

BRITISH ADVENT  
**MESSENGER**  
BORN OF THE BRITISH UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

# ACCENT ON EDUCATION

REPORT OF THE NORTHERN EUROPEAN DIVISION EDUCATIONAL CONVENTION

By W. G. A. Futcher

Headmaster, Stanborough Park School

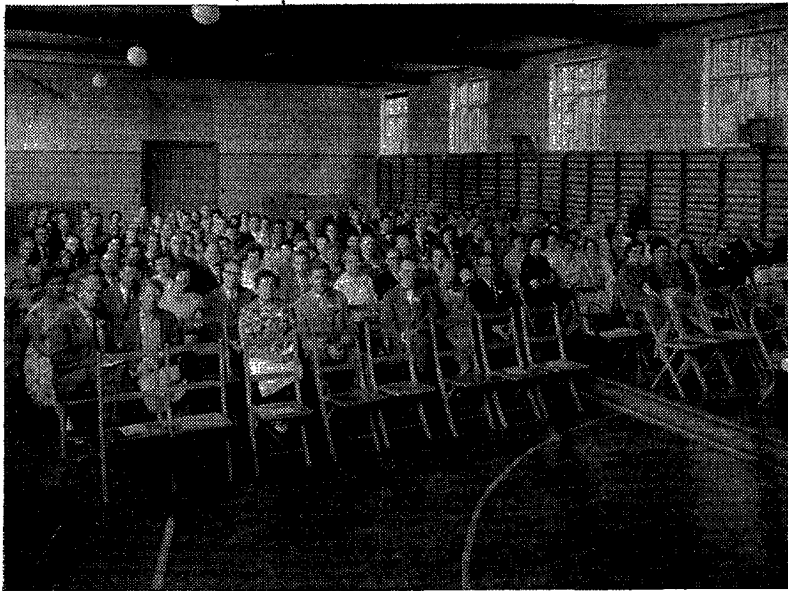
THE Educational Convention of the Northern European Division, held from July 28 to August 6, 1961, brought together 150 Adventist teachers from eleven countries, ranging in experience from the recently qualified teacher to one who has taught in Adventist schools for thirty-eight years. Indeed, over

forty years of experience in our educational work is the proud record of our foremost visitor to the Convention, Professor E. E. Cossentine, Education Secretary of the General Conference.

Other visitors from outside our Division included Dr. C. B. Hirsch, President of Columbia Union



Group of British teachers who attended the Vejlebjerg Convention, Denmark.



A general session of teachers and administrators in the gymnasium of our Danish College.

ourselves and others; we must be brothers to sinners as well as to saints. Regarding every boy and girl as a candidate for heaven, we must, like Christ, seek to find the key to their souls. Pastor Tarr, quoting the words of Milton—"Of what use to defend one gate, and at another let in the foe?"—spoke with concern of the fact that while the Adventist church is expending great sums to win new members, yet out of the back doors are streaming scores of our boys and girls. Youth cries out for understanding; but we too, must be understood. We must

College, to which the Division Senior College is affiliated; Dr. and Mrs. O. Schuberth, formerly Education Secretary of the Southern European Division; Dr. and Mrs. U. D. Register of Loma Linda University; and Brother and Sister B. I. Rasmussen, specialists in Primary school craft-work. We were happy also to have meet with us several of our educators from the mission fields: Brother H. I. Duntun from Ghana, Miss D. M. Hearne from Ethiopia, Pastor and Mrs. P. Heise from the Ivory Coast, and Miss V. Lauderdale, home from Kenya. The two Sabbath afternoons of the Convention were in the care of these missionaries, who brought an interesting account of the educational work in their fields.

The venue, as four years ago, was Vejlefjord Realschule, the Danish Junior College, situated, as the name suggests, along the wooded shores of a beautiful fjord. Two good reasons for returning here for this Convention were the beauty of the setting, and the generous Danish hospitality of Principal Muderspach, and the College staff.

In the opening service, on Friday evening, Dr. B. B. Beach, the Division Education Secretary, and chairman of the Convention, directed the minds of the delegates to the Convention theme: "Seventh-Day Adventist Education in the Sixties." He called upon all to rise to the responsibilities and opportunities of this age of unmatched scientific advance and spiritual and moral declension.

The review and lesson study in the Sabbath school were conducted respectively by Pastors R. E. Graham and L. G. Hardinge, of Newbold College. Then, in the divine service, our Division President, A. F. Tarr, spoke of the cry of many in the world today, as reflected by the cry of the impotent man in John 5:7: "Sir, I have no man when the waters are troubled." This is a cry for understanding, the great need of youth today. We must not permit our exclusiveness to set up unnecessary barriers between

win the confidence of our children, and then tactfully guide them in the way. By setting a godly example before them inside and outside the classroom, they should recognize us to be men and women of God.

At the opening of the evening service, a short message was given by Pastor C. D. Watson, MV Secretary. He repeated the very striking statement made to him during a plane journey by a prominent official of the Roman Catholic communion: "The only places in the world where we are afraid of your work is where you have schools. In other places your members seem to be at the wrong end of life."

In the main talk of the evening, Professor Cossetine made a similar statement: "If you want a dying church, close its church schools; if you want a live church, open a church school." He spoke of a certain Adventist church whose membership became concerned over the fact that in over thirty years not one young person from that church had entered denominational work. Within ten years of their opening a church school, they had ten of their young people in denominational service, three of them in the foreign mission field.

The daily programme for the main week of the Convention was in three sections. Each morning was given over to a devotional period, followed by a two-hour session. In these sessions, some twenty thought-provoking papers were presented by various of the delegates, resulting in a period of interesting discussion. The afternoons were occupied by discussion of professional topics, the delegates being grouped in seven sections: Bible and History, Science and Mathematics, Church Schools, Languages, Preceptors and Preceptresses, Music and Art, Principals, Managers and Treasurers. The evening of each day afforded rather more relaxation as the secondary schools and colleges in turn gave reports in words, music, and colour slides of their growth and present work.

Delegates and visitors assembled in front of the Vejlebjerg College.



Space does not permit an adequate coverage of the excellent morning devotional periods. A very brief statement must suffice. Sunday morning, Pastor P. Sundquist, President of the Swedish Union, spoke of the necessity of the teacher's philosophy of life being patterned after Christ's: "I must do my Father's will."

On Monday, Pastor Alf Lohne, President of the West Nordic Union, commended to the delegates four characteristics of Nicodemus: his open-mindedness, his humility, his honesty, and his courage (for he acted despite his fears).

Dr. Hirsch on Tuesday morning spoke of our "greatest sin, the inhumanity of man to man"—selfishness, covetousness, a rottenness within the heart which destroys the taste for what is good.

Our British Union President, Pastor J. A. Mc-Millan, took as his text on Wednesday morning, John 14:8, and challenged the teachers that, when standing before their classes, they should sense the request of the students: "Show us the Father, that is all we need." (Weymouth.)

Pastor O. Peltonen, President of the Finland Union, spoke on Thursday morning of the necessity of our being rooted and grounded in love.

On Friday, Pastor Hardinge, pointed three main lessons from the experiences of Elisha in 2 Kings 4: 1. Personal relationship will work miracles; 2. There is danger in providing students, albeit in sincerity, with poisonous fare; 3. The Bread of Life will not only clear the system of poison, but will satisfy more than the wants of the students.

Mention should be made of three of the evening school programmes.

