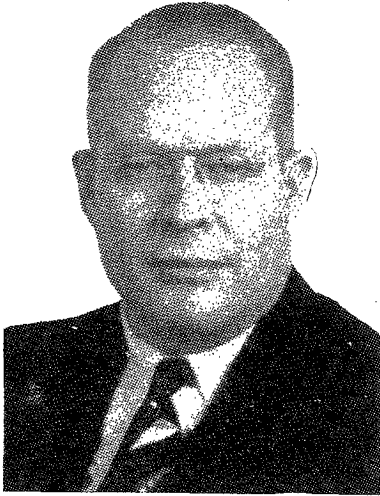


BRITISH ADVENT
MESSENGER
ORGAN OF THE BRITISH UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS



In the Forefront of the Temperance Battle

By Arthur L. White

ARTHUR L. WHITE, grandson of Ellen G. White, has a post of special responsibility in the General Conference as Secretary of the Ellen G. White Estate. As chief curator of the E. G. White manuscripts, Arthur White is often sought out by students and theologians who are bent on research or seeking further light on difficult questions.

Pastor White is also a lecturer in Prophetic Guidance at the Potomac University. Ministers from all parts of the world have reason to be grateful to him for the frank and full discussions which take place in his classes as all aspects of the work and influence of the writings of the Lord's messenger are presented. During the summer of 1959 Arthur White was one of the three lecturers to conduct the special Seminary held at Newbold College.

The broader aspects of the work are also constantly in his purview as he specializes on one theme. All departments of the organized work receive his encouragement and help. Every worker seems to merit his interest. We know you will enjoy this sketch which he has given us of the background of the temperance work conducted by the Seventh-Day Adventist Church.

It was not in a great convention under the influence of eloquent speakers that Seventh-Day Adventists joined the battle for temperance. When we took up arms one hundred years ago, our numbers were few and the flock was scattered. We held no great conventions in those days. But the foundations laid in those early years were strong and true and they were firmly established. From their very beginnings, Adventists have been a temperance people, but during the first critical decade and a half their position was more passive than active. It was a local crisis at Battle Creek, Michigan, the old headquarters city, that called forth a move that was to make its influence felt through all our history.

A LOCAL CRISIS

Go back with me the one hundred years to 1859. The place is the second meeting house erected by the Adventists in Battle Creek, a small building twenty-eight by forty-four feet. The time had come to close the Sunday evening prayer meeting, but the little congregation remained as consideration was given to the attitude which the Sabbath-keeping Adventists should take toward the local election scheduled for the next day. The election issue was temperance, but for the story let us turn to a little

TEMPERANCE DAY, SABBATH, OCTOBER 24th



Left.—Pastor C. D. Watson, Temperance Secretary of the Northern European Division.

Right.—Pastor W. A. Scharffenberg, Temperance Secretary of the General Conference.



diary kept by a youthful mother thirty-one years of age. The only record of the meeting was this one made by Ellen G. White.

"Attended meeting in the eve. Had quite a free, interesting meeting. After it was time to close, the subject of voting was considered and dwelt upon. James first talked, then Brother Andrews talked, and it was thought by them best to give their influence in favour of right and against wrong. They think it right to vote in favour of temperance men being in office in our city instead of by their silence running the risk of having intemperance men put in office. Brother Hewett tells his experience of a few days [before] and is settled that [it] is right to cast his vote. Brother Hart talks well. Brother Lyon opposes. No others object to voting, but Brother Kellogg begins to feel that it is right. Pleasant feelings exist among all the brethren. Oh, that they may all act in the fear of God.

"Men of intemperance have been in the office today in flattering manner expressing their approbation of the course of the Sabbath-keepers not voting and expressed their hopes that they will stick to their course and, like the Quakers, not cast their vote. Satan and his evil angels are busy at this time and he has workers upon the earth. May Satan be disappointed in my prayer."—*E. G. White Diary*, Sunday, March 6, 1859.

We have no record of the outcome of the election, and after all, that is not so important as the fact that those who were leading out in the work of Seventh-Day Adventists, when confronted with the issue, took an aggressive stand in the ranks of militant temperance forces.

For the next two decades there was more action than published resolutions or admonitions. Through the sixties, Seventh-Day Adventists acquired an understanding of the importance of observing nature's laws and the relationship of diet to health. With the revelation given to Mrs. White on June 6, 1863, temperance was seen in its broader aspects, and from time to time opportunities for practical work presented themselves. One such occasion was in connection with the local option

issue for the city of Oakland, California, in the summer of 1874.

CO-OPERATING WITH TEMPERANCE FORCES IN OAKLAND, CALIFORNIA

With the women of the city in the lead the effort swept into a city-wide campaign in which prominent officials and a leading newspaper took the side of the abstainers. In the closing days of the campaign, in the absence of a hall of sufficient size to accommodate the crowd, our ministers who had a well-located tent in the heart of the city suspended their regular meetings and offered our facilities to the temperance forces, joining them in their great effort for right. From night to night the tent was packed in great mass meetings, and then came the fateful election day. The election was a close one. Feelings were tense until the vote was counted. The temperance forces won by a scant 253 votes and closed 135 saloons. Our workers having united with the leading citizens in the community in their winning the battle for local option, the people were now ready to come out to hear the message the "elders" had to present.

The next four years were for us a period of great progress in the temperance work. Both James and Ellen White, leaders in founding the denomination, took an active part in counselling in co-operative efforts and in public work.

JOINING TEMPERANCE FORCES IN BATTLE CREEK

Speaking of their experience in the spring of 1887 in this line, Mrs. White wrote:

"We were earnestly solicited to take part in a temperance mass-meeting, a very praiseworthy effort in progress among the better portion of the citizens of Battle Creek. This movement embraced the Battle Creek Reform Club, 600 strong, and the Women's Christian Temperance Union, 260 strong. God, Christ, the Holy Spirit, and the Bible were familiar words with these earnest workers. Much good had already been accomplished, and the activity of the workers, the system by which they laboured,

and the spirit of their meetings, promised greater good in time to come.

"It was on the occasion of the visit of Barnum's great menagerie to this city on June 28th, that the ladies of the Women's Christian Temperance Union struck a telling blow for temperance and reform by organizing an immense temperance restaurant to accommodate the crowds who gathered in from the country to visit the menagerie, thus preventing them from visiting the saloons and grogeries, where they would be exposed to temptation. The mammoth tent, capable of holding 5,000 people, used by the Michigan Conference for camp-meeting purposes, was tendered for the occasion. Beneath this immense canvas temple were erected fifteen or twenty tables for the accommodation of guests.

"By invitation, the Sanitarium set a large table in the centre of the great pavilion, bountifully supplied with delicious fruits, grains, and vegetables. This table formed the chief attraction, and was more largely patronized than any other. Although it was more than thirty feet long, it became so crowded that it was necessary to set another about two-thirds as long, which was also thronged.

"By invitation of the Committee of Arrangements, Mayor Austin, W. H. Skinner, cashier of the First National Bank, and C. C. Peavey, I spoke in the mammoth tent, Sunday evening, July 1st, upon the subject of Christian Temperance. God helped me that evening; and although I spoke ninety minutes, the crowd of fully 5,000 persons listened in almost breathless silence."—*Testimonies*, Vol. 4, pages 274, 275.

