to the pre-war practice of making their own puddings.

Now I want to interest you in the charts hanging up here, for they tell a wonderful story. It may be good first to remind you that the last two quadrennial periods have been made up of what we may rightly term post-war years, and that all the decontrol of foods has been carried out in the past four years. One chart here covers these two periods for comparisons. It will be easily seen that the first period which enjoyed the continuation of the extraordinary ration-time demand for our products, reached a total sale of £384,898. The second period, which particularly concerns us now and which has witnessed all the disturbances of decontrols, has, in spite of them, reached a slightly higher figure of £396,509.

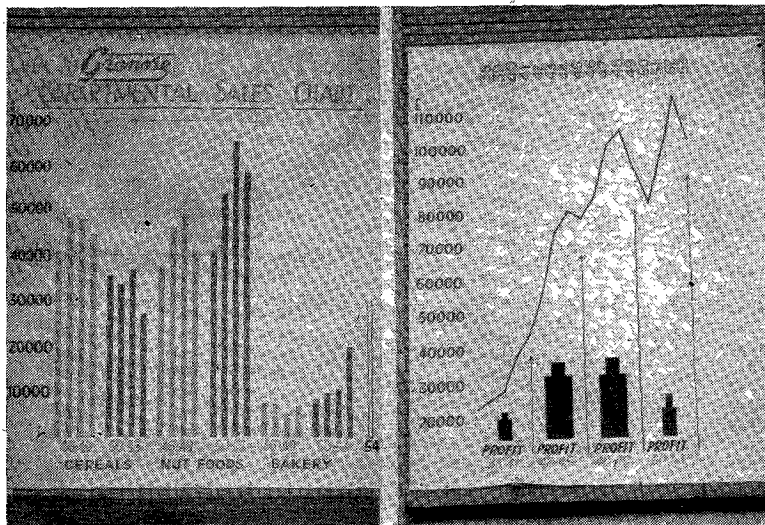
Another chart shows how the different departments of our factory have contributed to the total sales of the company. You will see that our Nut Food Department has the largest gross sales. Sunnysbisk, until the end of 1953, enjoyed the largest sale for any one product, but this year Granose Starch Reduced

Rolls has stolen that position by a good margin.

Still another chart shows the profits for the two periods, and it is to be regretted that the period under review has produced less profit in spite of a little higher sales. This is because the cost of production is now higher in relation to our sales, due to increased wages, higher prices for raw materials and packing, increased freight charges, electricity, gas, etc. The increases in the prices of our products have not kept pace with the rising cost of production, because we cannot increase our prices out of proportion with our competitors. The only way for us to meet the situation is to fully mechanize our processes so as to cut costs of production. This will now call for a large outlay of money because there has been very little mechanization for the past twenty years. This will be particularly heavy for us in the next two or three years. The problem is accentuated because we cannot, like some trades, go out and buy ready-made machines for most of our requirements, and so we have to design many ourselves. This involves a lot of experimenting and research work which makes the programme slow.

My personal experience with the company as manager commenced in September, 1951, at which time we began to invest some of our reserves in the purchase of three new three-ton motor trucks, all of which were delivered during 1952, and by this means we greatly enlarged the Van Sales Service in the London area—a scheme which was so wisely started by the previous manager, Brother George Adair. Your will see by the chart that our sales immediately increased and remained good through 1952, when a total of £115,000 was reached. This represented an all-time record. It was providential that this push with van sales was made then, for the end of 1952 saw a food trade slump, as will be seen by the chart covering the first half of 1953.

Although 1954 is not part of the last quadrennial period, I felt it was only right to include it in this chart, for it will, I think, show you that the indications are that we have probably now passed through the depression period and that we seem to be climbing again under the blessing of God, and we are hoping to make this year another all-time record for sales. Unfortunately, it will not be a record year for profits, for we shall not be in that happy state until we reap the benefit when our mechanization plans come to fruition. The graph for the sales this year shows this recovery in a striking way, and we are pleased to report that our sales for the month of June which has just ended, were the highest we have ever had previously for one single month. We owe much to our loyal staff who are working very irregular hours to maintain production, due to the difficulty in obtaining



sufficient labour. One department is working twenty-four hours a day to meet the demand for Granose Rolls. May I take this opportunity of appealing to all to help us in our endeavour to find the workers necessary to keep the plant at full capacity.