Wednesday evening the platform was taken by the Stanborough School staff, together with two very welcome delegates from the Polish Training School. These two brethren gave an interesting account of the work of the church and the school in Poland, and spoke of the degree of freedom which they enjoy to publish our denominational books, and to visit the people in their homes, inviting them to the church. The Stanborough School staff presented many facets of the school by means of tape recorder, Kodachrome, and brief talks: these included the work (and play) in the Infant Department; the many-sided activities of the Junior Department; the good work done in support of many charities; the three choirs, tubular bell group, and the speech choir. This varied programme culminated in a series of brief reports of the impact made by the school on the people around, the many tokens of appreciation received, particularly a new

cup—the Stephen Clarke Memorial Cup, presented by the parents of this little boy of seven who died after a few months' schooling at Stanborough—the happiest days of his life. With a comment on the school motto—*Dominus Magister Ludi Nostris* (The Lord is Master of our School)—and pictures and recordings of the weekly church service, the school programme closed.

Friday evening the programme was given by Newbold College and the Icelandic Training School. Having received much blessing throughout the week from the musical abilities of the whole Icelandic delegation and several members of the Newbold Faculty, we anticipated a musical programme. This was forthcoming, together with many coloured slides of the two schools, and on the approach of Sabbath a vesper service conducted by Pastor A. J. Woodfield, the Dean of Newbold College.

Sabbath evening, representatives of seventeen church schools in Norway, Denmark, and England, told us by means of interviews of the work being done in their fields for the children of five to twelve years, the important period when the children's minds are most readily influenced toward the Kingdom. In this connection mention must be made of a panel discussion on Thursday morning, wherein Miss F. Poley, recently appointed as Headmistress of the Primary Department of Stanborough School, together with a group of six teachers, gave an inspiring account of the work being done by many Adventist teachers for the children in state schools. These teachers are missionaries, indeed.

Vespers on Sabbath evening were conducted by Pastor B. F. Kinman, Educational Secretary of the British Union. He spoke of three motives for service, increasing in nobility and fruitfulness, namely the motives of duty, privilege, and passion.

Apart from the definite social benefits of mingling with colleagues from so many different countries, two special social occasions were provided. On the Tuesday afternoon a boat and coach trip was taken

to the "Blue Mountain," Denmark's highest point. For the Thursday evening, a splendid banquet had been prepared in the gymnasium. After ample justice had been done to the array of Danish open sandwiches and cream cake, space was given in the proceedings to do honour to seven delegates with twenty or more years of denominational service. Two of these were from England: Pastor A. J. Woodfield, who has served twenty years, and Miss W. Willis, who has given thirty-eight years of service to our church schools.

While Sunday morning was spent in rounding off the Convention, the high point was the second Sabbath morning. Following Sabbath school, in which the review and lesson study were conducted by Pastor Kinman and Pastor V. N. Olsen, Principal of Newbold College, Professor Cossentine led out in the divine service. He spoke of the grain of mustard seed which in the early apostles' day grew to reach to the ends of the earth, which growth is

being repeated today in the history of the Advent movement. What an army for God are the 300,000 students in our schools, an army increasing by 10,000 per annum! Professor Cossentine told of the faithful witness of many of these youth in our schools in Korea, Japan, Taiwan, Angola, and Indonesia. In the first two named countries the resurrection of our work after the war was largely due to the building up of a strong educational work. An inspiring picture was given of what missionary service can be accomplished by the earnest young people in our schools, under the influence of consecrated teachers.

Professor Cossentine declared that all must return to their fields as better teachers, more dedicated, with a vision of what God wants them to do. At his call, every delegate stood to his feet in renewed dedication to the task, with the prayer that the spirit of this Convention may indeed remain and bear fruitage in the lives of teachers and students.

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## NEW LIGHT

### Counsel from the General Conference President

PROBABLY no denominational worker among us during the last half century was more widely known and more deeply loved and respected for his good sense and sound judgment than W. A. Spicer. All age groups loved to hear him preach and were helped and inspired by his ministry.

A friend has just shown me a letter written in 1924 that bears Elder Spicer's signature. Someone had written to him, informing him that he had discovered new light. Elder Spicer replied:

"Why don't you write out the different points on which you have light—a few paragraphs each, if necessary—and send them in? . . . Real light can be put in a very small compass. . . . Details as to involved prophecy may be difficult to determine with precision, but I am glad that while we follow the old injunction to tread lightly on details of unfulfilled prophecy, the great main lines of truth that have made us a people are so clear and positive that they are bringing thousands of others into the light year by year. Many who have seen little glimpses of light in side details have made the mistake of dropping the great light of the message to press the details. Many things that we might spend our time on we shall have to wait to consider when we get into the kingdom."

This is good counsel for us in 1961. When we spend our time and effort conjecturing and promoting "side details" we are liable to make "the mistake of dropping the great light of the message." The fundamentals of the truth are what we must preach. The proclamation of these carry the work forward.

Seventh-Day Adventists are true Protestants in that they take their stand upon the Bible as the

foundation and source of their faith. Another of our General Conference presidents of revered memory states it well in the following words:

"The fact that the distinctive truths that gave rise to the Seventh-Day Adventist Church were reached by diligent, prayerful Bible study, and not by a credulous following of the visions, is worthy of emphasis. In those pioneer days, as today, these doctrines were preached with convincing power from the Bible alone. After men had done all in their power to find the truth for themselves, then God graciously sent them messages through the gift of prophecy to assure them of their conclusions, or to correct mistaken interpretations of Scripture. The doctrines did not come from the visions, though the visions confirmed the doctrines. Thus a wonderful unity was effected, and assured confidence was maintained by those who accepted the manifestations of the gift."—A. G. Daniells in *The Abiding Gift of Prophecy*, page 275.

It is evident, therefore, that our emphasis in teaching and preaching the message should be with a scriptural basis, as in the days of our pioneers, when the doctrines "were preached with convincing power from the Bible alone."

The matter was well summed up by Sister White in our early days:

"I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the 'last days'; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth."—*Early Writings*, page 78.

R. R. FIGUHR,  
President, General Conference.

—R. & H.

BRITISH ADVENT MESSENGER

## DID I DO THE RIGHT THING?

By C. E. Wittschiebe

Professor of Pastoral Care, Andrews University

A PERSON writes: "I am tormented all the time with the fear that I have not done the right thing."

This is common among some Christians. The individual feels himself more prone to do the wrong thing than the average Christian. He is often a perfectionist, and usually falls short of his perfectionist standards. He is often a legalist who finds that he falls short of "laws" he has either acquired or created for himself.

Let me illustrate. Such a person may, for instance, stress the "eat to live" principle to the point that actual pleasure in eating comes to be regarded as sin. Diet becomes almost a form of penance. With herbs, teas, and substitutes of all kinds, he guards so carefully against gluttony and intemperance as to transform the work of preparing food into a meticulous laboratory process.

Someone else may regard all forms of humour as sinful, as a form of "idle words."

Such persons are likely, also, to measure modesty largely in terms of inches from the floor or the armpit. For them, the matter of dress becomes a sort of hair-shirt way of bringing the body into subjection. They are likely to feel that symmetry in line, or form, or colour is of itself evil. For them modesty is not a matter of judicious good taste, but the denial of anything in dress or appearance that might give a feeling of delight or satisfaction. The concept of dress as pure discipline has led many to wrong conclusions about the Seventh-Day Adventist view of right living.

Illustrations might be multiplied, in the areas of recreation, of music, of social relations, and so on. We are not here dealing with legalism and perfectionism, but with a kind of unreasoning over-scrupulousness.

**Anxiety, Obsessions, Compulsions**

As technical terms, *anxiety*, *obsessions*, and *compulsions* probably need defining for those not accustomed to their use in a clinical sense. In its simplest form *anxiety* may be defined as "a feeling of threat, especially a fearsome threat, without the person's being able to say what he thinks threatens." Anxiety in the form of "preoccupation with unwanted ideas" becomes an obsession, and when it is expressed in "persistent impulses to repeat certain acts over and over" it becomes a compulsion.