This audience of 5,000 was not a group of unusual size for Mrs. White, for a year earlier she had addressed some 15,000 who crowded onto the camp ground at Groveland, Massachusetts, for the meetings held one Sunday late in August. A good general interest had been aroused by the judicious newspaper advertising in the surrounding cities and it took special trains running all through Sunday to

accommodate the crowds that poured onto the camp ground. Mrs. White spoke both morning and afternoon and her theme was Temperance, her favourite subject on such occasions. In describing the meeting it is reported that:

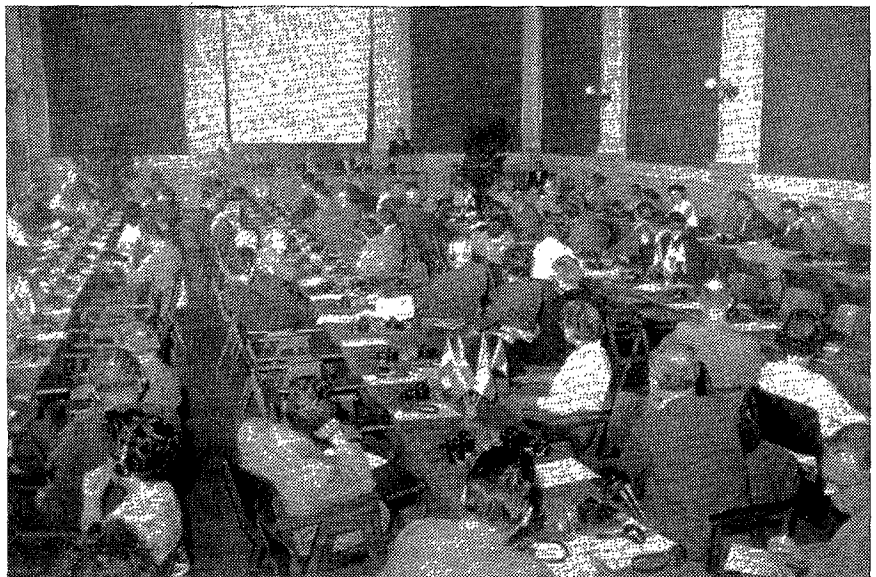
"Every seat, and all the standing room throughout the entire enclosure was full; some, following the example of Zacchæus, climbed trees to get a sight of the speaker. Standing at the upper part of the camp ground, the eye swept over a living sea of humanity."—*Signs of the Times*, September 14, 1876.

That the presentation was successful and left a deep impression is evidenced by the fact that following the second discourse, Mrs. White was sought out by the officers of the Haverhill Reform Club and urged to speak in the city hall on the same subject the next evening. They promised an attendance of 1,000 people. Mrs. White consented to fill the appointment, and for the meeting the hall, with a seating capacity of 1,100, was packed.

We find the secret of the interest in Mrs. White's temperance addresses when we study the line of argument followed. Often she took up the subject from the Bible standpoint, and placed emphasis on home influences. Writing of one of her meetings she told of how:

"We left the beaten track of the popular lecturer, and traced the origin of the prevailing intemperance to the home, the family board, and the indulgence of appetite in the child. Stimulating food creates a desire for still stronger stimulants. The boy whose taste is thus vitiated, and who is not taught self-control is the drunkard, or tobacco slave of later years. The subject was taken up from this wide basis; and the duty of parents was pointed out in training their children to right views of life and its responsibilities, and in laying the foundation for their upright Christian characters. The great work of Temperance Reform, to be thoroughly success-

Institute on Alcoholism held in Vienna this summer under the auspices of the International Temperance Association.



ful, must begin in the home."—*The Review and Herald*, August 23, 1877.

In succeeding meetings in the west and the mid-west, Mrs. White during the next few years spoke to large audiences often running to many thousands. In these successful efforts the way was paved for a call to earnest activity on the part of the regular working force and the laymen of the denomination.

As a means of encouragement to those who might hesitate to sign the pledge Mrs. White wrote in 1887:

"Let no excuse be offered when you are asked to put your name to the temperance pledge, but sign every pledge presented, and induce others to sign with you. Work for the good of your own souls, and the good of others. Never let an opportunity pass to cast your influence on the side of strict temperance."—*Counsels on Health*, page 441.

Writing further on this point she stated that:

"From the light God has given me, every member among us should sign the pledge and be connected with the Temperance Association."—*The Review and Herald*, October 21, 1884.

CALLED TO ACTION

It was in an issue of our church paper, *The Review and Herald* of November 8, 1881, that Mrs. White summoned the church to militant action. Here is the appeal:

"We may call upon the friends of the temperance cause to rally to the conflict, and seek to press back the tide of evil that is demoralizing the world; but of what avail are all our efforts while the liquor-selling is sustained by law? Must the curse of intemperance for ever rest like a blight upon our land? Must it every year sweep like a devouring fire over thousands of happy homes?

"We talk of the results, tremble at the results, and wonder what we can do with the terrible results, while too often we tolerate and even sanction the cause. The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favour of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe; our motto, No compromise and no cessation of our efforts till the victory is gained."—*Gospel Workers*, pages 387, 388.

Continuing in the same aggressive vein, she asks and answers a vital question:

"What can be done to press back the inflowing tide of evil? Let laws be enacted and rigidly enforced prohibiting the sale and the use of ardent spirits as a beverage. Let every effort be made to encourage the inebriate's return to temperance and virtue. But even more than this is needed to banish the curse of inebriety from our land. Let the appetite for intoxicating liquors be removed, and their use and sale is at an end. This work must to a great degree devolve upon parents. Let them, by observing strict temperance themselves, give the right stamp of character to their children, and then educate and train these children, in the fear of God, to habits of self-denial and self-control. Youth

who have been thus trained will have moral stamina to resist temptation, and to control appetite and passion. They will stand unmoved by the folly and dissipation that are corrupting society.

"The prosperity of a nation is dependent upon the virtue and intelligence of its citizens. To secure these blessings, habits of strict temperance are indispensable."—*Gospel Workers*, page 388.

Thus was set before us our responsibility in an intemperate world.

CO-OPERATING WITH OTHER TEMPERANCE ORGANIZATIONS

From early days we as a people laboured in co-operation with other temperance forces. In a retrospective statement Mrs. White referred to this experience in co-operative efforts with other temperance organizations. Speaking first of her husband and then of their united labours, she wrote:

"In his labours, my husband, whenever he had opportunity, invited the workers in the temperance cause to his meetings, and gave them an opportunity to speak. And when invitations were given us to attend their gathering, we always responded."—*E. G. White Letter* 274, 1907.

And we were admonished:

"Whenever you can get an opportunity to unite with the temperance people, do so."—*The Review and Herald*, February 14, 1888.

A few years later we were reminded that:

"In other churches there are Christians who are standing in defence of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to second our efforts to save that which is lost."—*Testimonies*, Vol. 6, pages 110, 111.

MULTIPLYING THE RESULTS

But it is not alone a distinctive philosophy of the temperance work that has been given to Seventh-Day Adventists. We have also been admonished as to the methods which will accomplish the most from the efforts put forth. While, of course, it is dramatic to rescue the drunk from the gutter and help him along the way, or to alter the course of those who have already put their feet in the wrong way, we are called to a more fruitful although less spectacular field. Note these thought provoking words:

"If half the efforts that are put forth to stay this giant evil were directed toward enlightening parents as to their responsibility in forming the habits and characters of their children, a thousandfold more good might result than from the present course of combating only the full-grown evil. The unnatural appetite for spiritous liquors is created at home, in many cases at the very tables of those who are most zealous to lead out in the temperance campaigns. We bid all workers in the good cause, God-speed; but we invite them to look deeper into the causes of the evil they war against, and labour more thoroughly and consistently in the work of reform."—*Signs of the Times*, November 17, 1890.

