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Dr. B. E. SETON

FORWARD *from* *LEICESTER*

MESSAGE FROM THE NEWLY ELECTED
BRITISH UNION CONFERENCE PRESIDENT,
DR. B. E. SETON

LEICESTER 1967!

We would not be surprised if this became a landmark in British Seventh-day Adventist history. In years to come it may well be that stalwarts will look back to that Midland city and see that earnest prayer, persistent witness, and faithful service there gave fresh impetus to the Church and set it on the road to spiritual prosperity. Beyond doubt, this is the hope, strong enough to amount to a conviction, that took hold of the great majority of the thousands who attended the long looked-for Session.

But other ingredients beside hope are needed if our dreams are to be fulfilled. We need a continuing and increasing unity, an ever-deepening dedication, and an expanding capacity for sheer hard work. If we prayerfully mix these ingredients, we shall live to

see the Session's hopes realized before our very eyes.

However, we shall also need large supplies of courage—courage to move into the unknown, courage to resist unprofitable suggestions, courage to make unwanted changes, courage to take wise but unpopular decisions. We call on our committees, our ministry, our members, to exercise such courage and to open the way for progress.

We firmly believe that the best days for the Advent movement in Britain lie just ahead of us now. With the inspiration that came from Leicester, with the encouragement that comes from the brotherly unity there displayed, with a genuine determination to work hard in our righteous cause, and with a simple trust in God's guidance and power, let us march confidently into the future.

BRITISH UNION CONFERENCE SESSION

*DE MONTFORT HALL · LEICESTER
MARCH 23-28, 1967*



NEW APPOINTMENTS

CONFERENCE OFFICERS :

PRESIDENT	...	Dr. B. E. SETON
SECRETARY	...	V. H. COOPER
TREASURER	...	C. WILSON
Recommended to British Advent Missions Ltd., as SECRETARY		C. WILSON

DEPARTMENTAL SECRETARIES :

PUBLISHING	...	W. J. ARTHUR
PUBLIC RELATIONS AND RELIGIOUS LIBERTY	...	V. H. COOPER
LAY ACTIVITIES, RADIO and BIBLE CORRESPONDENCE SCHOOL SECRETARY	...	K. H. GAMMON

Recommended to the British Union Conference:
appointment of a principal for the Bible Correspondence School

EDUCATION AND MISSIONARY VOLUNTEER	...	R. E. GRAHAM
MEDICAL, TEMPERANCE, and SABBATH SCHOOL	...	B. F. KINMAN
MINISTERIAL ASSOCIATION	...	Dr. B. E. SETON
UNION AUDITOR	...	D. A. LEIGH

BRITISH UNION COMMITTEE :

Dr. B. E. Seton (Chairman), W. J. Arthur, R. H. Bainbridge, A. H. Cooper, V. H. Cooper, Dr. G. L. Caviness, H. I. Dunton, K. A. Elias, E. H. Foster, K. H. Gammon, B. Goulstone, R. E. Graham, B. F. Kinman, Donald Lowe, R. R. Mudford, G. Murphy, W. J. Newman, Dr. H. Rees, R. D. Vine, Dr. L. G. White, C. Wilson.

RISEN — AND COMING AGAIN

REPORT BY ERNEST COX

OUR Redeemer has mapped out our work for us, declared Pastor J. A. McMillan, President of the British Union Conference of Seventh-day Adventists, "and His apostle urges us to 'Look eagerly for the coming of the Day of God and work to hasten it on.'" 2 Peter 3:12, N.E.B.

Thus, in his opening Presidential Report, the respected leader of the Advent Movement in Britain set the keynote of the Union Session which convened in the spacious and famous De Montfort Hall, Leicester, from Thursday evening, March 23rd, to Tuesday afternoon, March 28, 1967.

As we entered the great auditorium, with seating for some two and a half thousand people, to take part in the initial procedures of the Conference, either as delegates or spectators, we were delighted to see a platform banked with a pleasing variety of gaily-coloured flowers. Far above them, and suspended from the massive roof, was a large banner inscribed with the Conference theme: "Risen and Coming Again."

Power of the Risen Christ

Without question, the resurrection and return of our Lord was the inspiring motif of the whole session. For all the sermons and Bible studies, as they came to us each day, were obviously preached by our leading ministers in the power of the risen Christ. All the reports of numerical, financial, and departmental progress were just sure indications that His promised coming is near. Even when we inevitably "argued," at some length, as to how, with little money, we could nevertheless promote and establish church schools, it was because we were all supremely anxious to see our precious children safe at last in the Kingdom. In the power of the risen Christ, we must all not only patiently wait, but also *powerfully work*. For even our many problems remind us that Jesus is coming again soon.

As Brother McMillan spoke of the net membership increase during the last four years, of almost a thousand souls; we were strikingly reminded, in the memorable words of John, that "there standeth One among you." John 1:26. For it is none other than the risen Christ—the Lord Himself who adds "to the church daily such as should be saved." Acts 2:47. By a multitude of means, involving both laity and ministry, He plans to finish His work.