Why does a person become over-scrupulous? We have no clear-cut answer. Some writers feel that this may be due to factors at work in the physical constitution of the individual—that is, physical causes bringing about changes in the emotional centers that lead to this type of feeling and acting.

Others—and they seem to be in the great majority—feel that the causes, which are basically psychological, are to be found among the conditions under

which the person developed through childhood and adolescence. As in the case of a person who feels that he has not been forgiven, there may have been, in the background, a lack of nourishing, supporting love. Parents may have been too demanding, beyond the child's capacity to achieve. This can lead to the setting up of rigid standards of conduct as a sort of protection against failure and as an assurance of attaining perfection. The demands of reaching such a high standard quickly make it practically impossible to express negative feelings. Such feelings must be suppressed at whatever cost to the personality. Sometimes the motivating power is a constant and accentuated appeal to fear. The individual is so afraid to do wrong that he spends all his time straining out gnats and counting anise and cummin seeds, but he is still worried as to whether he has not unintentionally defrauded the Lord of a proper tithe!

**A Problem of Maturity**

To express the problem in another way, we might say that the conscience of the over-scrupulous person has not matured. He is so preoccupied with the do's and don'ts, down to the lowest minutiae, that he fails to see the principle behind these details. He is unable to regulate his life on the basis of broad and reasonable principles, but has to have a list of rules and regulations, a sort of canon law of his own, by which to live. He has the intellectual power to arrive at a mature philosophy, but the fear and insecurity that have left his emotional life poorly developed also inhibit his mental powers and leave his conscience on an infantile level.

What can be done to help such a person? Unfortunately, there is no short cure, no emotional miracle drug that can bring about a radical change.

To ridicule such a person is not only useless, but cruel and unfeeling. To offer reassurance does not accomplish much, and what may be accomplished is at best superficial and temporary. To try to change the pattern of thinking by logic and reason does little good. The emotional climate in which this person grew to adulthood was not sufficiently nourishing to develop a healthy conscience. Long training in obedience and duty, not centred in a love that is warm and forgiving and accepting, gradually leads, in many cases, to an increasing sense of unworthiness and a corresponding need to attain perfection if one is to be worthy and loved and accepted.

Accordingly, the person troubled with over-scrupulosity can only reconstitute his conscience by finding relationships in which he feels more and more loved and accepted as he is. He will still seek perfection, but will realize that it is the product of a life-long experience with his Master and not a condition to be met before his Master will condescend to love him.

On the level of human experience, he needs to be loved by his brothers and sisters in the church, and particularly by the pastor and the more mature Christians. This will permit him to discard the defences he has built against his own sense of unworthiness. He will be able to relax in God's love instead of for ever straining to earn it. He

needs less admonition in the form of "cry aloud and spare not," and needs to hear more often, "comfort ye, comfort ye, My people."

Helping people thus troubled requires a large investment of ourselves. It requires understanding and patient love. The legalist and the Pharisee

cannot help. The worldly ultra-liberal cannot help. The "average" Christian can help but little. The prime need of the church today is a larger number of true sons and daughters of God who can convey to such needy and hurt persons the full power and meaning of God's Father-love. —R. & H.

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## DJAKARTA (JAVA) EVANGELISTIC CENTRE

By Chris P. Sorensen

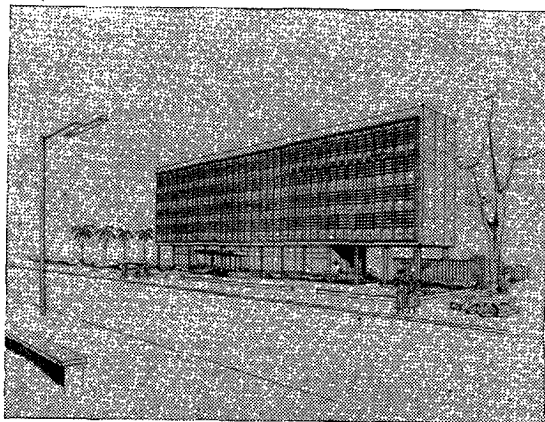
President, Far Eastern Division

DURING the past ten years we have been working toward developing a number of evangelistic centres, especially in the larger cities of the Orient. Thus far we have four centres operating. There are three others that we have been talking about, hoping, and planning for.

One of these new centres is to be located in the populous city of Djakarta, Java, with somewhere between three and four million people. We have had one central church in the city for many years, and during more recent years a total of ten churches and 1,000 Seventh-Day Adventists have developed in Greater Djakarta. However, through the years we have been hampered in our evangelistic programme in the city of Djakarta in that there are no large halls or auditoriums available for public meetings; and, secondly, we do not have a representative building in a good location of the city where we can attract others besides our own people.

Three years ago an overseas evangelist was called for Indonesia, with the intent that he would be located in Djakarta and give his time to large city evangelism. This call resulted in the coming of Pastor C. L. Shankel and family to Indonesia just over two years ago. Since arriving, much of his time has been spent searching for a suitable location in the city of Djakarta.

At the Division Council, two years ago, when we were discussing the projects for the 1961 Sabbath School Overflow, this centre was designated as the recipient of half of the overflow that would come to our Division. During the past two years a continuous search has been going on for land on which to construct such a centre. It was utterly out of the question to find a building already built. Naturally, it was the desire of the brethren to find a central and appropriate location. Most of the land that has been available for purchase during these past two years has been land that would cost upward of £17,000 for just the land, and that seemed to be a lot of money to pay for the land alone. Now for the past couple of years the Indonesia Government has been projecting a large suburb outside of the city, and between that suburb and the city proper they are constructing a large stadium and buildings for the Asian Games, which are to be held in 1962. Proceeding from the city out to the Asian Games



The proposed five-storey Djakarta evangelistic Centre with main auditorium seating 500. The building of this centre in Java is one of the three projects to be helped by our Thirteenth Sabbath overflow this quarter.

area of this fashionable suburb is a dual-lane highway, with paths and extra drives for bicycles and smaller passenger vehicles, and on this splendid highway are to be erected some of the finest buildings in Djakarta, including a fourteen storey hotel. Repeatedly the brethren tried to approach the Government Land Office in regard to the availability of government land. No fewer than five different times they tried to contact one certain individual in the Government Land Office, and were never able to make the contact. Then suddenly, early this year, when some of the brethren were in his office, the man came in, and they had an interview. Within a matter of an hour, other men who were vital to a decision on such a project walked in at just the right time, and it resulted in our receiving a cable at the Division office:

"Agreement Signed Government Assigning Finest Location Evangelistic Centre."

Here the government offered to us three plots, with a total frontage of 240 ft. on this dual-lane highway, right in the midst of these other large, important buildings. This land was offered at a very small yearly rental and on a long-term lease. Naturally, there are some building restrictions, but not impossible and not below what we would want to build as a suitable evangelistic centre. There are other denominational interests and activities that will be brought into the centre later on, but in the main it is to be an evangelistic centre.

One of the stipulations is that this building must be partially constructed by August of next year, and hence we are anxious to get into a building programme just as fast as possible. It took us ten years to realize one other evangelistic centre that we have built in this Division, and there is no desire on our part to take as long to get this one under way. Plans have been approved by the Division and the General Conference, and the Indonesia Union brethren are working hard in a construction schedule, and they hope to have the required amount of building completed by the time the Asian Games begin next August.

We surely plead for a large offering for this evangelistic centre in one of our largest cities in the Orient. We are depending on you.