This report would be incomplete if I failed to mention the other departments of Granose Foods Limited which lie beyond the precincts of the factory walls. I refer first to our Edinburgh branch where we have been operating a cafeteria and health food store for the past six years, and which has constantly made a small profit each year. Recently we increased its scope to include a depot from which we distribute small orders of Granose products all over Scotland. Since then the Scottish sales have made a good increase. This is largely due to the efforts of Mr. Kelly, the branch manager, who has added voluntarily to his already full programme by getting out after new customers, and he has had good success. We have been glad to give him some assistance from our sales manager, Mr. F. L. Brookes, and Mr. F. J. Brett of the north.

Another department is the cafeteria operating on Stanborough Park. Under the leadership of Mrs. Leigh, this department is rendering good service to the workers of all the institutions and by catering for social functions generally. It is this knowledge of its usefulness that makes us continue giving the service, although it probably will never make profits, owing to the limited patronage.

The last sub-department to be added is that of our Harrow Health Food Store. Under the leadership of Mrs. P. Cook the sales of the shop have increased to 33½ per cent more than when we took it over, in spite of closing on Sabbaths. We feel that this is a silent witness to the truth, and many have been directed toward the message through the instrumentality of this store.

In closing, may I solicit a continued interest in the prayers of the whole Adventist force of the Union, that the Lord will continue to protect and bless our efforts as workers in this institution.

Report of Committee on Credentials and Licences

BRITISH UNION CONFERENCE

Ministerial Credentials.—W. W. Armstrong, B. Belton, C. R. Bonney, A. W. Cook, W. L. Emmerson, R. A. Vince, R. D. Vine, E. R. Warland, A. H. Williams, A. J. Woodfield, C. D. Watson.

Honorary Ministerial Credentials.—H. F. DeAth, E. G. Essery, J. Harker, H. J. Hurlow, S. Joyce, W. Maudsley, A. S. Rodd, A. Watson, J. B. West, R. Whiteside.

Ministerial Licences.—E. Bell, C. E. Roe, I. J. Margerison.

Honorary Ministerial Licence.—A. Carey.

Missionary Credentials.—W. G. Baldry, H. J. Brookes, J. H. Craven, H. I. Dunton, N. H. Knight, G. E. Norris, J. A. Seymour, C. Wilson, Miss W. O. Bradley, Miss W. F. Buckle, Miss H. Forster, Miss I. Himsworth, Miss J. M. Hyde, Miss R. Richardson, Miss C. Throssell.

Honorary Missionary Credentials.—Miss J. Archibald, Mrs. M. E. Brooks, Miss E. Donaldson, Miss E. Guntrip.

Church School Teachers' Licences.—Miss J. Covey, Miss Daphne Dorland, Miss Myrna Dorland, Mrs. D. E. Swift, Miss W. E. Willis.

WELSH MISSION

Ministerial Credentials.—M. C. Murdoch, G. R. Bell, G. Emm, J. Freeman, C. L. W. Cooke.

Ministerial Licences.—A. J. Anderson, D. Chesters, A. H. Cooper, I. R. Kinnersley, C. W. Knowlson, A. Lacey, G. E. Marshall, A. J. Timothy.

Missionary Credential.—Miss M. Clements.

SCOTTISH MISSION

Ministerial Credentials.—R. H. Bainbridge, H. Humphries, B. F. Kinman, I. McGougan, C. D. Baildam.

Ministerial Licences.—D. J. Dabson, M. Roe, G. S. Crutchfield, K. Smith.

Missionary Credentials.—Miss A. Laming.

IRISH MISSION

Ministerial Credentials.—O. M. Dorland, W. G. Nicholson, J. R. Lewis, W. H. Frazer.

Ministerial Licence.—E. Logan.

Missionary Credentials.—H. D. Howard, E. Nix, Miss M. Aikenhead, Miss F. Burnett, Miss A. R. Finlay.

All Colporteur Credentials and Licences, Lay Preachers Credentials and all other names were referred to the B.U.C. Executive Committee.

Constitution of the British Union Conference

ARTICLE 1—Name

This organization shall be known as the British Union Conference of Seventh-Day Adventists and is hereinafter referred to as "this Union Conference." This Union Conference functions as a member and

constituent unit of the General Conference of Seventh-Day Adventists, Northern European Division, and acknowledges in all church matters the authority and leadership of such organizations.