We all stood silently for a moment, as, with affection and respect we remembered those who, during the Quadrennium, had laid their burdens down—

three ordained ministers, two administrators, and three Bible instructors. As the Holy Spirit says, "they . . . rest from their labours," within the keeping of the risen Christ, until He shall come again. (Rev. 14:13.)

New Churches Constantly Born

Although, from time to time, we are saddened as wearied workers are laid to rest, yet we are gladdened that new churches and companies of Advent believers are constantly being born. No fewer than eighteen new groups of Adventists have been established during the same four-year period. "Six of these new groups were in South England, eleven in North England, and one in Wales," Pastor McMillan said. We praise God for the establishment of these new centres of light in these last, dark days. (Matt. 5:14-16.)

The speaker then turned, as we knew he would, sooner or later, to his favourite theme of evangelism. "I believe," he declared, "that all things being equal, the active, witnessing churchmember is more likely to remain a consistent, growing Adventist, than is the one who sits down and keeps aloof from the world-reaching programme envisaged by our Saviour." Brother McMillan went on to stress that the church divides its activity into departments, not for the benefit of ministers, but for the help and encouragement of members. The Church thus provides an opportunity and outlet for each of our several talents. The man with ten talents can employ them fully. The man with five talents, similarly, has no time to spare. But the member, however, who buries his solitary talent, believing it to be of little use or promise, will hardly have cause to rejoice when "the Lord of those servants cometh and reckoneth with them." Matt. 25:19.

Positive Presentation Needed

We were further reminded that we are not to give a merely negative witness, but ours is to be a very positive presentation of truth. Western civilization today is saturated with ideas which originated with free-thinkers such as Rousseau, Voltaire, Paine and Ingersoll. Their godless creeds are bearing an evil fruit. Alcoholism and drug addiction, social behaviour which is immoral or perverse, are the repulsive fruits of human denial of God's laws. Mere "muck-raking," however, never purifies the atmosphere, but pollutes it. Sister White emphatically enjoins us: "*Do not bring Satan's theories to minds that should not hear in regard to them. What the people need is not a*

representation of the seductive arts of Satan, but a presentation of the truth as it is in Jesus. . . . The less we handle these objectionable subjects, the purer, cleaner, and less tainted will be our minds and our principles.—*Evangelism*, page 624.

Finally, Pastor McMillan urged us, with our message of Bible truth and social purity, to "brace ourselves to the challenge of the unfinished task." By so doing, we may "greet the unknown tomorrow with stout hearts and undaunted faith."

"Time is golden," Sister White declares. "There is a work to be done, and in the doing of this work we are to put our whole hearts. . . . Bring into your work your highest powers and sympathies. And you

will find that Christ is in it. His presence will make work light, and your heart will be filled with joy."—*Evangelism*, page 645.

So began the great Conference in Leicester. "Zion" once more applied herself to the exigencies and the difficulties of her task. We remember how John on Patmos saw the "Lamb" standing over, and among, mount Zion. So we may again take courage, comfort, and press on. (Rev. 14:1.)

For floating tranquilly above us, during all our conversations and deliberations, was that banner reminding us of the constant, benign presence of our risen Lord—reminding us too, that when our work is done, He will come again!



Left.—Retiring President J. A. McMillan who has served as British leader for two consecutive terms, with newly elected President, Dr. B. E. Seton.

Below.—Moments after Nominating Committee Secretary Dennis Porter (second left) announced the new president, Dr. Seton is congratulated by Pastor Duncan Eva, Division President.



AT THE CROSS

REPORT BY JOHN LEWIS

NINE o'clock, Good Friday morning, the sun shining, three hundred delegates smiling, many more members with them, and the first morning of the Union Session is under way. On the platform is Pastor B. Kinman, Union Publishing Secretary, supported by Pastors H. Logan and J. Freeman.

The opening hymn turns our minds to the theme to be presented, the great organ leading:

*None other Lamb,
None other name, beside Thee.*

And Pastor Kinman, quotes the Spirit of Prophecy's counsel, that we should spend a thoughtful hour each day contemplating the life of Christ, particularly the closing scenes. He quotes John's words of Jesus, "And I, if I be lifted up, . . . will draw all men unto Me."

So as the devotional hour passes we are led to think of the characters who played their part in those closing scenes, and whose lives were so altered by their reactions to the uplifted cross of Jesus. The quiet tones of the speaker tells first of Simon, the man from Cyrene, who, in Jerusalem on business, finds himself suddenly confronted by our Lord, fainting beneath the weight of the heavy cross. He is deeply stirred, all his sympathies go out to the Sufferer, and he takes the cross of Jesus, and himself carries it to Calvary. The experience is a great blessing to Simon, who from this day ever follows Jesus. The uplifted Jesus has drawn him.

We contemplate Herod, who a while back had ordered the decapitation of John the Baptist; he is glad to see Jesus, hoping to see a miracle, but no word from Jesus comforts him, he, having resisted the drawing of Jesus, now awaits the judgment. Likewise Caiaphas the Sadducee, High Priest of Jewry, is brought under deep conviction by the appearance of Jesus. How sad that his passions and ambitions run so strongly that he cannot listen to Jesus, and is made to tremble at the vision of judgment.