Writing a few years earlier the same thought was expressed and we quote it here to emphasize this point:

"There would be little necessity for temperance crusades, which amount to so little, if in the youth who form and fashion society, right principles in regard to temperance could be implanted."—*Testimonies*, Vol. 3, page 567.

Would it not be well to address our study to these measures which will multiply by a "thousand-fold" the good that may be accomplished in the efforts put forth in the cause of temperance?

OUR PLACE IN THE BATTLE

"Of all who claim to be numbered among the friends of temperance," states Mrs. White in *Gospel Workers*, "Seventh-Day Adventists should stand in the front ranks."—Page 384.

And speaking of our arousing ourselves to undertake the work, we are reminded of the diligent efforts of the seventies, for the same author writes in 1900:

"If the work of temperance were carried forward by us as it was begun thirty years ago; if at our camp-meetings we presented before the people the evils of intemperance in eating and drinking, and especially the evil of liquor-drinking; if these things were presented in connection with the evidences of Christ's soon coming, there would be a shaking among the people. If we showed a zeal in proportion to the importance of the truths we are handling, we might be instrumental in rescuing hundreds, yea thousands, from ruin."—*Testimonies*, Vol. 6, page 111.

And in this call to the front ranks we are not alone instructed as to our distinctive broad programme of temperance, and informed as to the most fruitful field in which to labour, but we are led to means we should employ in doing this work: "By precept and example—by voice and pen and vote."

BY PRECEPT AND EXAMPLE

The full influence of the consistent life and a timely word will never be known this side of the kingdom:

"It is our practice of the principles we inculcate that gives them weight. The world needs a practical demonstration of what the grace of God can do in restoring to human beings their lost kingship, giving them mastery of themselves. There is nothing that the world needs so much as a knowledge of the Gospel's saving power revealed in Christlike lives."—*The Ministry of Healing*, pages 132, 133.

"We must educate, educate, educate, pleasantly and intelligently. We must preach the truth, pray the truth, and live the truth, bringing it, with its gracious, health-giving influences within the reach of those who know it not."—*Medical Ministry*, page 262.

BY VOICE

While the passive influence of the consistent life bears its influence, we are by no means to stop here. Battles are not won without an assault upon the enemy, and our first weapon is the voice; perhaps the impassioned words of the evangelist from the public platform, or mayhap the quiet earnest counsel

of the pastor or physician, or possibly the stirring heartfelt words of youth in their zeal to stay the flood of intemperance. We are admonished that:

"The subject of Christian Temperance should find a place in our sermons in every city where we labour."—*Gospel Temperance Work*, page 12.

"The great subject of reform is to be agitated, and the public mind is to be stirred. Temperance in all things is to be connected with the message."—*Counsels on Health*, page 73.

A Special Appeal from the General Conference Secretary

THE Church Calendar of Special Days and Offerings indicates October 24th next as the day allotted to the Temperance organization. I would like to suggest that special emphasis be given to the Temperance Offering this year. The temperance work is definitely to the forefront, and we believe that our people will want to give a good offering in order to ensure the future development and success of this important programme.

In some fields the number of temperance papers distributed in the past year has increased very materially. In others, facilities have been added to the temperance organization and the influence of this work and its impact upon the public have been extended greatly. We do have in many parts of the world a dedicated group of temperance workers; and I am sure we all agree that it is the privilege and duty of the church to support this effort. We have found that our churches have a deep interest in the temperance programme and we are with you in whatever additional emphasis can be given to the Temperance Offering in your field this year. The benefits of the offering will mean a strengthening of the work at every level.

W. R. BEACH,

Secretary of the General Conference.

BY PEN

The press is a power which influences the public mind as no other means can. There are great opportunities before us in getting our temperance message before the public through the printed page.

Quoting again from *Gospel Workers* we read:

"We have a work to do along temperance lines besides that of speaking in public. We must present our principles in pamphlets and in our papers."—Page 385.

"The temperance question is to receive decided support from God's people. Intemperance is striving for the mastery; self-indulgence is increasing, and the publications treating on health reform are greatly needed. Literature bearing on this point is the helping hand of the Gospel, leading souls to search the Bible for a better understanding of the truth.

The note of warning against the great evil of intemperance should be sounded."—*The Review and Herald*, June 23, 1903.

BY VOTE

"Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic," are the words with which *The Ministry of Healing* chapter on "Liquor Traffic and Prohibition" closes. (Page 346.) Here is a call to the influence of the ballot box. Years earlier we were reminded of the responsibility of each citizen:

"Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favoured land, every vote has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue?"—*The Review and Herald*, November 8, 1881.

No-one is excused then from the solemn responsibility to utilize the influence of his vote on the side of temperance. This was the conclusion reached at the Sunday night prayer meeting one hundred years ago, and this is the counsel that has come to us through the years.

Back in the year 1881 at the Des Moines, Iowa, camp meeting, a resolution was placed before the delegates which read:

"Resolved, that we express our deep interest in the temperance movement now going forward in this state; and that we instruct all our ministers to use their influence among our churches and with the people at large to induce them to put forth every consistent effort, by personal labour, and at the ballot box, in favour of the prohibitory amendment of the Constitution, which the friends of temperance are seeking to secure."—*The Review and Herald*, July 5, 1881.

But some conscientious souls objected to the clause which called for action at "the ballot box" and urged its deletion. Mrs. White, who was attending this camp meeting, had retired, but she was summoned to give her counsel.

Writing of it at the time she says: "I dressed and found I was to speak to the point of whether our people should vote for prohibition. I told them 'yes,' and spoke twenty minutes."—*E. G. White Letter*, June 16, 1881.

A REVIVAL OF TEMPERANCE WORK

Writing to the church in 1908, near the close of her long ministry, Mrs. White made an earnest appeal:

"Shall there not be among us as a people a revival of the temperance work? Why are we not putting forth much more decided efforts to oppose the liquor traffic, which is ruining the souls of men, and is causing violence and crime of every description? With the great light that God has entrusted to us, we should be in the forefront of every true reform."—*Counsels on Health*, page 432.

On another occasion Mrs. White appealed:

"While intemperance has its open, avowed supporters, shall not we who claim to honour tem-

perance come to the front, and show ourselves firm on the side of temperance, striving for a crown of immortal life, and not giving the least influence to this terrible evil, intemperance?"—*The Review and Herald*, April 19, 1887.

"We should be at the head in the temperance reform."—*The Review and Herald*, October 21, 1884.

And to the youth of the Advent movement comes the challenge to a "holy war":

"Will young men now humble their hearts before God, and give themselves to His service? . . . The use of intoxicating drink, which dethrones reason, and tobacco, which clouds the brain and poisons the life current, is increasing. Are our young men prepared to lift their voices in the cause of temperance and show its bearing upon Christianity? Will they engage in the holy war against appetite and lust?"—*Gospel Temperance Work*, page 9.

Will we take our place in the forefront of the battle?

1. In the forefront on the total abstinence position?
2. In the forefront in our conception of the broad temperance programme reaching back to the tables in our homes?
3. In the forefront in implanting the principles of temperance in the hearts of youth?
4. In the forefront in exposing the evils of liquor and in helping tempted souls to see God's purpose in their existence and their responsibility to preserve their mental, physical and spiritual faculties?
5. In the forefront in urging young and old to sign the pledge?
6. In the forefront in utilizing every opportunity of uniting with other temperance forces?
7. In the forefront in creating and utilizing every opportunity offered by the ballot box?
8. In the forefront in allowing the Saviour to demonstrate through us His sympathy and love for tempted and fallen humanity?