ARTICLE 4—Composition of Union Conference

This Union Conference shall be composed of such local conferences and missions within its territory as have been, or shall be, properly organized and received into this Union Conference.

Section 4

For the purpose of nominating the standing committees of a Union Session, the delegates present from any local conference or mission shall choose one representative for their organization and a further representative for each five hundred of their membership or part thereof. The whole body of representatives so chosen shall meet under the chairmanship of the principal representative of the General Conference present at the session, or other chairman elected by the delegates present, and promptly submit to the session their choice of names for the various standing committees.

ARTICLE 6—Delegates to Session (c)

All members of the Executive Committees of the General Conference of Seventh-Day Adventists and of the Northern European Division who may be present.

ARTICLE 7—Voting

Each delegate shall be entitled to one vote on any question. The chairman of the session shall in case of equality of votes have a casting vote.

ARTICLE 8—Powers of Session—Section 2

This Union Conference in session shall have power to make adjustments in the boundaries of the local Conferences and Missions under its jurisdiction and to accept into membership such new Conferences and Missions as may be proposed by the Executive Committee of this Union. These adjustments in boundaries and the acceptance into membership of Conferences and Missions shall require a two-thirds majority vote.

ARTICLE 10—Election (v)

Officers of duly organized Missions within this Union.

b. Persons thus elected shall hold their respective offices or appointments until the next regular session of this Union Conference, except for Missions' appointments, which are by Constitution biennial, unless their offices or appointments are previously terminated by this Union Conference in special session, or by the Executive Committee.

ARTICLE 11—Officers.—Section 1

The Executive officers of this Union Conference shall be a president, a secretary, and a treasurer. The Secretary and Treasurer may be one person known as Secretary-Treasurer. There shall be such other officers as this Union Conference in session or the Executive Committee may determine.

Section 3

The president shall supervise the general work of this Union Conference; open and preside at all sessions of this Union Conference and also at all meetings of the Executive Committee, but should he so desire he shall have power to call to the chair

a representative of the General Conference of Seventh-Day Adventists or of the Northern European Division, or a member of the Union Conference Executive Committee.

ARTICLE 14—Executive Committee

The Executive Committee shall consist of the Executive officers of this Union Conference, the presidents of local conferences and of organized mission fields within this Union Conference, the secretaries of the organized departments of this

Union Conference, the secretary of the legal corporation, the managers or Heads of Union institutions, the college principal, and the chief editor of church publications.

ARTICLE 17—Annual Meeting. Section 1

The Executive Committee shall hold an Annual Meeting with as full a representation of its members as possible.

c. may transact any other business.

The Voice of Prophecy and You

WE have often heard it said by our members, "However are we going to reach the many thousands in our own British field who will not attend our meetings, or are living in districts where we have no place of worship?" This has certainly been a great problem which has been before us for many years, and very little help, or hope, has been given in solving it. There is no doubt that a new day has dawned as we think of the privilege that faces the church in the task of taking the everlasting Gospel to the millions within the British Isles. We cannot judge the approximate time of our Lord's return by what we have accomplished, under the blessing of God, during the past one hundred years. "The final movements will be rapid ones," we are told. There are evidences everywhere that God is preparing the church with its organization and added facilities for this final, quick work which will be accomplished by the co-operation of the members with the promised power of the Holy Spirit.

The Voice of Prophecy Radio work and Bible Schools are not just more man-made departments to add to the organization of the church, but God-appointed methods and means of proclaiming His saving message in the finishing of His work and saving souls for the Kingdom.

As in all the world, this has been proved to be the case in our own Union during the past four-year period. You will have seen the reports given at the quadrennial session and read about the good increase in membership compared with previous periods.

There is no doubt that the co-operation we have experienced between our membership and the Voice of Prophecy has been one of the outstanding contributing factors which has made this possible. During the past four years 581 Voice of Prophecy students have been baptized. It is interesting to note that 300 of these new members became students of our Bible School through the application cards which were distributed by our members. Also a great number of our radio interests are the results of people listening through seeing our advertisements of the radio programme on these cards.

Added to this good number, we know of seventy baptisms, during the four-year period, as a direct

result of the literature distributed by our colporteurs and members; for as you know, all our periodicals and books carry an advertisement of our radio work and Bible School.

This means that through the co-operation of our members with the Voice of Prophecy nearly 400 souls have been baptized.