Pilate the victorious soldier, the friend and representative of Caesar is faced by Jesus, and is convinced that he is questioning an innocent man. But Pilate loves security, and washing his hands in a bowl of water, he absolves himself of all responsibility. So he thinks, but he, too, will meet Jesus the Judge one day.

Who can forget Peter, the leader, the talker, the one who "could cut through red-tape as readily as he could cut off a man's ear," who could even step out from a boat and walk on water to be with Jesus. He could not at first face the humbling experience of his Master's trial. He denies his Lord before his interrogators, then looking into the bruised face of

Jesus again, a face full of understanding and compassion, Peter is drawn irresistibly to his Lord, and is filled with remorse and repentance.

Judas is the man who "affectionately kissed Jesus," but who has his politics all wrong. He wishes to achieve the right aims by the wrong methods. He has been corrected and counselled over and again, but he will not yield to the Saviour's pleas. In this crisis, to save his self esteem, he confesses to having betrayed an innocent man, he runs away to hang himself.

Then at the cross is the centurion. He is a hard man, he is accustomed to the sight of men dying, he watches and listens; Jesus draws out his heart, and in a loud voice he exclaims: "Surely this is the Son of God." The speaker quotes *Desire of Ages*, page 770: "All eyes were turned to see whence they (these words) came." So Jesus sees the travail of His soul and is satisfied. He has seen three men confess their faith in Him, the Cyrenian, the centurion, and the repentant thief; He has been "lifted up" and is drawing men to Himself.

What Shall We Do With Jesus?

Since the first Good Friday, whenever men have been confronted with the crucified Jesus, their hearts have been revived; Calvin, Wesley, Spurgeon, Moody, and our own evangelists have all proved this to be true. And we too must ask ourselves: "What shall we do with Jesus?" Particularly this Good Friday, we have opportunity to yield our hearts to Him, and those who are troubled should remember that God is able to take the mistakes of the past and turn them into victories.

Pastor B. F. Walton rendered a touching solo: "Teach me the way," and the meeting closed with a hymn, and a prayer by Pastor John Freeman.

Good Questions and Good Reports

It is always the same: delegates come to the Conference with questions on their lips, and requests in their hands. They require more church schools, more church buildings, more evangelistic efforts, more welfare work, and more ministers. Let God be praised! The treasurer, (and the president last night), were able to report good answers. Tithes, offerings, and appropriations have wonderfully increased. Thank God for faithful members, and as a direct result, the Conference during the quadrennium had built more churches (eighteen of them), a new school, received more ministers, and been blessed with the best accessions for membership.

Yet the delegates wanted more. It is a healthy Church where the members have this hunger. Having given, raised, and spent almost half-a-million pounds, they were eager to do better.

On the platform for this first session was the chairman, Pastor J. A. McMillan and treasurer Colin Wilson, supported by Brethren A. C. Vine and W. Griffiths.

The treasurer's report is given elsewhere, but special attention was made during the session to the MESSENGER offering. Unless the annual collection for this paper is raised to something like 10/- per person, it may be necessary to consider charging for it.

Attention was called to the apostasies, in number equal to the congregations of five average churches. So much effort had been put into winning these people in the first place, that ministers and members should do all they could to stem such losses.

The treasurer had good words concerning The Stanborough Press. The fire in 1964 had been costly. Insurance had met the actual damage, but the complete rebuilding at Grantham had been an extra expense. The Union had given generously of its capital, and the Northern European Division had also given a large sum. The money spent had given us an up-to-date, efficient institution.

There was a brother who queried our lack of schools. It gave the chairman chance to remind us that education in Britain was expensive—even local councils found that schooling costs were a major part of rating assessments. The government had set standards for schoolrooms and accessories that were costly. The Union had been generous to the denominational schools, giving them a major appropriation of £84,000.

The New Gallery came in for discussion, for it received help to the tune of £40,000; but as the report shows, it had exceptional soul-winning potential; a third of Britain's accessions in 1966, 85 souls came from the Gallery.

Dr. G. Brown, of Crieff, an Adventist for seventy-years, gave the delegation a stirring testimony from

her experience. It always warms the heart of a believer to listen to one who has been long in the way. The Doctor spoke of hundreds of children in Scotland, and other isolated places, children who had no church schools, but who had godly parents, dedicated to saving their young. Some of such children had become ministers, others teachers.

Uniformed Welfare Ladies

Ladies in uniform are rare on Adventist platforms. Pastor A. C. Vine, Welfare Leader, delighted us at the end of the session. He introduced to us Sisters Logan (London), Emm (Bradford), McClure and Cross (Watford), dressed in the new welfare ladies uniform. They looked most attractive, and were given a burst of applause from the appreciative congregation. Pastor A. C. Vine told of recent activities where he had faced the fact that uniforms were advantageous. The ladies had made their own suggestions for design. Mrs. Speer, retired American worker, told the delegation about the great asset of workers wearing uniform. The public had confidence in a uniform, and were encouraged to give. Mrs. Speer had been offered furniture, food, and clothes when she had solicited, wearing her welfare uniform.

The members felt it good news that the welfare department had opened depôts and stores at Stanborough Park and Ealing.