In thus taking our stand we are truly labourers together with God. We close with one more brief exhortation from the pen of Ellen G. White:

"Years ago we regarded the spread of temperance principles one of our most important duties. It should be so today."—*Gospel Workers*, page 384.

This is our day of opportunity. Shall we take our heaven-assigned place in the forefront of the battle in this "holy war" to which God has called us?

TIME FOR ACTION

By R. S. Watts

THE great historian Toynbee once gave this formula for destroying an empire: "A mixture of atheism, materialism, socialism, and alcoholism."

The history of empires confirms the truthfulness of this statement. Once the Roman people were sturdy and prosperous, but power, indulgence,

luxury, and easy living made them soft and in-temperate.

What happened?

Beginning about A.D. 400 the Roman Empire was invaded by barbarians; barbarians who were sober, tough, ambitious, and hard-working. The result: the Roman Empire collapsed.

History is repeating itself. Notwithstanding the thousands of years of experience and progress, the same dark blots of inebriation and debauchery that stained the pages of human history remain to disfigure our civilization today.

Our modern artificial civilization encourages evils that are rapidly destroying sound principles of temperate living. Multitudes are parting with health, vigour or intellect, and elevation of soul for the sake of gratifying perverted appetite.

The finger of science points most convincingly at tobacco as a definite public health menace. Experimental studies in various countries have left no doubt about a direct connection between the number of cigarettes smoked and lung cancer. Alcoholism and the poisoning consequences of tobacco pose a serious threat to the health, happiness, and welfare of millions. The time has come for the state, the church, and the individual to grapple with this evil.

What can we as Seventh-Day Adventists do to press back this rising tide?

Temperance has always been a part of our message. We not only believe in temperance for ourselves and our families, but in combating the evil we, as a church, are not paralyzed in our efforts, as other churches are, for we believe and practise total abstinence. We harbour no churchmembers who engage in any way in the liquor traffic, and we deny membership to those who use tobacco. Thus in this crucial hour when we are on the dizzy edge of national, moral, and health disaster, we are in a favourable position to do battle with the forces of intemperance.

The first step is for Seventh-Day Adventist parents to be enlightened as to the responsibility to practise temperance in all things in the home. Parents should always be alert to correct any habits of intemperance in their children. The work of temperance should begin at the table. Curb any tendencies toward unnatural cravings or perverted appetites among the members of the family.

It is also incumbent on every Seventh-Day Adventist to enlighten his neighbours and friends concerning these health menaces. In doing so we are performing one of the greatest acts of Christian love in helping deliver men and women from these moral enslavements and degrading vices.

Since we are a temperance-conscious people, and since our position of total abstinence is now being championed by other temperance organizations throughout the world, and in view of the fact that a number of countries have embarked on a campaign to discourage smoking and to reduce alcoholic consumption, we as a people face an unprecedented opportunity to present the Gospel of true temperance.

The hour demands concerted and resolute action on our part.—*R. & H.*

OCTOBER 16, 1959

South England Conference

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A Job Well Done

ON Wednesday, September 16th, Miss Cowell of the London County Council, the local organizer for the physically handicapped, came to the New Gallery to be presented with the goods that had been sent there over the past six months by the Dorcas Societies belonging to the London Dorcas Welfare Federation in response to the appeal made to them at the beginning of the year.

Early in the spring we asked the Welfare Department of the London County Council if we could help them in any way, and their secretary provided us with a list of comforts and equipment urgently needed for the physically handicapped (other than the blind) in their care. Looking at the list it seemed at the time a somewhat formidable undertaking.

We need not have been afraid.

Radios (all working), electric blankets, suitable kitchen ware, pillows, cushions, rugs, hot water



London Dorcas Federation workers handing over to a representative of the L.C.C. Welfare Department (left) the comforts and equipment collected for the physically handicapped.

bottles, warm underwear for cold and paralyzed limbs, even a knitting machine and several wheel chairs—they flowed in like a river so that the valiant workers at the Centre, Sisters Warden, Daniels, Uffindell, and R. D. Vine, were hard-pressed to keep pace with it, and ultimately all the available space was piled high. Every piece was labelled and bears a message of good-will to the recipient from the members of the Adventist church from which it was sent.

The following week-end the Central church, which is situated at the New Gallery Centre, held its Harvest Festival Service, and through the medium of the Federation, the produce from this too, was handed over to Miss Cowell. She and her assistants were overcome with gratitude. It was the first time, she said, that they had ever been offered anything of that kind, and an immediate distribution was put into effect among the handicapped and needy.

The following letter has since been received from Miss Cowell:

"I have now emerged from under all the parcels of clothing and equipment so kindly donated by members of your church during the past six months.

"What a collection of most useful articles! All the social workers are quite excited as they can now enjoy meeting a need immediately instead of after the usual protracted negotiations locating the articles required.

"I have distributed your gift to the Welfare Sections for the blind and handicapped covering the whole of the L.C.C. area, which gives a very wide coverage.

"I do thank you for all the hard work undertaken on our behalf, and especially the ladies who collected and packed the goods so efficiently. All the staff wish to convey their gratitude to you all for adopting our Service during the past six months, and for remembering us with all the produce of your Harvest Festival, which was greatly appreciated."

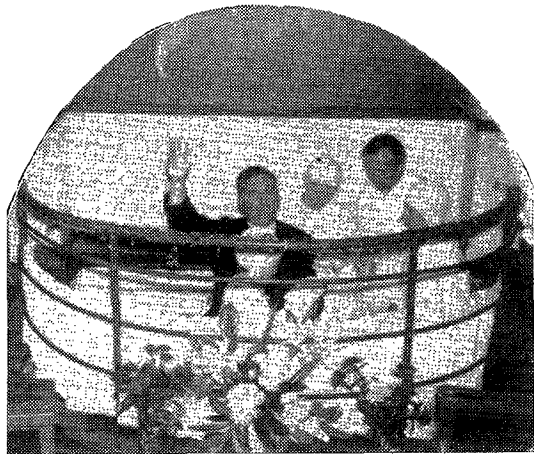
As officers of the Federation we too would like to express our thanks and gratitude to all who have helped to make this venture worth while, those who have donated, those who have helped with the transport (no easy matter sometimes), and those who have worked so hard and so generously in the packing and preparation. It is no small thing they have accomplished, and we feel very certain that they will not have to wait overlong before they see the blessing resultant from their labours.

M. J. VINE,

Federation Secretary.

Baptism in Exeter

ON Friday evening, June 12th, we had the joy of witnessing the first-fruits of the recent evangelistic campaign in Exeter, the "city of churches," when twelve precious souls went forward with their Lord and Master to unite with God's remnant church here in this town. The service was conducted in our own church building, and we were most happy to have with us an old friend in Pastor K. H.



Brother and Sister O. Rosier with their two daughters, recently baptized in Exeter.

Gammon, who represented the Conference, and brought to the candidates a most appropriate message.

As we review the recent evangelistic labours in Exeter, and now look into the happy faces of these baptismal candidates, we can truly say that the Lord has gone before us in all of our public and personal ministrations for these dear people. All twelve candidates have their own little story to tell, and though space forbids giving a full account concerning each person, we must mention a little which clearly indicates the leading of the Lord in our work here in Exeter.