The success of this great work does not end in the number of baptisms, for the influence of the many hundreds of thousands of lessons sent out, added to the penetrating and extensive influence of the radio programmes, is doing a mighty work, the true result of which only eternity will be able to give.

Throughout the world today we are broadcasting over 900 weekly programmes which are making a powerful impact upon the thinking of men and women of all countries and creeds. Many of the countries which have previously been almost impossible to reach are now under the influence of the Advent message through the radio, and there are evidences of the good work it is doing.

We are having a similar experience in the British Isles. Prejudice is being broken down and men and women everywhere are beginning to learn as they listen to our weekly broadcasts, just how true we are to the Word of God. We know this by the hundreds of letters we receive.

Our radio work in this field has made rapid strides in the past twelve months. Already this year we have received almost 2,000 letters from new listeners asking for our lessons compared with 330 for the whole of 1950.

There is much more we could do if we had the money. We would like to advertise more widely in some of the popular magazines and daily or weekly newspapers, and bring before the public the facts that we are on the air each week and are offering Bible lessons on the great doctrines and prophecies of the Word of God. It costs no more to preach to a million over the air than it does to one hundred. We are depending upon the continued liberality of our good members to help us in this great work. Remember that all your gifts, which will be accepted in your church on Sabbath, September 11th,

Voice of Prophecy Rally—Sabbath, September 4th

will come direct to the Voice of Prophecy and be used this year. We are depending upon you. The Roman Catholics have now opened a Bible Correspondence School in the British Isles and are planning to bring it before the public in a very big way. Must we miss this opportunity of advertising our Bible School and radio programmes before they get going in a large way?

Our "Autumn for Christ" campaign last year was certainly a great success. Thousands of cards were returned requesting our Bible Course and there is no doubt that many will be baptized as a result. We were almost overwhelmed with requests for Voice of Prophecy cards. We thank all our church officers and members for your enthusiasm. Why not do the same this year? We have all the cards you require. If we, as a church, could work with the same enthusiasm in distributing Voice of Prophecy cards as we do in Ingathering there is no doubt that hundreds would be added to the church in a very short time.

I wish there were space to give you some of the thrilling experiences we have in this work. While I am writing this a letter from a Jewess has come to my notice telling how she and her husband have accepted Christ as their personal Saviour through our lessons; although at first they rejected our lesson on the "Divinity of Christ." This experience is the result of one of our members putting a card in this house. May God bless you all as you give and work to help this great Voice of Prophecy endeavour to win men and women and young people for the Kingdom of God. Please remember the special offering to be received on Sabbath, September 11th. This will be a gift for Voice of Prophecy evangelism in our own islands. We are depending on you.

C. R. BONNEY.

HERE are just a few excerpts from the hundreds of letters which we regularly receive from our listeners:

"I have been impressed to give you a special donation for the wonderful work you are doing. I have money in the Post Office which is not being used, why let it remain idle when I do not need it to support me? So I have drawn out £10 for your work. It is the Lord's money and I have no right to keep it. I have enough to pay my expenses with my old age pension and surely that is all I need. May the Lord continue to bless you in His service."

"I am so glad that Jews can become Christians, and I should now like to tell you about the most wonderful thing that has ever happened to me in my life.

"In the first place my father found a card near Southport pier and brought it home. I read the words, "Why does God permit suffering today?" so I posted the card to you out of curiosity. However, with each lesson there seemed to be something specially for me. The more I read question eight of lesson three the more I realized that it included me.

I tried to pray but I felt that I was unable to get in touch with God. Then, thanks to your wonderful Bible Course, I realized that it was the devil telling me that I was too wicked to ever speak to God.

"I thought that I should have to give up such a lot of pleasures but now I realize that to become a Christian one only gives up heartbreak and sorrow and receives true joy and peace instead.

"Before I close, may I thank you from the bottom of my heart for sending me your wonderful Bible Correspondence Course? There are still many things I do not understand, but by reading the Christian Bible and praying I think I shall learn a great deal."

"When I wrote to you for the first lesson I never knew the amount of joy I was going to get in this delightful study of the precious Word of God. It has been a lovely time and I have looked forward eagerly every week for the arrival of my lessons. I have derived a great benefit from them and have taken on a keener and greater interest in His precious Word by the systematic study laid down in your lessons."

"I listen to your radio broadcasts from Luxembourg. They have meant so much to me and I want to tell you that through the broadcast I was saved. I thank the Lord Jesus for what He has done for me. Will you please kindly send me the free Bible teachings?"