During the session, the delegates heard the report of the Recommendations Committee. Extra time had been spent by the Committee in preparing its report under the Chairmanship of Pastor Duncan Eva, but it was generally felt, even without the chairman's remarks, that the Spirit of God had led to an acceptable unanimity of opinion and the urge to encourage sound judgment had been felt.

It is lunch time, adjournment, and with prayer that God would guide the nominating committee as it went to work, the meeting dispersed, the memory of good reports still fresh.

Pastor McMillan is presented with a monetary token of appreciation from the ministers, by South England President, E. H. Foster. In the background are some members of the Union Committee.



GOOD FRIDAY, MARCH 24, P.M.

LET HIM IN

SERMON BY THEODORE CARCICH, Vice-President General Conference

REPORTED BY KENNETH H. GAMMON

GOD is preparing a wonderful people for a wonderful place: a new earth, a new heaven "wherein dwelleth righteousness."

Before we can dwell with God in heaven, God must dwell with us here, in the United Kingdom, where we live, here in our homes, and as we walk in and out among men. (Ephesians 3:17.) "That Christ may dwell in your hearts by faith." Here is the start of the wonderful plan of God to restore man to the original purpose for which he was created. The grave is not our home! We have a destiny! The purpose of the Gospel is to create Christian character and Christian personality that will fit us for a place in God's everlasting kingdom.

Some say that the universe is so big, God cannot be bothered with "someone like me," and so because of this peculiar attitude, many people are giving themselves over to a life of riotous living—giving up hope and losing their ideals and faith and even their own personalities. In effect they don't "exist" any more.

God has a plan for everyone. You are not just a number, or "an accident." Just as surely as you live,

God has a plan for you. If you were the only person in the world, God loved you so much, that He gave His only begotten Son that, provided you believe in Him, you may have everlasting life.

He plans for you not only a place in the Kingdom of God but a place here today, and He pleads that He may come and dwell in your heart by faith. This wonderful life, this wonderful experience, this finding yourself and realizing your identity and your place in the universe, can begin right now. This is true religion.

This is the Christian experience that God wants for you and for me—dwelling in your heart. In the New Testament (John 14:23), Jesus Christ says: "He that loves Me and keeps My words: My Father will love him, and We will come unto him, and make Our abode with him." This wonderful experience of living with God and God living with you "that Christ may dwell in your heart by faith," is possible today.

"The heart is deceitful and desperately wicked," and if you wish to get an exact and positive picture of human nature just look into your own heart. Matthew 15:19, 20: "Out of the heart proceed vile thoughts,



Elder Theodore Carcich, Vice-President of the General Conference, presents a stirring message to the workers.

murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashed hands defileth not a man." You ask whose heart are you talking about? I am talking about this preacher here. I am talking about your heart, about any heart that is human, and that includes all of us. We "all come short of the glory of God" and have to recognize that these human hearts of ours are capable of the worst that we can find in the human race today.

"There, but for God's grace, go I"

I was walking down a street one day and thought I saw a bundle of rags there in the gutter. I said to myself, I wonder who left those rags—but it was a human being, right there in the gutter, dead drunk! There, but for the grace of God, go I. It is not for us to start pointing fingers. How often people today point fingers at the swinging youth and make fun of this and that. We church people have no business pointing at anyone. In this ruined heart of yours and mine is where God wants to dwell. This points out the great love of God. This points out the longsuffering of God. He is willing to identify Himself with the human race at its worst, to come and dwell in these hearts of ours.

Do you know that 40,000 people in the United States commit suicide every year—in a nation that offers most, the richest nation on earth—they blot themselves out of existence because they feel alone and unwanted. No doubt it is little different in Britain. The suicide rate is highest now among students. People who are working for degrees—B.A., M.A., Ph.D., etc., taking poison and jumping in front of a train. These people know something. These are people who are supposed to have a future. People who are supposed to be able to get through this life of ours and yet they are seeking this way out.

Tonight, someone here is feeling rejected, ruined, unwanted. "Who wants us, cares for us?" I say to them wait. Wait a minute before you take the plunge. Wait a minute before you say: "This is it! What is the use of living?"

A criminal lawyer in the United States, an agnostic, said that one day a young man, a nineteen-year-old, came to him and said that he had some problems: "My mother has a malignancy, my sister is a cripple, my brother has had an accident, and I am involved in financial trouble—what am I to do?"

The lawyer said: "Look young man, there are fifteen storeys in this building. Go to the fifteenth floor and jump!" That is the counsel of an educated lawyer.

He sees great possibilities

I say: Wait! Someone is looking at you, someone sees possibilities in you. Someone sees you, not as you are, but as you might be. Only the hand of the Master worker can re-create you if you let Him come in. If you open the door He will clean up your life for you. He can re-create you. 1 Corinthians 3:16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

You say: "Look what I have done, look what I have seen with these eyes of mine, look at me, a man of filth and corruption."

We are all in this together. God can do for you "exceeding abundantly above all that we ask or think," and it is surprising what God can do for a man who surrenders himself and says: "Lord Jesus come in—

no-one else can help me—come in and clean up my heart." "That Christ may dwell in your heart by faith." It is happening all over the world through His Word—transformations are being made. God is perfecting "temples" that will some day live with Him in the everlasting Kingdom of God in the not too far distant future.