Many Adventists throughout the Conference, including my colleagues in the ministry, will remember Brother Osmund Rosier who laboured in the cause for many years, and who is now a school-teacher in one of the Exeter schools. What a joy it was to see Brother and Sister Rosier, with their children, attending the campaign regularly; and then, the greater joy of seeing these two people, with two of their daughters, going forward together in baptism, having found their way back into the fold after so many years' absence! Surely a new and more glorious day for the Rosier family! Then, we think of Brother Cyril Brooks, a young man, who cycled ten miles each time in order to attend the campaign meetings, and seldom missed a service! We think also of Miss Bailey, a civil servant, who, after making her decision for the truth, was granted complete Sabbath privileges. Yes, it is possible to keep your job, as well as keep the Sabbath, even in a department of local government! She and her sister took their stand together, and are now doing splendid work in the Exeter church. We think of others—whom we cannot mention for lack of space—young and old alike, who took their stand on this solemn, yet most joyous occasion, and pray that the God who called them, may keep each one faithful until the Master comes.

We thank God for all the souls who have found their way into the truth and who are now connected with the churches in Exeter, Torquay, and Tiverton. We thank God for the opportunity of conducting

efforts in all these places during the past two years, and for the thirty souls who have been gathered out as a result. May each one find his place at last in the kingdom of heaven.

And now as we have moved on to Bristol—biggest city in the Conference (outside of London), we invite you to remember the cause of evangelism in this great centre, and pray that the Lord may continue to guide and bless in this place, as He has done so in the past, that much fruit may result from our united labours for the Master.

A. H. COWLEY.

SABBATH-SCHOOL DEPARTMENT

A Sound Investment

OUR children are a priceless heritage. No sacrifice can be too great for us to make to secure their salvation.

The character building value of *Our Little Friend* for the kindergarten children and *Primary Treasure* for those a little older is well known and appreciated. Many parents have proved the inestimable worth of these periodicals in giving their children secure roots in the Advent message.

We cannot urge too strongly that these weekly papers be provided, either by parents or by some Sabbath school fund, for the children in our churches. The most impressionable years of their lives pass all too quickly and opportunities neglected now are difficult to recover in later years.

Rising costs of production have necessitated a small increase in price from 19/9 to 21/6 per year for a single copy. But if *three or more copies* are sent to the same address the annual cost is only 19/9 per subscription.

Joy to the heart of a child for fifty-two Sabbaths in the year for less than twenty shillings! Can you think of a better way to invest a pound? We believe not.

So place or renew your order with The Stanborough Press without delay and make sure that throughout 1960 the children of your home or church receive *Our Little Friend* or *Primary Treasure* every week. It is a sound investment. E. R. WARLAND.

Korea's Open Door

TODAY is the day of opportunity in Korea! The work has never gone faster; there has never been a greater interest, and we have never had a greater increase in Sabbath-school members than now.

A short time ago, one of the local pastors of one of our churches in a nearby village was in my office. He mentioned that they were meeting three times each Sabbath in his church because they did not have room for the people to sit. I asked him

how many his church would seat and he told me that it was only a small building and would seat about ninety or a hundred. Then I asked him about his Sabbath school membership and he said they had between 390 and 400 members.

This is not an isolated case but indicates in a more or less degree the condition of all our churches in Korea today. Comparatively speaking, Korea is not a large country, neither does she have a large population compared with other parts of the Far Eastern Division; but the acceptance of the Gospel among the Korean people has been spectacular, especially in the past year and even far more so now.

The activities of both our laymen and our Sabbath schools of Korea are almost unbelievable. Not long ago a young man by the name of Kim Hye Sang, whose life was miraculously saved during the war, came to a knowledge of the truth through reading the book, *Daniel and the Revelation*. Not long after this, Mr. Kim came into contact with our church where he took studies and was baptized. With a heart full of zeal to tell others of his new-found faith, he decided one day to go to the country to hold some meetings. This young man had no special training in soul-winning, neither did he have a high education, but he loved the truth and merely wanted to tell others about it. He had no money, neither could he seem to find anyone interested in his project to finance him; so he sold what clothes he had and used the money to buy a few tracts and some paper that he could use for drawing pictures to illustrate his lectures.

Armed now with a few bundles of tracts, his Bible, some paper, and the clothes he had on, he started out for the country. He went to a village where he felt sure no worker had ever been before. He went out into the street and started talking to a group of children, telling them stories, and showing them pictures that he had drawn on the sheets of paper that he had brought along.

All the children were interested in pictures and stories, so they began to gather around. Seeing the crowd, others would join and then still others. Some of the children would go running home to get their mothers, their brothers, and sisters, aunts, uncles, cousins—all came to see the boy who had the strange pictures and to hear what he had to say about them. Before he knew it, this young man had a crowd, and it kept getting larger and larger. They did not leave but stayed to hear more. After talking to them for nearly two hours, he announced to them that the meeting had come to an end for that day, but that he would continue the next night.

The next night it was the same way, only more so. He had 200 and more attending each evening. The villagers shared their homes with him and gave him a place to stay. They shared their rice with him, and promised him support if he would remain with them and be their teacher. They told him that they had never heard anything like this before. Brother Kim needed a place in which to meet, and before long, one of the keepers of a Buddhist temple told him that he could meet in the temple and use that as his church if he wanted to do so. Brother

Kim continued to preach and to teach the people in this village and in other villages in that area. Now, as a result of the faithful efforts of this one young man, who sacrificed everything, even his clothes for the Gospel, in that one area alone there are over 400 keeping the Sabbath, and doubtless many, many more will take their stand for the truth in the future as a result of the Gospel seed that has been sown.

The Korean people love the Sabbath schools. It is one of the greatest attractions to the truth of anything we have. It is not hard to get people to come to the Sabbath school and once they start coming, they keep coming. Our Sabbath school membership now is increasing at the almost unbelievable rate of over 2,000 a month. At this rate of increase, by the end of this year we will have gained in one year alone as many new members as were gained from the time our work first started in Korea over fifty years ago up until last year. Putting it another way, we can say that as far as our Sabbath schools are concerned, if the present rate continues, we will have done as much in one year as we did in the past fifty years in membership gain.

The problem that is confronting us in Korea today is not evangelism so much as it is the problem of taking care of the people that are coming to us. We feel that the Lord is pouring out His Spirit upon this people for the final movements in the finishing of the work. We feel strongly that if we do not step through this open door now, it may close, and we may never have this opportunity again.

To prepare a field for planting, it must first be ploughed, turned upside down, then worked down over and over again until a seed bed is prepared. Korea has been turned upside down by wars and thoroughly worked down, and through this process she has been prepared to receive the seed of the Gospel. This seed has been sown and now the reaping time has come—the precious grains are ready to be gathered in. They are being gathered, but labourers are far too few. We cannot let this opportunity slip out of our grasp. If we do, it may never come again.

Let us take these people while they are willing to come. We need to house them and shepherd them. This is Korea's need today. We would like to appeal for help from our brethren and sisters of the homeland. Miracles are taking place all about us that must not and cannot be ignored.

Dear reader, we need your support, such as you have never done before. Only by your prayers and material help will we be able to enter this open door and take full advantage of the tremendous interest that exists this very hour in this land of the "Morning Calm." "The night cometh when no man can work."

C. A. WILLIAMS,
Home Missionary Secretary,
Korean Union Mission of
Seventh-Day Adventists.

THE OVERFLOW OF NEXT THIRTEENTH
SABBATH BENEFITS THIS NEEDY FIELD

HOME MISSIONARY DEPARTMENT

Just One Tract

RECENTLY C. S. Longacre, one of the giants of the denomination in the fields of temperance and religious liberty, was laid to rest. Here is the simple means God used to bring the message to Elder Longacre, as told in *The Review and Herald*.