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In view of the effect of inflation on  
God's work, it is

## TIME TO RETIRE THE SMALL COIN

By Kenneth H. Wood, Jun.

At the beginning of this year Great Britain withdrew its smallest coin, the farthing, from circulation, and declared it to be legal tender no longer, as it had become almost valueless.

No doubt the main factor in Great Britain's decision to stop minting and using the farthing was simply that few things—probably none—in these days of inflation can be purchased for so small a sum. Why retain a coin that merely gives buyers an exercise in mathematics?

The action of the British Government was realistic and in harmony with the financial facts of life. A given amount of money will no longer accomplish what it once could!

### The Shrinking Dollar

Some time ago I picked up a folder in an American hotel. Apparently the management had received numerous complaints about the high cost of rooms. The folder attempted to explain why it was necessary to charge more than most people thought reasonable.

The folder began: "Remember the good old days when you could get a comfortable room in a good hotel for \$2?" It went on to say that aside from a few improvements, the room that one pays a higher price for today has not changed. "The thing that *has* changed is the dollar you use to pay for your room. . . . This shrinking dollar has pushed the average room rate up between 40 and 50 per cent since 1939. But it's pushed up hotel operating costs between 115 and 120 per cent. . . . Take the carpet in your room. Every six years we have to replace it. And carpet costs have gone up 327 per cent since 1939."

Other increases mentioned were linens, 212 per cent, and employee wages, 156 per cent. The ex-

planation ended by saying: "We don't like to raise our rates. But *we have had* to, and we want our guests to understand why. We want *you* to be reminded that our rates haven't really changed—it's our dollar that has changed."

Against the background of today's financial picture, is it not time for us to re-examine our giving habits—especially the offerings we give at Sabbath school?

When we were children we sang lustily, "Hear the pennies dropping! Listen while they fall; Ev'ry one for Jesus, He shall have them all." The song had real meaning, for in those days a penny was worth something. But nowadays it scarcely buys a thing.

### Rising Costs in the Work of God

We accept all this. We have had to. But have we recognized that the anæmic condition of the pound has put a new complexion on our gifts to the work of God? Have we revised our giving upward to keep pace with the rising cost of sending missionaries to foreign fields? Do we realize that salaries—both of missionaries and of national workers—have gone up? And have we thought about the fact that it costs more to buy equipment for our mission schools and hospitals than it did before World War II days?

In the face of this inflationary situation we must increase our Sabbath school offerings correspondingly. We must sense that our gifts need to be more generous simply to maintain—not expand—our mission programme. We must not think in terms of pennies when we should be thinking in terms of half crowns. Perhaps, like the Government, we need to retire some coins from service so far as the Lord's work is concerned.

### Proportionate Giving

God's people have done well in supporting the mission programme. This is beyond debate. Our members love God's cause, and they want to give it the support it deserves. But with many, giving has become almost entirely a matter of habit. Years ago some of our people began putting sixpence or a shilling a week in the Sabbath school offering; today they are still giving the same amount—in spite of the fact that their tithe may have doubled or trebled during the same period. How difficult it is for us to keep up with the Lord's blessings!

Sixpences are small coins today. They are too small for many adults to consider as adequate Sabbath school offerings. Undoubtedly, many members would find themselves giving five, ten or even more shillings each week if they were to give "as God hath prospered" (1 Cor. 16:2), which is the biblical rule. We are sure this would be true if the formula suggested by the General Conference Sabbath School Department were followed—three per cent of one's income.

Proportionate giving was God's plan for His people anciently; it is still His plan. God's servant has written: "The great commission given to the

(Continued on page 10.)



# Academ ope Newbold

Reported by

Pastor A. F. Tarr addressing the congregation at the opening service at Newbold College.

"How impressive! I have never seen a service quite like it before."

The speaker was one of a number of guests in the congregation at the official opening service of the 61st Academic Year of Newbold College, held on Thursday evening, September 15th, 1961 in the well-appointed Assembly Hall of the Administration Building. And an impressive service it was. Privileged were we to have the Chairman of the Board of Governors present, Pastor A. F. Tarr, President of the Northern European Division, who gave the address. In practical terms he set before the assembled students and faculty the challenge of a new school year. Using the words of Scripture as his appeal, Pastor Tarr urged that the students should "get wisdom, and with all thy getting, get understanding." Thus equipped would Newbold's graduates meet the needs of men in this crisis hour.

There were many welcomes. Pastor J. H. Bayliss as President of the South England Conference welcomed the student body, and especially those from overseas, to "England's green and pleasant land." Pastor J. A. McMillan, President of the British Union Conference combined with his welcome, counsel, friendly counsel for those stepping out on the adventurous pathway of preparation for service. In his own inimitable manner he challenged students and staff to put "first things first."

Pastor V. N. Olsen, M.A., M.Th., Principal of the College, not only welcomed the all-important student body, without which there would not be a college, but also four new staff members, all of whom are alumni of Newbold. Miss J. Hyde will carry the major teaching responsibility of the popular secretarial course. Miss V. Lauderdale returns from service in East Africa to become "mother" to the young ladies in the dormitory and also to teach in the Department of Education. Miss

K. Mahon takes the position as Food Service Director, a taxing but vital position in the College family, and Pastor R. E. Graham joins the Bible Department. The worship of the whole service was enhanced by the singing of the guest soprano, Patricia Guest.

But how can cold print convey the atmosphere of this occasion? The enrolment is a record one this year at Newbold. About 170 students are registered for instruction in the different courses offered. With the families and other workers on the campus there are around 250 who meet regularly for Sabbath worship. These students come from 29 different countries and speak many different languages. The dormitories are "bulging at the seams." There is an eagerness to make this an outstanding year. Yet it is not the large enrolment or the competent faculty, nor the wise administration of the College Board that creates the Newbold atmosphere. To discover the secret of this, one must probe deeper. One must come to the religious services of the College and in particular the opening Friday evening meeting.

Twenty-four hours after the official opening the students were back again in the Assembly Hall for the first devotional meeting of the new College year. Speaking with deep feeling, the Principal talked to his young people of their spiritual needs and held before them the objective: "In the beginning—God." Would they respond to this challenge? Would they begin again with God and publicly declare their decisions? It was moving to witness the resultant testimonies. No-one pressed these young people. No human voice cajoled them into speaking. But the Holy Spirit was there. He spoke to hearts, and many responded and gave thanks for the leading of God in their lives and pledged themselves in re-consecration to their Saviour. Then in an impressive ceremony, reminiscent of the early days of Adventism, the whole congregation joined hands in a



# c Year at College

E. Graham

Principal V. N. Olsen welcoming Northern European Division President, A. F. Tarr.



complete circle, a symbol of their link with God and one another. Here then was the secret of Newbold's atmosphere—an atmosphere occasioned by the determination to be linked with Christ daily in order to become part of "the chain let down to save the world."

In the Sabbath morning service the example of Christ in His youth as He prepared for service was upheld by Pastor Graham. He reminded the students of their ultimate goal to come near to God that they might truly come close to their fellow-men.

On Wednesday, September 20th, the first of the distinguished visitors who will speak at the thrice weekly chapel hours was presented to the student body, Pastor C. D. Henri, Ministerial Association

Secretary of the West African Union. Drawing from his experiences both in Africa and America, Pastor Henri spoke of the challenge of these times in the light of fulfilling prophecy.