From crime to Christ

I think of the dramatic transformation of Harry Orchard. A man convicted of twenty-one murders, the worst of which was the murder of a State governor. He was sentenced to life imprisonment. He was so far gone that he exuded hatred. He was like a caged animal as he sat in his cell. Who could help him? Society could not help him—nor education! All they could do was to lock him up before he harmed anyone else. But the governor's wife was a Christian. She came to the warden and said she wanted to give something to the man who murdered her husband. She gave him a Bible. Harry Orchard took the Bible and he kicked and kicked it until there was not a page left intact. So full of hatred, not only for man but for God. What could God do for a man like this?

One day Harry Orchard thought: "Is it possible God could love a criminal like me?" He reached out and read John 3:16. You know, God began to shine into that ruined heart and he began to pick up the leaves of the Bible and put it together. In fact, Orchard was converted, baptized, and became a Seventh-day Adventist, and he took up a trade. This man who was trained to kill became the shoemaker of the institution, and people came from all over to see him. He became such a normal personality that they let him live outside the prison instead of shutting him behind doors. He died there a few years ago.

They took a picture of Harry Orchard when he arrived and before he died, and you see two different people. One was ruined, the second one transformed by the grace of Jesus Christ. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Though our sins be as scarlet, they shall be as white as snow."

"Why doesn't Christ come?"

I was talking like this once at a college. If you talk to young people, they understand what you are saying. They say: "I know everything you say is true but why doesn't Christ come into my heart if what you say is true?" If you are not sure why Christ is not in your heart you ought to know why. Revelation 3:20: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

A man who does not believe in God is simply closing his eyes. You cannot look in the universe, so wonderfully vast, and say: "This just happened!" There must have been some great Person somewhere who has brought this into existence. He holds the universe and is strong and big, *but there is one thing He cannot do.* He cannot come into your heart unless you let Him! "If any man will open—I will come in." This accounts for why people know and understand but are not being transformed—they are not willing to open their hearts. This is more than a theory. There must be a willingness to surrender the heart completely to the Lord Jesus Christ. This means changing your way of life so that He, through His Spirit and Word, dominates your thinking and living. So He stands at the door

Continued on page 13

ORDINATION AND SYMPOSIUM

REPORT BY D. J. DUNNETT

FROM my vantage point in the centre of the platform I contemplate the colourful scene: divided only by aisles and stairs they sit, seven seas of happy expectant faces. In front of me, on both side and above, row upon row, are assembled more than a quarter of all the Seventh-day Adventists in the British Isles. Behind me is ranged, tier upon tier, the dark-suited phalanx of the ordained ministers.

Yes, we have come to one of the eagerly-awaited highlights of any conference session, the ordination service. Soon ten of our leaders take the platform, and after a hymn Pastor E. H. Foster, South England Conference President, invokes God's blessing. The ministers rise and sing in full-throated chorus words which must express the inmost desire of the seven so soon to join their ranks: "Take my life and let it be consecrated, Lord, to Thee."

Now Dr. B. E. Seton, just yesterday elected President of the British Union Conference, is addressing the ordinands. He is talking about Jesus and the twelve whom He ordained. "Come, and I will make you fishers

of men." "They came unto Him," following, watching. "He ordained twelve, that they might be with Him." Just to accompany, follow? No, to do something: first to preach—and for this they must have time for study, then, in the illimitable power of the Spirit, to heal sicknesses, to cast out devils, to bring forth fruit. The church, we are told, must encourage these seven young men whom the Lord has chosen. It must inspire them that they may in return give inspiration to the Church, and help the ministry fulfil its high calling in the British Isles.

The sermon over, the solemn, meaningful ceremony takes its time-hallowed course. The seven young men file onto the platform and kneel in line before the ten officiating brethren, who also kneel. Pastor W. D. Eva, Northern European Division President, prays earnestly to God to bless His ministers, and leads in the sacred laying on of hands. How appropriate is the arranging: at one part of the double line, father lays his hands reverently on the head of his own son.

Next, as both groups stand, Pastor T. Carcich, of

Newly ordained ministers.
From left: Pastors P. R. Smith,
J. Shaw, R. V. Edwards,
W. J. Arthur, J. Huzzey,
S. Hensman, R. Riches.
Far Right.—The ordination
service was one of the most
moving of the whole
conference period.



the General Conference, charges the new pastors with their various responsibilities; the five married men among them are joined by their wives, and Pastor J. A. McMillan, retired President of the Union, expresses the ministry's welcome, then leads in the handshake of greeting.

Pastor Rex Riches, appointed spokesman of the group, steps forward and voices their many thanks—to their parents, to their wives' parents for their godly wives, to ministers, teachers, and churchmembers. He pledges their wholehearted service to God and requests the Church's prayers for power that they may now make full proof of ministry.

With hymn and prayer the service closes, and the seven go forth to fulfil their larger task. How well their choice represents the field. Each of the missions has sent one, each of the conferences two; so, reader, whatever part of the Union you live in, uphold their hands in earnest work and prayer.

Evangelistic joys

Now the platform party changes, and we enter another exciting conference event—the Evangelistic Symposium. What have our evangelists been doing? We should love to hear reports from all of them, but the restricted time of one service allows for only a few representatives.