"Each Friday I listen to your broadcast and find it interesting, educational, stimulating, and spiritually beneficial. This new Health series is certainly the best programme on the radio. It is flawless. May God prosper your wonderful work."

"Having turned on the radio one night to know the time, all our clocks having stopped through removing to this new residence, found all stations closed down except Radio Luxembourg. I was thrilled with the message I heard, and have ever since longed to obtain your free offer of the first two lessons in Bible study. As this was a month ago I trust that I am not too late as I have a hungering for the Word of God."

"Dear Friend,

"Just a little letter to tell you that next week I shall be sending a gift of money to help you in your God-given work. Had it not been for your Bible study course I would have still been going on in my wayward path. I am very thankful for what God has shown and done for me."

"It gives my husband and myself great pleasure and comfort to listen to Radio Luxembourg, 208 metres, to your service on Friday evenings. We look forward all week to them as we feel such comfort afterward. Since we first listened in to your programme a matter of a few weeks ago we understand God's teaching as we have never done before, and feel we have what we have been looking for all our lives. You explain everything so nicely and one feels God's presence when you are talking. We are both earnestly seeking God's love and guidance."

Every Member A Voice of Prophecy Worker

North England Conference

President: Pastor J. H. Bayliss

22 Zulla Road, Mapperley Park, Nottingham

Telephone: Nottingham 66312

President's Notes

At the recent Union Session, Pastor C. D. Watson was appointed to be the successor of Pastor R. A. Vince, as the Secretary of the Union MV Department. We are indeed sorry to lose the services of Brother Watson from the North, but we believe his industry and sympathetic understanding in Missionary Volunteer matters will now have their beneficial influence upon youth in all parts of the British Isles. We wish Brother and Sister Watson God's blessing in their new post.

Accordingly, our Conference Executive Committee gave immediate consideration to Brother Watson's successor. We are very happy to inform the MESSENGER family, that the brethren voted unanimously the name of Brother Jack Mahon into that office. We welcome Brother and Sister Mahon into their fresh rôle of service, and have confidence that our young people in the North will give Brother Mahon the support so generously extended to his predecessor.

The Session Distribution of Labour Committee placed calls for Brethren R. M. A. Smart (Ireland), D. R. Lowe (Wales), and Miss J. Mitchell (Scotland). We thank these workers for their years of service in the North and believe God will bless them richly in their future circle of influence. In exchange, the North has accepted Brethren C. W. Knowlson, E. Logan, and Miss A. Laming. We extend a warm welcome to these workers as they commence their labours in the North.

Several Newbold College graduates from the 1954 class were available for absorption into the organized work. The Union Committee granted the North the following: Brethren R. W. Brett, F. C. Barfoot (until December 31, 1954), Misses R. McGeachy, I. M. Kellert, M. J. Shackleton, and D. M. Farrer. Provided that a satisfactory doctor's certificate is produced by these young persons, they will commence their ministry in the cause on September 1st.

It gives us great pleasure to report that 1954 is the Conference record year for accessions to the

faith. When these notes come to your hand we anticipate the aggregate of baptisms will be about 190.

We are constantly pursuing our policy of greater evangelism in which the whole church must of necessity feature. Another large programme has been planned for the forthcoming autumn. The details will be announced in a later issue of this paper. We thank our praying membership for your petitions, and solicit again your unrelaxed intercession, service, and devotion, so that the Gospel of Jesus Christ may be preached for a witness to our kinsfolk in the North.

JOHN H. BAYLISS.

Manchester Baptism

THERE is joy in heaven over one sinner that repenteth, so we know there was great joy in heaven on January 23, 1954, when eight souls were added by baptisms to the churches in the Manchester district. These souls were the result of the work of Pastor H. K. Munson and his co-worker Brother R. Hulbert. Six were added to the church at Stretford, three of these being young people of one family. A husband and wife from Transjordan, were welcomed into the church at Parkfield Street.

On June 27th a further baptism was held in the Parkfield Street church, when one more was added to the Stretford church. Pastor Munson again officiated, with Pastor E. Foster, the visiting minister, making a short address. Pastor Munson's heartfelt closing prayer of dedication found a responding echo in our hearts, that we, with them, might have a place in Christ's kingdom.

MRS. J. KEELING.