"Many years ago a Seventh-Day Adventist tract was given to a woman who was shopping in a market. Not being interested in the religious theme of the tract, she gave it to a neighbour. This neighbour read it and became interested at once. He studied the message thoroughly, and accepted it. He became a great soul-winner and was ordained. His name was W. H. Smith.

"It was through the ministry of Elder Smith that Lee S. Wheeler accepted the message. He too became a minister and shared his faith, and it was through his ministry that C. S. Longacre accepted the message.

"Elder Longacre in turn brought the light of the message to two other men who became ministers, namely F. H. Robbins and N. S. Ashton. Both of these men became Union Conference presidents. Elder Ashton was able to bring the message to a brilliant young man named Earl Hackman who also became a minister and eventually president of the Inter-American Division. Elder Ashton also won Ralph E. Crawford who also became a minister.

"Add to these all the names of all the souls won by these ministers. What a harvest for ONE TRACT."

Dear brother or sister, why not resolve today to give away at least *one tract a week*? The tracts need cost you nothing, absolutely nothing!

That is if you take advantage of the special *Our Times* subscription offer before Sunday, October 25th. All you need to do is to ask your church missionary secretary to supply you with *three copies of "Our Times" each fortnight for the next twelve months*—at the special price of only 7d. per fortnight for the three. You will then receive no less than ninety-six new tracts of the popular "Timely Topic" series. Each of these truth-filled tracts will bring a blessing to the person to whom you give it. What joy would be yours in the kingdom if only one bears fruitage as in the story you have just read!

E. R. WARLAND.

A Correction

THE price of a "club" of three annual subscriptions for *Our Times*, ordered through the church missionary secretary on the "Tract Campaign" during October is 15/2 as indicated on the order form and not 12/- for the year as inadvertently stated in the last issue of the MESSENGER.

E. R. WARLAND.

BRITISH ADVENT MESSENGER

MINISTRY OF LITERATURE

"He Leadeth Me"

*He leadeth me! Oh, blessed thought!
Oh words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.*

THE ringing certainty of this well-known hymn has broken into my sober thoughts very much of late. It is surely the Christian's song of assurance through all the changing scenes of his earthly pilgrimage. And many a child of God must often have experienced the joy of that old promise back there in the book of Proverbs: "In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:6.

True it is that when the conditions laid down in this inspired appeal are fulfilled by His trusting servant, every turn in life's way, however hard to understand at times, is part of the heavenly Father's all-wise purpose for him.

Perhaps in some respects it is the literature evangelist particularly who needs, and knows, the leading of God. Even so the path he takes is sometimes puzzling. As he pursues his task through the day's vicissitudes there can be disappointing cul-de-sacs. Customer Mrs. Scott has perhaps given the colporteur the names of her friends who will be "certain" to buy.

But every one of these "leads" proves a failure. Dead ends every one!

What a waste of energy and time!

Yet not so, if taken in the right spirit.

A simple "down-to-earth" incident related by one successful colporteur comes to mind as I write.

The report says: "I made one call involving a short walk along a concrete path, up ten stone steps, another ten yards of concrete pathway, then sixteen more steps, a few more yards of path—an iron gate—more path—three more steps—then to the front door of a bungalow.

"And there was no-one in!"

No-one at home after all that! And yet look at the concluding words in the report: "So I have that home to do next time."

That's the way to take it. The prayer verse in that same hymn has it exactly:

*Lord, I would clasp Thy hand in mine,
Nor ever murmur nor repine,
Content whatever lot I see,
Since 'tis my God that leadeth me.*

And of course there is always the Master's leading that ends in joyous success. Brother Combridge just comes along with this experience: "On Thursday last I called upon a business man who had previously purchased books from me. He looked at the set and said, 'Yes, I'll take two.' As I walked to my cycle to get the second one a short, thick-set man passed me and entered his office. On my return my customer handed me the cash and said, 'Thanks a lot, all the best, see you next year.' As I passed the short, thick-set man I said, 'Good

morning!' and left. On reaching the main road, I cycled along about a hundred yards when I recalled that an Indian clerk two years ago had purchased the first set of 'Bedtimes,' so I entered his garage, and climbed the stairs at the back, only to learn that he had left the firm four months before and I was told by the present clerk that the 'boss' was out and would not be in till Monday.

"Thanking him for the information I made my way to the door and who should I meet coming in but the same short, thick-set man. I said, 'Oh, are you the governor?' He replied, 'That's what they call me; what can I do for you?'"

"I quickly showed him my set of books and he said, 'Yes, I'll take those; come upstairs and I'll pay you.' When he gave me the cash he said, 'I might have another set. Give me your address and if I send for it, will a cheque do?' I assured him this would be quite in order. He then said, 'I saw you a few minutes ago in my friend's office. They are a nice family.' 'Yes,' I said, 'you are right—very nice. I have sold books to them for six or seven years!'"

"He then remarked, 'Look here's my cheque book. I might as well do it now. Make it out for me, and I'll sign it. Four sets and I'd like them next Monday, please.'"

"As I left the main road, I marvelled to think that I had sold seven sets in twenty minutes, yet if I had been a few minutes earlier or later, such a sale would have been impossible."

So as the messenger of God steps out each morning into the untried way with its ups and downs, he can feel again the surety of the poet:

*Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea,
Still 'tis His hand that leadeth me!*

B. BELTON.

NEWS FROM MANY LANDS

The Work Advances in Poland

By J. Skrzypaczek

OUR believers around the world may be interested in the progress of the Advent message in Poland, and especially in the industrial country of Silesia. For eighteen months I was pastor in that populous part of our land, hence I know first-hand that to win souls here is difficult, as it is in every industrial region in the world. The modern kind of life with theatres, sports, television, and other amusements is absorbing the whole time of man. A heavenly power is needed to reach such people and to get them to attend our meetings.

Such power we have witnessed in our work. First, we visited the people in their homes, showing the Bible lessons and endeavouring to awaken an interest in the Bible. In Poland the Bible is an unknown book, as in every Catholic land. The people

thus interested were invited to the hall, which we rented from the Methodist church in Katowice.

The Lord richly blessed our work. On June 21st more than 200 members and friends gathered on the beach at Katowice to witness a baptism. It was a calm and sunny afternoon, and the local choir sang the beautiful song, "Dressed in White as the Angels." Some thirty candidates dressed in white went into the water. Hundreds of people on the beach thronged to see what was taking place. Most of them saw baptism by immersion for the first time.

In eighteen months of our pastoral-evangelistic programme more than ninety believers have been won, and twenty-five others are preparing for the next baptism in December. Some new groups have been established, as in Czeladz and Brzezinka. We have already found some interested people in Czestochowa, Trzebinia, and Nowe-Tychy, and we hope to win some of them for the truth during the current year.

On Sabbath, June 7th, in a beautiful ceremony in the chapel at Katowice, thirty-one persons joined the local church, making its membership the largest in the Polish Union Conference.

After the service an intelligent woman introduced herself as a special agent of the Catholic clergy. She said she was authorized to seek some contacts with Protestant denominations. She invited us to discuss the problems of eventual future union with the representatives of Catholic clergy. How strictly Bible prophecy is being fulfilled! How near must be "the hour wherein the Son of man cometh"!

Great is our joy when we see in such a time the fruit of our weak endeavours. But more than that, we rejoice that the presence of the Lord was with us in the work. What we have already seen encourages us for the future.—*R. & H.*

YOUTHFUL WITNESSES IN OLD IRAN

By J. S. Gabriel

WHEREVER God's children are found, tests of various kinds affecting their religion must be met. Thus also it is in Iran. The experiences that two of our faithful young men passed through while attending government school in Isfahan, Iran, are given below. The stories are told by the two young men.