From the South come F. C. J. Pearse (Southampton and Portsmouth), D. J. Mowday (Chelmsford), and G. S. Crutchfield (Plymouth and Liskeard), with stories of faith and courage, of developing, promising work, and we rejoice with them.

But what thrills us most on such an occasion is to see in person the actual converts of the campaigns. Is

this to be our joy today? Yes, indeed. J. F. Colheart, New Gallery evangelist, summons five of the many trophies of his campaigning and tells of the manifold work of the Regent Street Centre. A. R. Rodd brings forward four of his Smethwick converts and talks with them of their victories.

Now B. W. Ball of Wolverhampton proclaims that "Public Evangelism Pays." What proof can he offer? He begins to call to the platform new members: a young man planning to go to Newbold; a lady seventy years an Anglican; three more men; a hospital sister; several more men and women. A husband and wife come forward, both of whom have given up lucrative professional positions for the truth, and are now literature evangelists.

Praise God for these! But wait! A young couple appear who responded to the invitation of a handbill; next a second related couple whom they invited to the meetings; and then a third related couple invited by the second. Six fine new churchmembers from one handbill! Public evangelism does pay—handsomely! We see these twenty new Adventists with their minister in the centre and are thrilled and thankful.

Music by the Shaw Quartet from Birmingham and the sixty-four-strong New Gallery choir has enhanced the programme, and we go on our way rejoicing. It has been a wonderful afternoon.

THE SEVEN MINISTERS ORDAINED AT THE CONFERENCE

- W. J. ARTHUR — North England Conference
- R. V. EDWARDS — North England Conference
- S. HENSMAN — Scottish Mission
- J. HUZZEY — Welsh Mission
- R. RICHES — South England Conference
- J. SHAW — South England Conference
- P. R. SMITH — Irish Mission



SABBATH EVENING, MARCH 25

YOUTH ON THE MARCH

REPORT BY M. ANTHONY

YOUTH on the March!" What better way to summarize the impression conveyed by the two hundred and eighty excited Pathfinders who stepped in convoy into the De Montfort Hall on the stroke of seven o'clock, proceeding down the central aisle four abreast to take their places in formation before the platform.

This was the moment for which so many had been planning for weeks. An afternoon rehearsal in the nearby Edward Wood Hall, under the supervision of Pastor P. Read, who planned the investiture programme, had helped to smooth away some of the teething troubles involved in the organization of such a procession; and the contingents, from widely scattered parts of the British Union, resplendent in their grey and white uniforms, reassembled on the spacious lawns in front of the Hall. A chill north-west wind seemed to go unnoticed by the participants, as they formed in their companies, adjusted their scarves and sashes, and lined up at the commands of their

group leaders. Most groups were preceded by a fluttering Pathfinder flag; in addition, others carried guidons, which seemed to tremble in the hands of their excited bearers.

At the appointed hour the long line of youth swung into the main drive and on through the portals of the hall into the auditorium, to the organ tones of "The Captain Calls For You." In they filed, wave upon wave, till they stood in serried ranks before the stage, to repeat the Junior Pledge and Law. The colours were carried to the platform, while a long line of Master Guides provided the backdrop for the half-hour programme. After prayer, the Handsworth Pathfinder Club presented a short dialogue illustrating various features of club activities. Brief testimonies followed from Sam Fenton of Brixton, Mrs. Nibbs of Camp Hill, and Garth Till of Stanborough Park.

The climax came in the act of investiture. First a group of new Master Guides received their insignia from the Union and Conference MV Secretaries; then,

Participating youth at the Union Conference Youth Pageant. "With such an army . . ." how soon the work of God could be finished.



club by club, the investees in the JMV courses stepped to the stage, to receive their scarves from the Master Guides themselves. In all, ninety-five young people were invested, including eighteen who had completed the Trail Friend Course, the first of the recently-introduced, outdoor activity courses. What a sight they all made, arrayed in their scarves of blue and gold, scarlet and green. What potential for the cause of God! "With such an army . . ." how quickly the work might be finished! Such thoughts lingered in the mind as the phalanx of youth slipped quietly into the seats reserved for them.

But you can't keep young people quiet! At least, not those at Stanborough School, Watford. Let no one dare to whisper that youth today cannot do exploits for God. Just listen now to David Colheart as he tells Pastor Howard Parkin how the school has played its part in telling the community of Seventh-day Adventists. Following in father's footsteps, David decided that he would run his own youth campaign, backed by his schoolmates. Systematic handbill distribution and newspaper advertising resulted in two hundred non-Adventists attending his opening meeting in the school hall; and a fine interest was sustained during the ensuing weeks to the Christmas holiday. Regular Bible studies are now being conducted in a number of homes, by David and his friends, and it is hoped that baptisms will result.