Books for East Africa

MISS CLARKE is now back in Kenya and requests that all books contributed by the home churches for the building up of a library for Africans (as appealed for earlier in the year) be posted direct to her at the following address: Miss G. A. Clarke, Advent Press, Private Bag, P.O. Kendu Bay, Kenya Colony, East Africa.

Be sure to give the name and address of sender, so that Miss Clarke can acknowledge all parcels received. Thank you.

ED.

Wedding Bells

SAUNDERS-ALLEN.—Miss Dorothy Alen and Mr. John Saunders, both members of the Ipswich church, were united in matrimony at the Unitarian Church, Ipswich, on Wednesday, June 16, 1954, by our minister, Pastor S. G. Hyde, in the presence of the respective parents, relatives, friends, and a large congregation. Pastor A. G. Tapping, a friend of the bride's family, assisted.

As these young people set up yet another Christian home, in happy union, the prayers of all are offered to God that His blessing may be upon them continually.

B. DUKE, *Church Clerk*.

KINNERSLEY - TAMBLIN.—The newly-built Lodge Causeway Seventh-Day Adventist church in Bristol, had its first wedding on July 12, 1954, when Ivor Reginald Kinnersley and Margaret Ruth Tamblin were united in marriage

by the writer, in association with Pastor G. R. Bell of Cardiff and Pastor F. L. Stokes of Bristol. Mr. F. Wood, the Preceptor of Newbold Missionary College, ably officiated as best man. Miss Vivien Price, a cousin of the bridegroom, and Miss Vera Watson, a cousin of the bride, were the helpful bridesmaids, and Elizabeth Benefield, the young daughter of Pastor and Mrs. V. Benefield, the attractive flower-girl. Mrs. S. Moseley, an aunt of the bride, was the

organist. Following the service a large number of guests were royally regaled by Mr. and Mrs. C. H. Robbins in the Hillside Community Centre hall. Both Ruth and Ivor graduated at Newbold in 1952. Thereafter Ivor entered the ministry in Wales, and Ruth the Avery Hill College for a two-year teacher training course. We join their many friends in wishing Ruth and Ivor much happiness in a life of united service for God.

W. R. A. MADGWICK.

WRIGHT - MADGWICK.—On Wednesday, July 14, 1954, Maureen Patricia Madgwick was united in marriage with Ronald Hewitt Wright. A simple, impressive ceremony was performed by Pastor A. G. Ratcliffe, at the recently dedicated new Adventist church at Belmont, North Shore, Auckland, in the presence of a number of friends of both the young people. Maureen is well known to our members in London, and Ronald is the son of Mr. R. I. Wright who, for many years, was a leader in the Health Food work in New Zealand. The reception was held at the Parnell Rose Gardens, and was notable for the reading of a large number of cables from the Old Country wishing the happy pair God's richest blessing; and for the arrangements which were made for a tape recording of the proceedings which will be sent to the bride's parents as a memento of the occasion. It is hoped that this will be some compensation to them in helping them to feel part of the happy occasion in which the writer and Mrs. Rigby had the privilege of representing them.

JOHN RIGBY.

Till the Day Dawn

ALLEN.—Sister Kate Allen who passed to her rest on February 4, 1954, was an isolated member and had lived at Denham, Suffolk, with her friend Mrs. Watson for over thirty-four years. She was baptized by Pastor R. S. Joyce at Lowestoft some twenty years ago, having accepted the truth as a result of some cottage meetings held there by one of our lay brethren. Always in delicate health she was ever cheerful, and maintained a sweet Christian disposition till the end. During her illness she was faithfully tended by her friend, Mrs. Watson. The officiating minister testified at the service that she died firmly trusting in the Rock of Ages.

A. B. CHESBROUGH.

THACKABERRY.—It is with sincere sorrow that we record the death, on May 27, 1954, at the early age of forty-five, of Sister Winifred Thackaberry. She suffered patiently for a number of years. Baptized in 1923, Sister Thack-

berry was known and loved by all the Parkfield Street, Manchester, members. In health she was an ardent worker for God as Sabbath school secretary and a faithful Ingatherer. Many respected and loved her in her profession as a nurse. A short service of remembrance was held on May 31st in the Parkfield Street church, prior to the committal in Southern Cemetery. Pastor H. K. Munson brought the precious promises of Jesus again to our minds, filling us with hope and confidence. We extend to all her relatives our sincere sympathy in their sad loss.