George Marcarian: "Since the age of twelve I have been attending government school and have been obliged to miss classes on Sabbaths. For a period of six years I have missed one day a week. But during all these years the Lord has been with me to help me. Sometimes I have had difficulties and disappointments, but whenever I have pleaded with the Lord in prayer, He has lifted me over every obstacle. I have come to realize that the Lord's design has been to teach me a lesson through these difficulties.

"In school I was known as a Sabbath-keeper, and thus I was able to witness for the Lord. It

has always been my desire to be an honest and faithful witness. Sometimes teachers, and even the principal, spoke a word of encouragement for my faithfulness. Although I had to be absent one day a week all the years I was in school, by the help of the Lord I was able to keep up with my classmates."

Victor Gabriel: "For a period of six years I attended a Jewish school in Isfahan, which was far away from our home. After completing the tenth grade last year, I had to go to a government school for the eleventh grade. Friday being a rest day for Moslems, the schools are closed, but open on Sabbaths. Therefore I approached the principal for permission to be absent on Sabbath. This request was granted.

"One quarter the examinations fell on Sabbath. So, as usual, I prayed, asking the Lord's help, then I asked my teacher to test me on some other day. He kindly did so. But when the final examinations came, two important subjects were scheduled for Sabbath.

"Again after prayer I approached the teachers and the principal to have my test given on some other day of the week. One of the teachers was kind enough to do so, and even admired my strict adherence to principle. But the other one was rather reluctant to do so, and insisted on having a written authorization from the principal. So I asked the principal for written permission, which he gave



Clifford T. Bannister, assistant treasurer of the South African Division, and well known to many in this country, was ordained to the Gospel ministry during the Zambesi Union Session this year.

rather unwillingly. I very humbly thanked the Lord for His intervention."

As I have observed the difficulties faced by our students in countries where Islamism is dominant, I have thought how grateful our students should be in lands where we have our own denominational schools. I have also come to understand much better the truthfulness of the statement, "Man's extremity is God's opportunity." The Lord, who has so miraculously led His people through innumerable difficult experiences in the past, is willing today also to work on behalf of His consecrated children—R. & H.

KING'S HERALDS SING IN VIETNAMESE

By Pastor Lee Huu

MUSIC is one of the best gifts bestowed upon man. When of good quality, it has a good effect. God intended the good effect. But Satan has corrupted every good gift from above, and through evil music is seeking to strengthen his hold on the race.

One day a letter came to our Voice of Hope office in Saigon saying: "We wish you would offer to give up your religious broadcast, that we may have more time for such favourite music as jazz and rock 'n' roll." The letter was signed by a group of high school students.

This well reflects the social and moral condition of our age in general, and especially of post-war youth in Viet Nam. They had been spoiled by cinemas and by the kind of music that accompanies the sensual scenes vividly projected on the screen. Religion means little to them beyond a rebuke to the licentious life so attractively pictured by Paris and Hollywood. Undoubtedly, these young people whose minds have been intoxicated by these unwholesome tunes and sights crave little other than something to stimulate further their perverted senses.

In reply to this letter we presented on our subsequent broadcast our views on the role of music and religion in youth education. We also tried to improve our music, to provide the younger listeners with something that was on a much higher plane than the type of music their ears were accustomed to. We had done our best as far as the singing was concerned, having selected for our quartet the best singers we could find, yet, the quality was not comparable with that of the American Voice of Prophecy singers.

We studied the matter seriously and prayed earnestly for guidance. Someone suggested that "music being an international language, why not borrow the King's Heralds English quartet music for our programme? The listeners need not understand the words to fully appreciate good music." We did not agree with this fully, but everyone felt that this might be a way to improve our programmes. Therefore, in our next broadcasts, our Vietnamese listeners began to enjoy the beautiful music of the King's Heralds quartet.

E. G. WHITE BOOKS IN STOCK

These books by E. G. White are now held in stock by The Stanborough Press Ltd., and can be obtained immediately.

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Soon we received comments from listeners, mostly favourable, but many wished to understand the words to more fully appreciate the message conveyed through song. So we decided to request the King's Heralds and Del Delker to sing the hymns in the Vietnamese language, as they had done so successfully in numerous other foreign languages.

We had no time to lose. We wrote to R. H. Wentland, who was then on furlough in the States, asking him if possible to contact the Voice of Prophecy in Los Angeles for this purpose. But it was too late, for he was already returning to Viet Nam. No-one was available to teach the King's Heralds singers to read and pronounce the Vietnamese words. Naturally we were keenly disappointed, but kept hoping that some good opportunity would come to us.

That golden opportunity finally arrived when L. G. Storz, our mission president, went to the United States on furlough last year. Near the end of his furlough Pastor Storz spent a month teaching and drilling the King's Heralds and Miss Delker in the pronunciation of Vietnamese words. With painful effort they put on tapes twenty-four Vietnamese hymns. We knew that these renowned singers had helped several other foreign-sister Voice of Prophecy broadcasts with their music in their national languages. In fact, we had heard them sing in Chinese so well that they sounded like Chinese singers. But the Vietnamese language is one of the hardest languages to pronounce. Because of this we feel very grateful to the management of the Los Angeles Voice of Prophecy and to those singers who took the pains to make us such a highly prized gift.

With the hymns the quality of our Vietnamese Voice of Hope broadcasts has greatly increased.

"Not only is the tone quality of their singing superior to ours but their enunciation of the Vietnamese words is clearer than ours, so that the listeners understand the words more readily than when we Vietnamese sing them," said one member of our Vietnamese quartet after listening to the new recordings. Naturally, twenty-four songs won't go far when we

have to use them over and over again. So we are hoping that the King's Heralds and Miss Delker will some day produce additional songs to help our Vietnamese broadcast that goes out weekly from Viet Nam's four radio stations. In due time we believe their efforts and ours will produce an abundant harvest of souls.—R. & H.

Wedding Bells

GREGORY-HAYHURST.—On Sunday, July 19, 1959, the Barry church was filled to capacity to witness the wedding of Mr. Gwyn Gregory to Miss Dorothy Hayhurst. The bride looked very charming in an ivory brocade gown with full-length veil and head-dress of lilies and pearls, and carrying a bouquet of pink and cream roses. The bridesmaid was Miss Irene Kellett, who wore a full-length dress of deep lilac silk and carried a bouquet of multicoloured sweet peas. The bride was given away by her father, Mr. G. L. Hayhurst, and the best man was Mr. John Davies. The service was conducted by Pastor M. C. Murdoch, with whom the bride has been associated as a Bible instructor for the past two years. After a reception at the Memorial Hall, attended by about eighty guests, the happy couple left for Watford for their honeymoon. May God bless this young couple as they labour together in the Barry church.

G. D. GREEN,
Church Clerk.

TSANG-WEE.—On the glorious Sunday morning of September 13, 1959, the Croydon Seventh-Day Adventist church was the scene of a very happy occasion, when two young people from the Central London church exchanged marriage vows before a large congregation of relatives, friends, and churchmembers.

The bride, Miss Ivy Wee, becomingly attired in a white dress of net covered with floral lace with a head-dress and shoulder-length veil, and carrying a bouquet of white carnations, and lily-of-the-valley, was joined in holy

matrimony with Mr. Ming Tsang.

The wedding service was conducted by Pastor A. J. Mustard, whose words of counsel were much appreciated by all present.

Miss Bell Wong was at the organ and Miss Nan Tan at the piano.