While the lights focused on this "youth evangelistic

team," feverish activity was going on behind the scenes, as a group of Newbold students prepared for the evening's concluding item, a Screwtape-type glimpse into "the secret world of drink and drugs." This temperance pageant, scripted by Pastor Jack Mahon, presented an illuminating assessment of the methods employed by the Christian's arch-enemy in foisting his deceptions upon a gullible twentieth-century public. We were introduced in turn to such lurid characters as Syncopint, the Director of the Department of Addiction and Subversion, and his assistant Ivressa, complete with a nine-legged octopus emblem ("one over the eight!"); Thurifer, the enemy's chief tobacco agent; Nervanabent and Aphrodisia, form the departments of Suicide and Seduction respectively; and the familiar figure of Col. Blastback, Head of Anthropocide and Accident Promotion. The series of interviews with these characters was abruptly terminated by the frenzied entry of two agents supporting a third prostrate form, Rackrace; the latter had been wounded in conflict with a former bank manager alcoholic, now converted by the power of a Galilean carpenter. In the ensuing discussion the enemy agent Syncopint admitted that he and his henchmen were powerless against the Tongues of Fire which were available to all whose wills were in tune with the Almighty.

The pageant was skilfully produced by Dr. A. J. Woodfield of Newbold College, and left no doubts as to the importance of our Temperance programme.

Thus a day of inspiration drew to its close.

LET HIM IN

Continued from page 9

and knocks. Notice He "stands." This is a longsuffering God.

How often young people waste their lives while God is knocking on their hearts. People say: "I may as well have a good time—maybe later on I will change my heart." When somebody knocks in order to open the door, you must hear the knocking. Every time you open the Bible, Christ is knocking on the door of your heart. Every time you attend a service like this, God is knocking. Every time you attend Sabbath school, or Sunday school, every impulse to do right, is from the Spirit of God. If you refuse to open the door, the knocking becomes so commonplace that you do not hear it. We call this the unpardonable sin.

It is not that God rejects you, but you resist His pleading. You do not have to be in a religious service to hear God knock. God knocks through many ways, sometimes God knocks in extraordinary ways—by accident, suffering, and pain. Yet God does not want to hurt you, but rather to save you.

Think of those earthquakes taking place, and violence on every side. God is trying to speak to men's hearts, even in the midst of violence.

God is knocking on the hearts of men saying: "Let Me in before it is too late." He came the first time and tried to get into the inn, and they would not let Him in. Finally He and His mother had to go into a stable. Today, 2,000 years later, He is knocking on the hearts of men and women. Is there room for Him? Some people say: "Come in, Lord, but stay in the kitchen." "Lord, come in, but stay out of the wardrobe!" If the Lord is coming in, He is coming in to take possession of everything. The Lord does not want nine-tenths of

your heart, or ninety-nine per cent, He wants the whole heart. "Love the Lord thy God with all thy heart, . . . soul, mind." Are you ready to let Him in?

So much rubbish

Sometimes we say, I want to open the door but I can't. I'll tell you why. I am talking to Christians now, Seventh-day Adventists. From the Lord's messenger, *Testimonies*, Vol. 1, page 143:

"I saw that many [of God's people] have so much rubbish piled up at the door of their heart that they cannot get the door open. Some have difficulties between themselves and their brethren to remove. Others have evil tempers, selfish covetousness. . . . All this rubbish must be taken away, and then they can open the door and welcome the Saviour in." The moment you make an attempt to move the rubbish the Lord comes in.

God can take a poor worthless individual and clean him up. I say to you, wavering young person, with one foot in the world and one in the Church, I say to you: open up the door of your heart and let Him in. I say to you young man, young woman: if anything in your heart is wrong, if you feel defeated, or rejected, I invite you to let Someone in who alone can help you realize your true identity, your ideals, and can make you what you should be in this world, and can transform you for the Kingdom to come, there to live with Him.

Jesus stands at the door knocking. He is standing outside the fast closed door, may I ask you tonight—for your own peace of mind—to give your health and strength to Him and open the door of your heart. Let Him come in and take over your ruined heart. May this be our true decision for His name's sake. Amen.

OUR GOD IS MARCHING ON

REPORT BY DEREK M. MARLEY

AS we entered the De Montfort Hall on Sunday morning memories flooded back to us of the joys we had already experienced during this session. We remembered that dramatic moment on Friday afternoon when Brother D. Porter announced the nominating committee's recommendation that Dr. B. E. Seton be our new President. We remembered too the long ovation which greeted that statement, showing the delegations spontaneous and unanimous approval of the choice.

Then we remembered the blessings of the Sabbath—the hall filled to overflowing, the inspiring messages from God's Word, the moving moment when seven young men were ordained to the Gospel ministry, the thrilling accounts by evangelists of souls rescued from the enemy, and the dramatic investiture of missionary volunteers of all ages.

We wondered what would be in store for us today. Our first thrill was not long in coming. The morning devotional was to be taken by the pioneer evangelist, S. G. Hyde and his task was to cover his fifty-one years of evangelism in half an hour!

Yes, fifty-one years of continuous productive evangelism in God's cause. He was described as a president, teacher, scholar, writer, but above all an *evangelist*—in fact the outstanding British evangelist of this age.