And so Newbold moves into another school year. The future in the realm of international affairs appears grave and uncertain. But the campus community are following Christ's instructions to "occupy until I come." We need your prayers. Please remember us every day, and pray that the vision of long ago may be soon fulfilled: "With such an army of workers as our youth, *rightly trained*, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"

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## ACTION DAY

SABBATH, October 28th, is Temperance Sabbath and it is to be a day of action this year for every churchmember. First of all we want you to be sure you have your temperance envelope and that you have placed your name and address clearly on the outside, and your five shillings inside so that you are sure that the Journal of Better Living—ALERT—reaches you each quarter. This will be your first signature. The second signature we want from you is just as important because it will express your belief in temperance at the 1962 General Conference Session in California, United States of America. Let me explain: The International Temperance Association will be presenting 1,000,000 signatures for total abstinence at the General Conference Session in 1962. They have asked for our co-operation in this great task. Mr. Scharffenberg's request reads: "We want every member's signature, from the most

remote mission station to the largest church or institution in the denomination. If some members cannot sign their names in some areas, a mark or thumb print will do. Be sure the mark or thumb print is as permanent as possible and preferably in black ink."

I know we can count on your co-operation in this mighty task. We believe that a favourable impression will be created around the world if we are able to state that all of our members have re-affirmed their position on total abstinence.

The temperance work gives us a unique opportunity to follow the testimony of Sister White who says: "We must not be exclusive as a people; our light is diffusive, constantly seeking to save the perishing."—*Temperance*, page 219.

So let Temperance Day, October 28th, be Action Day for you.  
BERNARD KINMAN.

## Time to Retire the Small Coin

(Continued from page 7.)

apostles was to go throughout the world and preach the Gospel. This shows the extension of the work and the increased responsibility resting upon the followers of Christ in our day. If the law required tithes and offerings thousands of years ago, how much more essential are they now! If the *rich and poor* were to give a sum *proportionate to their property* in the Jewish economy, it is doubly essential now."—*Testimonies*, Vol. 4, page 474. (Italics supplied.)

How fair and good God is. He asks only that we be faithful stewards of the money He entrusts to us. "The smallest sums given cheerfully by those who are in limited circumstances are fully as acceptable to God, and even of more value in His sight, than the offerings of the rich who can bestow their thousands, and yet exercise no self-denial and feel no lack."—*Counsels on Stewardship*, page 30.

## Sacrificial Giving

Jesus called attention to the widow's two mites not because He wanted other people to give small amounts, but because her gift represented love, unselfishness, and sacrifice. This poor woman had actually deprived herself of food in order to give to the work of God. "She of her want did cast in all that she had, even all her living." Mark 12:44.

The challenge to us is to follow her example, to think in terms of giving a larger part of our income to the cause of God. We need to realize that our spiritual prosperity is closely related to our liberality. Now is the time, before probation closes, for us to invest in God's work. Only as our money is translated into souls saved for eternity will it be safe. All that is not spent in this way will be consumed in the final conflagration. The time is here to retire the small coins that represent no sacrifice. The result will be additional millions of pounds for soul-winning and unprecedented spiritual blessings upon the church.

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## WELCOME TO ROME

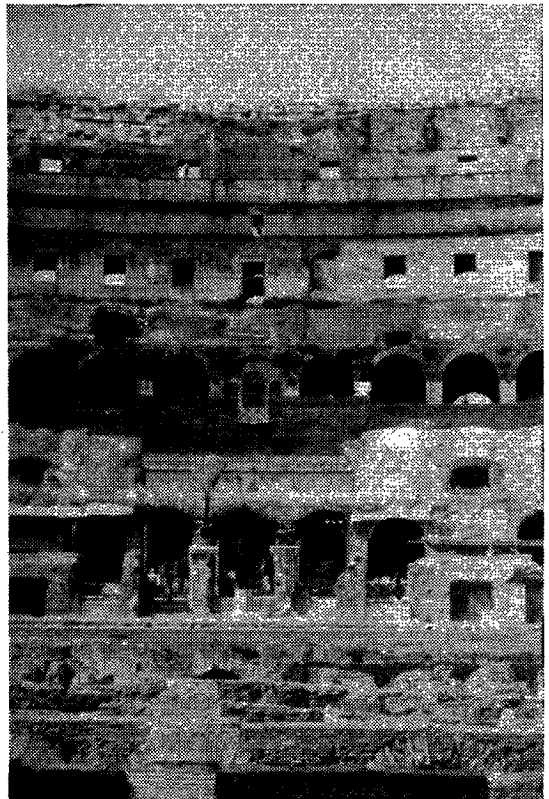
MV TOUR 1961—PART 2

By Dudley Emmer, M.C.S.P.

It was on the fifth day that the Roman skyline loomed up before us, with St. Peter's dominating the landscape.

Here we were at last, in the great city that had seen Paul's imprisonment, his witness, and execution. The city where early Christians had been killed by lions, and where every ruin seemed to transport you back to the early centuries. In view of its historical importance, Rome was saved from the allied bombers in World War II, and was declared an "open city." Imagination was greatly stimulated as we walked past Agrippa's Forum and his slave market to the ancient Colosseum.

Our English speaking guide kept us well informed as she spoke through the loudspeaker in the coach. Passing through one of the gates of the city wall we were soon at the catacombs. In the vicinity of Rome there are well over sixty of these ancient subterranean burial grounds of the early Christians. The entrance of the one we visited is an exquisitely pretty garden of *cannas oleanders* and Hibiscus. We were led below by a priest from Accrington, and we soon realized the need for some "pinches of salt." However, it was a great relief to be down in the cool of the catacombs, after enduring 90 degrees in the shade above. The "bunk-like" burial places, had, here and there, marble slabs attached to the wall. These were taken from coffins and bore the secret signs of the early followers, such as the symbolic drawing of a fish. It was just thrilling to realize that we were standing on such historic soil—where those who had been buried had lived so very



Inside the Colosseum, Rome, looking toward Cæsar's seat.

near the time of our Lord; and that we, so near the end of time, were also following in His steps.

The mighty Colosseum was within eight minutes'

walk of our hotel. Its massive blocks of granite were each laid with razor edge precision, and no doubt to the lash of a whip. Gaping holes in its outer structure told of where metal bars and supports had been taken by invading forces. The whole vast structure was once covered in marble. But this has since been removed to build villas for the Roman "VIPs," and the columns for the pillars of early temples. Looking down onto the dungeons and tunnels where the floor of the arena once was, one is greatly solemnized as one visualizes the lions coming up into the arena to encounter a group kneeling in prayer, led by a white-haired elder. We can also imagine Cæsar sitting there, thrilled by the sight of a gladiatorial combat. On each side of him were members of the Senate in their boxes. On the first tier of marble seats near Cæsar's box is the section reserved for the Vestal Virgins. Dressed in white, they were arbiters of life and death for the Roman gladiators. Above the senate, sat the Plebians, and above them on the upper terraces were the soldiers, 350 of whom were used in drawing the great tarpaulin cover above the 50,000 spectators. Across the road from here is the great Arch of Emperor Constantine erected in 315 by the Senate, in honour of his victories. And just beyond, in the Forum is the Arch of Titus commemorating his conquest of Jerusalem. On it is engraved the seven branched candlestick of the Jewish temple.

We next visited the great edifice that is St. Peter's. The one word that sums it up is "massive." Here on the floor is marked the length of the world's largest cathedrals. We soon found ourselves standing by the famous statue of St. Peter, and observed that the dorsum of his foot has been worn quite smooth by kissing! Next we visited the Church of the Sacred Stairs. We see two or three people proceeding up it on their knees. A middle aged lady catches our attention as she folds the hem of her skirt under her knees to avoid the great discomfort she experiences as on each of the forty-two stairs she prays. These are the stairs on which Martin Luther when half-way up, rose from his knees crying: "The just shall live by faith." Soon we were to see this lady at the last step, kissing its stonework, and we were reminded of the Saviour's words, when He said: "And to love Him with all the heart, and with all the understanding . . . is more than all . . . offerings and sacrifices." Mark 12:33.