We will miss this young couple from the Central church as they return to their homeland. We do earnestly pray that the Lord's richest blessing will rest upon Ivy and Ming as they set up their home together and as they unite their talents in the many activities of His church. V. M. WARREN.

COLLIS-ROSE.—Sunday, September 20, 1959, proved to be a day of glorious sunshine for the wedding at the Wimbledon church of Brother J. Collis and Sister "Poppy" Rose. Both of these members have been known for many years at Wimbledon and have served their Master with loyalty in numerous church offices.

The service was conducted by Pastor A. J. Mustard and in his simple address at the conclusion of the marriage service he stressed the need for putting first things first in the home, the establishment of the family altar, where help and guidance for all things may be found.

The bride wore a frock of beige lace with matching hat and carried a bouquet of freesias and lily-of-the-valley. She was attended by Sister Ann Smith in pink tulle with a circlet of pink forget-me-nots on her hair, and the bride's niece, little Deborah Rose, also in pink tulle.

A large number of friends and relatives gathered in the garden of the bride's home for the reception. Following this, the bride and

groom were given a boisterous send off for their honeymoon to be spent at Saltdean.

The church at Wimbledon extend to these two faithful members a prayer for God's richest blessings to be poured on them, as they commence their life together.

E.W.R.

Till the Day Dawn

ERSKINE.—On Thursday night, September 3, 1959, Mrs. A. Erskine fell asleep in Jesus, after an illness of some seven months. For thirty years our sister had been a faithful member of the Belfast church, having been baptized by Pastor L. Barras. A service was held in the home in the presence of a large number of sorrowing relatives and friends. The service was shared by Pastor K. A. Elias, Mr. Harper of the Belfast City Mission, and Brother J. C. Collins; the latter taking the committal service at the Knockbreda Cemetery, where we laid our sister to rest in the "sure and certain hope of the glorious resurrection." To those who mourn their loved one, her husband, her sister, and brothers, we extend our heartfelt sympathy and point them to that glad day when sickness and death shall flee away, and we shall know even as we are known. J. C. COLLINS.

Literature Wanted

COPIES of *Youth's Instructor*, *Junior Guide*, etc., wanted for use in the Pathfinder Club in Hull. If when you have finished reading these magazines, you would like to help us with our youth work here in Hull, we will be willing to pay toward the cost of any recent issues. David French, c/o 70 Argyle Street, Hull.

Dorcas Needs

MRS. E. Cox has now removed from Wellingborough to Stubbins Farm House, Hothersall Lane, Longridge, Lincs, and regrets that she is no longer able to use Christmas cards or clothing for Dorcas work. Oddments of knitting wool, however, are still acceptable and will be gratefully acknowledged if sent to the new address.

Listen to the Voice of Prophecy — Radio Luxembourg

Fridays at 11 p.m.—208 and 49.26 metres

October 23rd. "THE FLYING ANGEL"

October 30th. "THIS I BELIEVE"

Acknowledgments

THE treasurer of the South England Conference acknowledges with thanks the receipt of the Lord's tithe £29 and Thirteenth Sabbath Offerings of £5, and £4. 10s., anonymous.

THE treasurer of the North England Conference acknowledges with thanks the receipt of the Lord's tithe £15 from M.N.I., and tithes and offerings £11 from M.C.

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Oct. 23rd	4.51	5.04	4.54	4.53	5.08
Oct. 30th	4.37	4.50	4.39	4.38	4.53

BRITISH ADVENT MESSENGER

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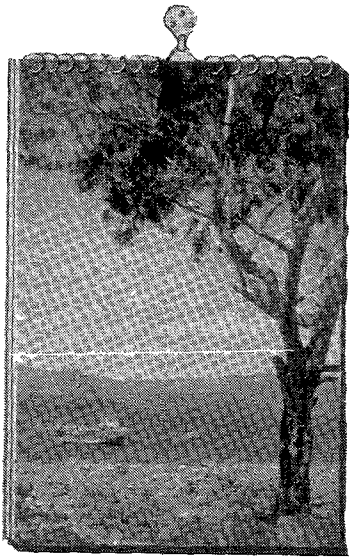
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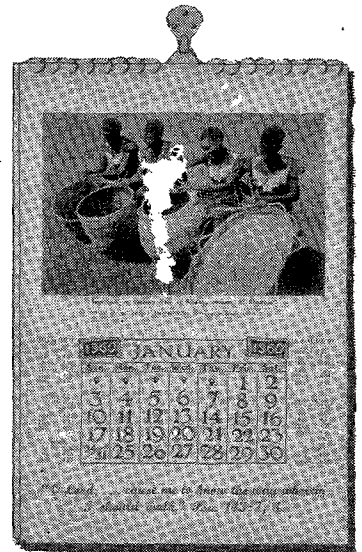
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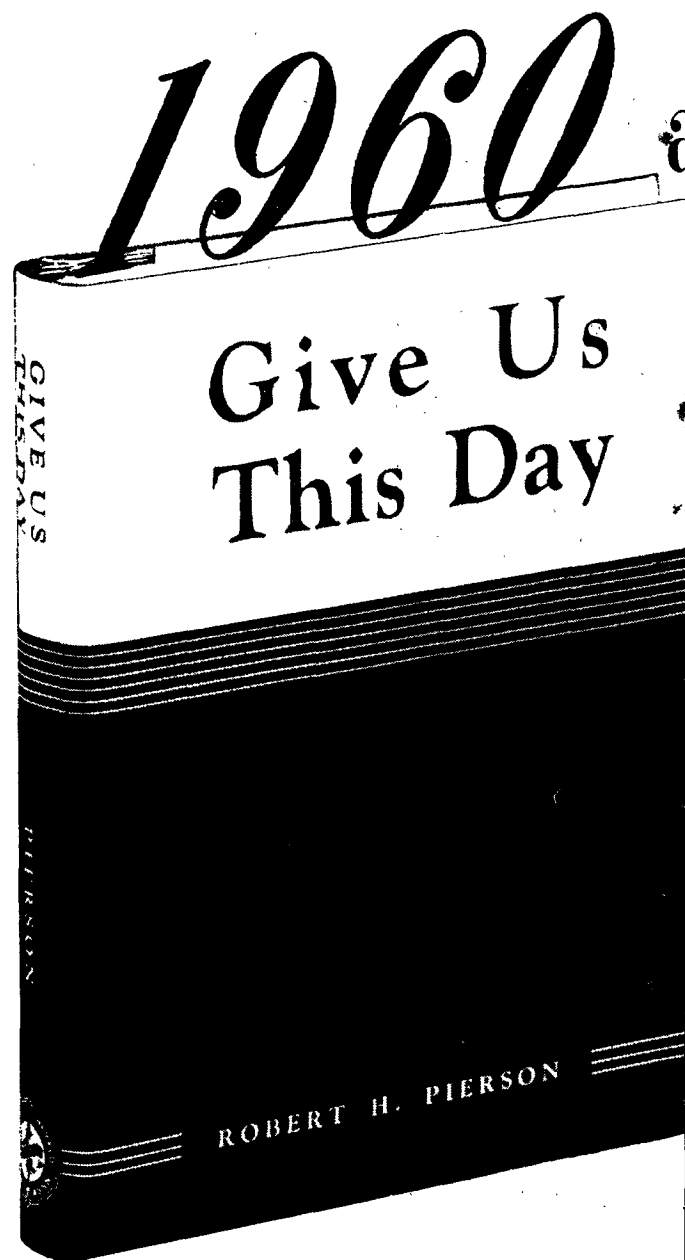
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