MRS. J. KEELING, Church Clerk.

JOHNSON.—On June 2, 1954, we sorrowfully laid to rest our dear Sister Johnson. She was another of our charter members at Rhyl, of whom so few are now left. Sister Johnson had held office in the church, and served it faithfully. Although she had found it necessary to rest more, and consequently was unable to attend as regularly as she had been wont to do, she always showed keen interest in the church activities and appeared at all times fresh and alert. It was quite a shock to all who knew her, to learn that she had reached the age of eighty-four. Pastor C. L. W. Cooke conducted the private service at the house, and also at the graveside, and paid moving tribute to Sister Johnson's Christian life, her help and encouragement to him personally and her generosity to our little church, the chairs and rostrum of which are a memorial to her, being a gift from her. Our deepest sympathy went to those near and dear to her in life, from whom she is separated for just a short while until we meet again in the Kingdom.

CHURCH CLERK.

HANNAH.—Mrs. Helen M. Hannah, one of the first members of Blackpool church, was baptized by Pastor W. Maudsley in 1945. She was a keen, active church worker, a Sabbath-school superintendent, a wise counsellor, a valiant soldier for Christ. After much suffering, we laid her peacefully to rest on May 31, 1954, at the age of sixty-five years, in Layton Cemetery. Here she rests amid the glorious sunshine, the singing of birds, and the beauty of flowers. Soon, however, she will awake at her Life-giver's call on that glorious day when He will command her to rise, with His other saints, to eternal glory and immortal life. We shall miss her presence in church. Our full sympathy goes out to her daughter, Mrs. Helen Ball, and other near relatives. "We sorrow not, even as others, which have no hope."

JOHN G. BEVAN.

CARTER.—It is with genuine sorrow we record the death of Mrs. Fanny Carter, of Liverpool, on July 28, 1954, at the age of seventy-two years. Accepting the truth twenty-eight years ago under the ministry of Pastor A. S. Rodd, our sister with her daughter, Mrs. L. Armstrong, loved her church and her Lord. We know she sleeps in Him and will rise to eternal life at His coming. Deep and sincere sympathy is extended to her sorrowing family of four sons and one daughter, with many other relatives. E. E. CLEARY, Church Clerk.

MIDDLESBROUGH

Will visitors to Middlesbrough kindly note that our new church address is: The Temperance Hall, Woodlands Road, off Southfield Road, Middlesbrough.

GRANOSEGRAM

Last appeal highly successful - stop - many new workers have helped increase production to meet record sales - stop - others interested in joining us should write for application form - stop - URGENT APPEAL now made for cook at our Edinburgh Cafeteria - stop - can you prevent closing this cafeteria? - stop - applications to the Manager Granose Foods Limited Stanborough Park Watford Herts.

Advertisements

PICTURES of the Union Conference Session as published in MESSENGER bulletins obtainable from Pastor J. P. West, c/o B.U.C. Offices, Stanborough Park, Watford. Post card size 9d. Full plate size 2/-, post free. Send cash with order.

GROUP photographs, 15ins. x 6ins. of British Union workers, as featured on centre pages of this MESSENGER, available at 5/3 each. Send cash with order to: Editor, Stanborough Press Ltd., Watford, Herts.

FOUR-BERTH fully equipped caravan to let at Perransands, Perranporth, Cornwall, from September 12th. Mrs. Pinch, 102 Sheepcot Lane, Watford.

WANTED, from October 5th, Adventist housekeeper for two ladies. Help given. Comfortable home. Good wages. Write: Mrs. A. W. Sellox, 413 Unthank Road, Norwich, Norfolk.

ADVENTIST lady would like to be companion to another S.D.A. lady. Write in first instance to: Pastor L. E. A. Lane, 41 Allington Road, Gillingham, Kent.

FOR SALE £650. Five-roomed country cottage. Electric light. Garage. Quarter of an acre of garden, in Cornwall. Apply: S. H. Herrington, Atlas, Mannings Heath Road, Parkstone, Dorset.

MRS. NANCY CONDEY would like all interested friends to know that their prayers have been answered in regard to her lost luggage, which was eventually returned to her at Nottingham.

SHORTHAND-TYPIST (Adventist) seeks employment in office. Can start any time. Write: J. L., c/o 109 Mead Avenue, Langley, Bucks.