We worshipped with the members of our Rome church on the Sabbath. We were fortunate to have translators for Sabbath school and the divine service, which was taken by the Union president. Then followed a very touching baptismal service, where the working of the Holy Spirit was much in evidence.

On T-day 8 (July 9th) we move on from Rome to another high spot in our travels as we arrive at the most picturesque mountain retreat of Assisi. It is "out of this world," picturesquely located on the slopes of Mount Subasio, and looking out onto the Umbrian plain. No-one is likely to forget Assisi, with its hillside streets so drenched in sunshine, and its homes made of such fascinating stone, with its



New Adventist believers about to be baptized in our Rome church.

(Both photographs by Dudley Emmer.)

pottery and metal wares arranged along the walls like an art gallery. There is a touch of fantasy in its archways, its wrought iron lampholders, its steep steps from one road up to another amid clusters of flowers. As someone remarked, the place is too photogenic! Here lived St. Francis of Assisi (1182-1226), renowned for his love of birds, animals, and flowers.

From here we speed up through central Italy toward Florence, but as night is near, and the mountains have yet to be crossed before Bologna is reached, we do not stop. Bologna is really medieval, built in pink stone with colonnades to walk and shop under.

A day or so later we arrive at Turin's Villago D' Italia, where we prepared for the very highlight of our tour at Torre Pellice in the Piedmont Valley. Here we had a one and a half hours' walk up the mountains to see the famous "Church in the Rock." To this rock Sabbath-keepers during the Reformation era fled from France from their persecutors. Their place of worship was betrayed, they were smoked out, and on emerging from the rock were seized and thrown down the precipice.

It was extremely hot as we made the ascent. A small group of five or six decided to sit it out in a meadow while the rest continued as a long straggling party. One was seen, to discard her sandals until the smooth tarmac gave way to rough paths! Another was so hot he went up shirtless, and yet another in an attempt to "cool off" immersed his head and shoulders into a cool mountain trough. At the top one had to slide on one's seat over the rock face to the cave entrance, where great care was necessary in the dark, not to fracture one's skull on protruding rock edges. How good it was when all had assembled in this rock (which could accommodate 300 persons), to sing the Doxology together. Pastor Gammon's prayer asked that if we should be

called upon to lay down our lives, too, in the days of trouble that lie ahead, that we might be given the grace and strength to do so. One of our number gave his testimony, having previously promised that if he got up to the top of this mountain he would publicly testify of God's goodness. He stated that four years ago he lay on a bed of serious illness. He was near to death, and outside the truth. But God had restored him miraculously to health and strength, and had called him to be a witness. There followed then the singing of, "Faith of our Fathers" as we had never heard it before. The experience of thus worshipping where Sabbath-keepers of the faithful Waldenses had worshipped 400 years before us, was a most moving one.

From the Waldensian Valleys we went, via the great St. Bernard Pass, to lovely Chamonix at the foot of Mount Blanc, and thence to Geneva in Switzerland where we visited the famous Reformation Wall, and the Palais des Nations.

For the final Sabbath we were in Paris. It was good to worship with our fellow-believers at the St. Marcel church, and to hear that yet another church in Paris was being opened for our cause. We visited our lovely church at Neuilly-sur-Seine. This church was opened by King Edward VII in 1876, when he

was Prince of Wales, for British residents in Paris. During World War II it was used by the U.S. Forces, after which our denomination bought it. It is truly a church to be proud of, built in grey stone, with a fine steeple, and its truly rural English approach with fir trees, well-kept lawns, and pastel shade benches. Adjoining is the "Manse" from which the pastor came to show us around. Below the beautiful stained glass window of Jesus with the children is a lovely marble carving of the Last Supper, the window and the carving being above where the altar once stood. Even the organ was put at our disposal to "try," and beside it is a large baptismery. Later at night we visited the Arc de Triomphe; and at the Eiffel Tower where the lift swept us heavenward, one was reminded of the day soon to come when we shall with the Saviour be swept heavenward in reality and will perhaps cast a last glance over our shoulders at the smouldering ruins lying below us, as we travel with Him to eternity through space.

Finally, we sped through towns made famous by the horror and sadness of two World Wars. And so we reached our continental journey's end at Ostend, feeling grateful to God for the wonderful time we had had in our 2,500 miles of happiness and fellowship as a group of His children.

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## South England Conference

*President:* Pastor J. H. Bayliss

*Office Address:* 25 St. Johns Road, Watford

*Telephone:* Watford 32728

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## Church Outing and Harvest Thanksgiving

A MOST enjoyable day was spent by members, friends, and children (fifty altogether) of the Norwich church on Sunday, September 10th.

We met outside the church at 10 a.m. and what a happy coachful we were as we travelled to Cromer on the coast. Everyone had a wonderful day, especially the young people.

We praised God in song as their young voices led us with choruses on the outward and homeward journeys.

We arrived back in Norwich at 7 p.m. feeling refreshed, not only with the bracing sea air, and beautiful sunshine, but in the happiness of fellowship we had received together. We wended our way homeward with a prayer of thankfulness in our hearts to our heavenly Father for a lovely day.

On Sabbath, September 16th, harvest thanksgiving services were conducted by Pastor R. M. A. Smart. His messages for the day gave us much food for thought.

In the morning we were urged not only to be thankful for "all good gifts around us," but to

sense our great need of spiritual gifts. The cry of Christ in John 7:37 is still going forth: "If any man thirst, let him come unto Me and drink."

The children contributed to the service by filing into the church and presenting their gifts of fruit and flowers, which they placed in a prettily decorated basket.

In the afternoon Pastor Smart asked the question: "How old are you?" He reminded us that another harvest has come and gone. When winter comes, it's the time of summing up. What have we achieved? he asked; and have we *grown* in grace? Will we have sheaves to bring in the great final harvest? We listened to the recording of the lovely old hymn: "Will there be any stars in my crown?" to finish the inspiring services of the day.

CHURCH CLERK.

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## Church Sale in Cambridge Market

ON Thursday, September 7th, the Cambridge churchmembers rented a market stall for a few hours.

For some time they had worked hard to prepare goods for sale, comprising cakes, sweets, hand knitted and other garments.

It was an attractive display, and thanks are due to our minister, Pastor P. O. Cumings, for his help in the arrangements, also for the accompanying photograph.

Literature was given with the goods purchased, and we trust that the many customers will learn something of the teachings of Seventh-Day Adventists.



Sale of work in Cambridge market.

Nearly everything was sold, and thereby we were glad to add another £26 to our building fund. Will the many friends of our church here in Cambridge please continue to pray that we may soon have a church building truly representative of our world-wide movement? CHURCH CLERK.

## North England Conference

*President:* Pastor E. H. Foster

22 Zulla Road, Mapperley Park, Nottingham

*Telephone:* Nottingham 66312

## Baptism at Wellingborough

SABBATH afternoon, July 15th, was another blessed occasion for the Wellingborough church. To witness a definite step forward in the church's progress, her members gathered together in the Mill Road Baptist church, kindly lent to us by their minister and church board, to witness three young people go forward in baptism.

Brother W. J. Griffiths was our guest for the afternoon. It was a moving scene for him as he watched a loved one of his, take her stand—Gwyneth Clipston his niece.

Next to follow the Lord through the waters of baptism was Valerie Casburn, the third daughter of the writer. The third candidate was a young man who came to us from the West Indies—Brother David Joseph.

Pastor F. Edwards, our district leader, took these young souls through the watery grave. We were all reminded that first we must die to sin, then rise to walk in newness of life, and then be joined to the church. Or, to express the experience in more intimate terms, be married to the church.