CRISIS APPEAL from Kikuyu-land. For reasons that will be published in our next issue, copies—old or new—of: Signs, Our Times, Youths Instructor, Review, etc., would be appreciated by Pastor R. J. Weiland, P.O. Box 1352, Nairobi, Kenya Colony. Post all you send as "Printed Matter Only." Many thanks.

Acknowledgments

THE editor acknowledges with thanks the receipt of the Lord's tithe, £1 from E.F.J., and a thank offering of £1 from McC.F.

THE treasurer of the North England Conference acknowledges with thanks the receipt of the Lord's tithe £4 from M.C.

(Unregistered envelopes containing notes and coins are not subject to compensation if lost.)

Newbold Missionary College

OUTSTANDING STAFF FOR 1954

By A. F. TARR, Chairman, College Board

A CABLE from Elder R. R. Figuhr, president of the General Conference, tells of the appointment of Dr. W. I. Smith as principal of Newbold Missionary College for the year 1954-5. This is in response to an appeal made by the College Board at the time of the General Conference for a suitable person from overseas to be secured. Several names had been considered and in consequence the General Conference have asked Dr. Smith to take this appointment.

Dr. Smith is a Master of Science and a Doctor of Education. He is one of the denomination's foremost educators, having served as president of Pacific Union College and Walla Walla College, and also having been an associate secretary of the Educational Department of the General Conference. He is at present head of the Department of Education in Walla Walla College.

We are most happy over Dr. Smith's acceptance of our call, and we know that the field at large will rejoice at having at the head of our College one whose experience has been so wide in denominational institutions and who is so well equipped to render the particular type of service that we need as we lay the foundation for our Division College.

Associated with Dr. Smith will be a number of new teachers in addition to those who have served so well in recent years. Pastor V. Nörskov Olsen, M.A., formerly in charge of the Bible Department at our Danish College, will now become head of the Bible Department at Newbold. Pastor Olsen after many years of successful evangelism proceeded overseas where he studied at Emmanuel Missionary College and at the Theological Seminary in Washington. As an associate in the Bible Department we are very happy also to have Pastor George Keough of the Middle East, whose name and service are so well-known to the membership and working force of the British Union. We are fortunate also in having as head of the English Department, Pastor A. J. Woodfield, B.A. Hons. (Lond.), Diploma in Educa-

tion, who for eight years has served as principal of the Stanboroughs Secondary School. Associated with him and also from the Stanborough Secondary School will be Miss Myrna Dorland, B.A., (Hons.), Diploma in Education. Miss Dorland will also serve in the History Department.

A strong Commercial Course is being introduced and Miss Irene King, formerly of Esda, has been invited to take this department. Miss King is an Associate of the Chartered Institute of Secretaries, London, and of the Federal Institute of Accountants and Auditors, Australia, as well as being qualified in Shorthand and Typing.

All of these teachers named, together with those already on the staff, will, we are confident, render most efficient service during the coming year and will bring added strength to the work of the senior college. Dr. P. Schuil, already on the staff of the college, will act as principal until Dr. Smith's arrival on September 14th. The College opens on Wednesday, September 15th.

We are most anxious that every eligible Seventh-Day Adventist young person—and all parents as well—be made acquainted with the work now offered by the College, and we invite all interested ones to write immediately to Dr. Schuil for a copy of the 1954-5 prospectus. We do want the benefits of a Seventh-Day Adventist education to be made available to every young person of college age—yes, and to those above college age—who might be desirous of pursuing their study in a Seventh-Day Adventist institution. The denomination is investing a large sum of money in the College and we are doing this in order that the young people in our church may, through a Christian education, be established and held firm in the principles of our faith, and that those who may be called to denominational service, either at home or abroad, may receive in their own home country the training that is needed to make them effectual soul-winners in the cause to which this movement is dedicated in earth's closing days.

Listen to the Voice of Prophecy—Radio Luxembourg

FRIDAYS. 208 metres.

Friday, September 3rd, at 11 p.m.

"MAKING THE HOME HAPPY"

Friday, September 10th, at 11 p.m.

"SEARCHING THE SCRIPTURES"

Friday, September 17th, at 11 p.m.

"GOD AS REVEALED TO MAN"

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
Sept. 10th 7.27 7.40 7.46 7.34 7.55
Sept. 17th 7.12 7.24 7.28 7.17 7.37

BRITISH ADVENT MESSENGER

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