These souls were later given the right hand of fellowship. Also received into fellowship by a unanimous and cordial vote of the church, were three other believers from the West Indies.

CHURCH CLERK.

## Baptism at Wolverhampton

WHAT a memorable occasion it was for Wolverhampton when the first baptismal service was held on Sabbath, June 24th in their church.

Our conference president, Pastor E. H. Foster, addressing a full church, gave a sermon which emphasized the essential unity of God's family as indicated by the waters of baptism. Regardless of colour, race, or creed, God's children belong to the great Creator.

Pastor Foster baptized the new members which were seven in number: Brother and Sister Lawrence, Brother Henry, Master Robert Ward, Sister Diane While, Sister Mighty, and Brother Moore. The

## NORTH ENGLAND CONFERENCE Youth Department

# RETREAT

*"Come ye yourselves apart."*

THIS is an invitation to all those young people who feel a need of spiritual strength in the daily Christian life. This week-end will be of a quiet devotional nature and will include discussions, time for meditation, and personal counselling.

The very reasonable cost of 37/6d. for the whole week-end, Friday, October 20th to Sunday, October 22nd, 1961, will make it possible for all young people to attend. This charge does not include fares.

Please enrol me for the YOUTH RETREAT, Weston House, Weston-on-Trent, Derby, October 20th-22nd. I understand that the charge will be 37/6d. and I undertake to pay this at or before the date of the event.

NAME .....

ADDRESS .....

..... Age .....

BLOCK LETTERS PLEASE

Signature .....

Please return this to Pastor R. H. Surridge, 22 Zulla Road, Mapperley Park, Nottingham.

first four baptized were added to the Wolverhampton church and the other three to the Dudley church.

Our hearts warmly respond as we receive these new members into our midst. We pray for them and ourselves, that God will purify and use us according to His divine will, that the coming of His kingdom may be hastened. CHURCH CLERK.

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## A Festival of Music at Ulceby

"Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness."  
Psa. 30:4.

THUS wrote the Psalmist almost three thousand years ago, and it was for the fulfilment of the text that the Ulceby and Grimsby churches joined together at Ulceby on the afternoon of Sabbath, September 9th, for a festival of sacred music.

Sabbath school, conducted by the writer, commenced at 2.30 p.m. and included, as well as its usual ingredients, a solo, "The Holy City," by the leading singer from a Lincolnshire choral society. The lovely hymn, "Look upon Jesus," was also rendered as a duet by some of the Ulceby talent.

The whole of the divine worship period was conducted by a group of West Indian brethren from the Holloway church, London, lead by Brother J. R. Fenton. They rendered quite a number of items, including choir pieces, group songs, quartets, and solos, all of course being sacred music. In his short talk Brother Fenton told us of the dangers of fear, and how to overcome it through the assurances of the Word of God.

We returned to our homes thoughtfully after the service, thinking especially of the great heritage that God has given us; a heritage handed down through generation after generation, from time out of mind, the heritage—of music.

DAVID N. MARSHALL,  
*Press Secretary.*

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## Welsh Mission

*President:* Pastor K. A. Elias  
11 Rookwood Close, Llandaff, Cardiff  
*Telephone:* Cardiff 73773

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## MV Fellowship at Newport

ON Sabbath, September 2nd, the Missionary Volunteers from Swansea, Aberdare, Trealaw, Caerphilly, and Cardiff made their way to Newport to join the young people there. In the afternoon they went out on a Nature Treasure Trail. A list of things they had to find was drawn up by Brother Seattles of Newport, such as a road named after a poet and a park named after a tree where they would be able to discover many specified objects in nature. From there they made their way to

Christchurch where the clues "Glorious dead" and "Tread softly" led them to the monument and the healing stone.

When they arrived back at the church they discovered that a nice tea had been prepared for them by the catering committee. After such a hike the young people and more mature ones did justice to it.

It was an extremely hot day, and the evening brought a church packed mostly with young people who enjoyed a lovely programme shared by most of the societies. Musical items were rendered by Miss Moira Davies, Miss E. Shaw, Mrs. Shaw, and Mr. and Mrs. K. Clothier.

Pastor G. Bryan was the guest speaker for the evening, his subject being: "God's Plan for You." Even with every window and door wide open, the perspiration rolled from him and from almost everyone present; but we will long remember the great blessing we received. We eagerly await further gatherings of this nature, as the other churches are planning similar programmes. The young people's leaders of Newport, Mr. H. V. Baker, Joan Cooke, and Mrs. V. Machell, wish to thank everyone who contributed to the programme, and especially the catering committee who served us so well.

JOAN COOKE.

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## Scottish Mission

*President:* Pastor W. J. Newman

*Office Address:* 3 Bristo Place, Edinburgh, 1

*Telephone:* Caledonian 3798

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## Omission

WE regret the omission of a name from the list of Scottish Mission officers appointed at the recent Session. The following entry should be added:

*Missionary Volunteer Department ... S. H. Parkin.*

W. G. C. WALTON.

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## Dial-a-Prayer Programme in Australia

A LETTER from F. G. Clifford, president of the Australasian Division, tells of a recent visit to "the little room where we have five machines installed to care for the Dial-a-Prayer programme. I was interested to note that as soon as the light went out on one, which indicated that the recorded prayer had been completed, it was only a few seconds before the light came on again, showing that the machines were in constant use. According to the meter that registers the number of calls to these machines, there has been, during the past week, an average of 74 calls an hour for the 24 hours of every day—a total of 10,765 calls for six days. It is yet much too early to assess the full value of this type of contact, but we will be happy to let you know the results, as far as they can be ascertained, a little later on."

—R. & H.

BRITISH ADVENT MESSENGER

## Till the Day Dawn

**HAWKEN.**—On Sunday, May 28, 1961, the church in Cheltenham sustained the loss of a well-loved brother, Mr. J. H. Hawken. An aged member, Brother Hawken was baptized in Plymouth by Pastor H. Haughey in 1911, soon after retiring from service in the police force. Together with his daughter and son-in-law, Brother Hawken and his wife enjoyed fellowship in Hertfordshire and at Newbold Revel before moving to Cheltenham where, in the later years of his life, he continued a faithful witness to the Lord. Our sympathy goes to his dear wife and daughter and son-in-law, who wait with patient hope for the glad reunion.

G. S. CRUCHFIELD.

**BURNS.**—It is with deep regret that we record the death of our brother, Ernest Burns on June 13, 1961, at the age of seventy-nine years. Our brother first came in contact with the Advent message late in life through the Voice of Prophecy. He attended our Newcastle church and was baptized by Pastor F. C. J. Pearce in June, 1958. For many years he had been a zealous worker in the Salvation Army, and was greatly loved and respected. Many wonderful tributes were paid to his memory at the funeral service, which was held on Sabbath morning, June 17th. We extend to his family and friends our deepest sympathy and look forward with joy to the time when we shall meet our brother on the grand resurrection morning.

CHURCH CLERK.

**HYMERS.**—Once again the Newcastle church mourns the untimely death of one of its most faithful and loyal members, Brother Albert Hymers, who fell asleep in Jesus on July 23, 1961, age fifty-two years, at the Stanboroughs Hydro. For nearly thirty years Brother Hymers was a faithful member of the Newcastle church where he served as deacon and often as head deacon, ever doing what he could to serve the church. Brother Hymers came to a knowledge of the Advent message through the ministry of Pastor F. C. Bailey and was baptized in 1933. During the war years he witnessed for his faith in the Pioneer Corps. He was laid to rest in the Blayden Cemetery following a short service conducted by Pastor A. J. Timothy assisted by Brother D. Clothier. On the following Sabbath, July 29th, many relatives and friends gathered with the members of the Newcastle church for a memorial service conducted by our pastor. We shall greatly miss our brother, but will ever remember his faithfulness. We extend our deepest sympathy to the brothers and sisters and all the family of our dear brother, and look forward to that wonderful resurrection morning when, if we are faithful, we shall meet our Saviour and all those who sleep in Him.

CHURCH CLERK.

**CROOK.**—We regret to report the death, at the age of eighty-eight years, of Sister Crook, a member of the Newport church, who passed to her rest on August 8, 1961. Our sister first accepted the Advent message thirty-three years ago through the ministry of the late Pastor A. F. Bird. Since then she has been a firm believer in the Advent hope and has faithfully borne her witness for the truth. For the past thirteen years she has been confined to her bed through sickness, but has shown wonderful patience in suffering. She looked forward regularly to our church periodicals, from the reading of which she found much grace. Her Bible, too, was her daily guide,

and whenever anyone visited her she had a lovely testimony to share. She would relate how God had answered many prayers, blessed her quiet witness for Him, and she would recite many poems and prayers she had learned through life. On August 11th the writer spoke words of comfort and hope to members of the family and friends in the chapel of rest, after which our sister was laid to rest in the Christchurch Cemetery to await the call of the Life-giver. Our sympathy is extended to the sorrowing husband, three daughters, and son, and their families, especially Sybil, who cared so graciously for her mother during the long years of illness. We pray that their minds may ever be on the glorious hope of Christ's return that with Mother they may be prepared to meet Him.

C. L. W. COOKE.

**MORGAN.**—Miss Mildred A. Morgan, another of our faithful members at Stanborough Park, passed to her rest on August 13, 1961, at the age of sixty-five, after a long and distressing illness. She was trained as a teacher and spent many years in East and West Africa in our mission schools between the years 1925 and 1940. She also did Bible work in South Africa during the war years. Her work was cut short because of ill health and she was invalided home in 1949. From that time on, as health permitted, she engaged in home missionary work. She leaves three sisters to revere her memory, who look forward to the grand reunion on the resurrection morning. The funeral service was conducted in the cemetery chapel at St. Albans, Herts., and words of comfort were spoken by the writer.

A. K. ARMSTRONG.

**MUDERSPACH.**—Miss Svanhild Muderspach died on Thursday, August 3, 1961, and was buried in the North Watford Cemetery on Tuesday, August 8th. The service in the church was conducted by Pastor J. A. McMillan, assisted by Pastor A. K. Armstrong.

Sister Muderspach belonged to a well-known Adventist family in Denmark. She took her nurse's training at Skodsborg Sanitarium from 1924-27. Thereafter, she served as a nurse at Skodsborg, Vejlefjord, and Ekebyholm until 1957. In 1958, accompanied by her sister, Rosa, she went to the Washington Sanitarium. In 1959 the Stanboroughs called her for nursing service in the Hydro. Sister Muderspach was quietly efficient and dedicated to her task. During the past six months she suffered from pernicious anæmia. Now the Lord has given her sweet release from all pain. She rests in the Lord, awaiting the resurrection of the blest.

To her bereaved relatives we extend our sincere condolences. The blessed hope is the consolation of God's people. Reunion will be the happy experience of all believers in Christ. Such is our faith.

J. A. McMILLAN.

## Salesman

IN order to cope with increased production, resulting from mechanization of their plant, Granose Foods Ltd. are planning to augment their existing sales force in 1962.

They are now interested in hearing from churchmembers, preferably with proved selling ability, who are desirous of working for the cause, although sympathetic consideration will be given to applicants who are prepared to seriously study modern sales techniques.

Applications, in writing only, giving details of careers to date, should be addressed to:

The Sales Manager, Granose Foods Ltd., Stanborough Park, Watford, Herts.

C. H. ANSCOMBE.

## Advertisements

SPECIAL OFFER. Manila quarto folders—for filing notes, cuttings, etc., 3/- doz., 10/6 for 50. 100 8 ins. x 5 ins. note-paper headings, printed own address, 7/6; 100 10 ins. x 8 ins., 10/-. Envelopes to match, 2/- 50. Cash with order. Carriage paid on all orders. Riches, Printer, Holbrook, Ipswich.

Will you help the children? Babies and small children are in need of good Adventist homes. Adoption or fostering. Write at once for full information to Mrs. Warden, 58 Bassington Road, Wembley, Middx.

## Acknowledgments

THE treasurer of the British Union Conference acknowledges with thanks the receipt of the Lord's tithe, 10/- from A.B.C.

THE treasurer of the South England Conference acknowledges, with thanks the receipt of the Lord's tithe, £40, anonymous.

THE treasurer of the North England Conference acknowledges, with thanks the receipt of the Lord's tithe, £10, from D.L., and £30 from C.E.

## Sunset Calendar

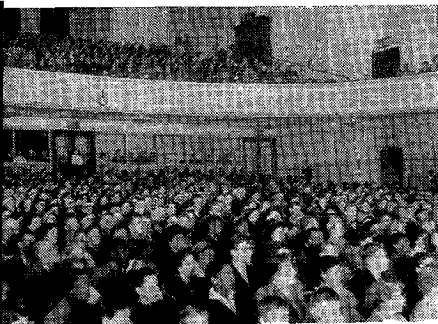
Reproduced from the *Nautical Almanac* by permission of the Controller of H.M. Stationery Office.

Lon'n Car'f Edin. Not'm Bel't  
Oct. 13th 6.13 6.26 6.19 6.15 6.32  
Oct. 20th 5.57 6.10 6.01 5.59 6.15

## BRITISH ADVENT MESSENGER

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EDITOR: W. L. EMMERSON



# LONDON'S VOICE of PROPHECY RALLY

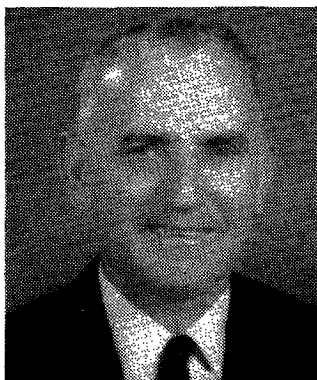
**SABBATH · OCTOBER 21**

10.0, 11.15 a.m. 3.0, 7.0 p.m.

**NEW GALLERY, 123 Regent Street, W1**



**ELMER R. WALDE**  
World VOP Representative.



**J. W. NIXON**  
Secretary,  
Bible Correspondance Schools,  
Northern European Division.



**VICTOR H. COOPER**  
Principal,  
British Voice of Prophecy  
Bible School.

*The Bible School staff invite everyone in the London area to attend. You will hear true stories of how God is working through the Voice of Prophecy Bible School. It will be a day of uplift and inspiration, a day packed full of interest. Do bring a friend with you. (Drinks will be served during lunch and tea break).*

## PROGRAMME

- 10 a.m.** Sabbath School.  
Lesson: J. W. Nixon.  
Address by
- 11.15 a.m.** **Elmer R. Walde,**  
World Voice of Prophecy representative from Washington, D.C.
- 3 p.m.** **Music for You**  
with all the musicians and soloists you love to hear, including Kathleen Joyce, Patricia Guest, Reginald Swain, Uriel Porter.  
World stories of V.O.P. progress and how to work for Christ.
- 7 p.m.** Stories of  
**Conversion and Healing**  
told by Voice of Prophecy students.  
Presentation of Diplomas to graduates.  
Hear Elmer R. Walde speak.

— A day you will remember —

Also at S.D.A. Church, Camp Hill, Birmingham—Sunday, October 22nd at 6.30 p.m.