He said that he supposed he was a bit of a museum piece—the only one who has completed the half-century of continuous service, but he certainly

did not feel ready for a glass case in a museum. Evangelism is still his burning motivation. We thrilled as the evangelist outlined his long and varied career. He told how he began in evangelism in 1916, straight from College. He vividly remembers receiving his diploma, walking out of the College (then at Stanborough Park), down the country lanes to Watford Junction station and getting the train to Derby to join Pastor A. K. Armstrong. Those who know Watford will find it difficult to imagine the busy St. Albans Road as a quiet country lane!

He served as Bible teacher at College for one year—at only two weeks' notice and in that two weeks he had to move from Scotland, and prepare his lectures in Advanced Bible Doctrines, Greek, and Hebrew,—an unenviable task!

At a later time he was President of the Welsh Mission for ten years, but he remembers his grandest experience as the seven years he spent in Ipswich where his series of Bath's Hall meetings became very popular and where by the grace of God, he was able to found a strong church.

At present he is still pioneering—this time in Guildford, that hard-to-move cathedral city where he again is building up a strong nucleus of believers out of what he calls his toughest assignment yet.

Our retiring President, who was in the chair because Dr. Seton was in committee, paid tribute to his fifty-one years, which have produced some seven hundred souls for our Master's kingdom. He also noted the outstanding contribution to evangelism made by three families—the Hydes, the Murdochs, and the Armstrongs. Without the untiring efforts of the many members of these families, the cause of God in Britain and in other fields would not be as advanced as it is today.

Then followed the morning business session which began with the report by Pastor E. H. Foster of the work in South England. Like a mighty army, the workers and their wives of the South England Conference filed onto the platform and sang of their confidence and ours: "Glory, glory, hallelujah; His truth is marching on."

Before introducing his report, which has already been published in the special issue of the MESSENGER, Pastor Foster paid tribute to Pastor J. H. Bayliss who was President of the South England Conference for over three-quarters of the quadrennium under review, and who was the human architect of the big step forward taken by the South England Conference last year.

The South England Conference is the largest local conference in Northern Europe, but the ratio of Seventh-day Adventists to population is only 1 : 3,660. What a challenge to workers and members in South



Pastor S. G. Hyde, began in active evangelism in 1916. Still in active evangelism in 1967. A wonderful record among British ministers.



The Granose Foods Ltd., display stand at the Conference. We may be justly proud of "Britain's Leading Health Foods" manufacturers.

England! Let us roll up our sleeves and bring this ratio more into line with some other parts of the world where it is 1 : 5, or even better.

One of the brightest spots of this report was the 42% increase in tithe income. We thank God's people for their faithfulness, and know that they are rejoicing in God's increased blessing on their lives.

One of the sadder features of the morning came when Pastor L. Murdoch announced his retirement after forty years of evangelism. But it was not "Good-bye," only "Au revoir." He is going to Andrews' University for a while to "sharpen up," then he is coming back to help out again in Britain. As he said, sustentation does not mean doing nothing, but doing twice as much on half the salary!

Pastor Foster's conclusion is, I think, worthy of repetition here. "We give humble thanks to our Omnipotent God for His blessing upon the work in this conference. We record our sincere appreciation of the loyal support of each faithful member and the hearty co-operation of each dedicated worker. We gratefully acknowledge their contribution to the progress of the cause. We confidently anticipate your continued prayers, your diligent service, and your sacrificial offerings, until Heaven declares 'It is finished' and time passes into eternity."

Yes, "He died to make men holy, let us live to make men free, while God is marching on."

In the discussion which followed, Pastor McMillan praised the faithful Bible workers for their untiring, often unthanked toil in God's cause, and Pastor Ian McGougan described Pastor Foster as a Pastor to the Pastors. His willing help to anyone in need is deeply appreciated.

Next, Brother B. Goulstone, General Manager of Granose Foods Limited gave his report. So much is he identified with Granose that Pastor McMillan in introducing him inadvertently introduced him as "Brother Granose!"

God is undoubtedly using this institution to further His cause, and the various ways by which souls have been won through the health food business were described. One of the most thrilling points was the baptism of factory workers who had been led to that decision by the witness of their fellows. Also Granose was instrumental in gaining 7,000 students for Voice of Prophecy courses, and of these at least twelve have been baptized.

One point was of special topical interest. Sir Francis Chichester in his epic lone voyage round the world carried with him as part of his diet Granose sausalatas. It is gratifying to think of Sir Francis battling his way over and through the twenty foot waves of the Horn on a tin of Granose Sausalatas! Granose also sent a congratulatory cable to him while he was in Sydney a few months ago.

Granose is indeed climbing to success and are today generally recognized as one of the leading health food manufacturers. Their sales have risen by nearly £90,000 during the past four years to over £300,000 in 1966.

The report led to a very lively discussion period. Pastor D. R. Lowe drew our attention to an article in a recent *Sunday Times* which reported that the market for health foods is growing rapidly, and Brother Goulstone assured us that Granose was doing all it could to take advantage of this. In fact, one of Granose's major competitors in the nut food market had been forced to drop out due to Granose's high quality and low price.

A strong plea was made for more supplies of Granose foods, especially in places where there are Adventist churches. In reply Brother Goulstone said that any churchmember who cannot easily get Granose foods should write to him and he will arrange for supplies to be sent to a convenient shop.

This discussion brought to an end the morning session and off we went—many of us to eat our Granose packed lunches!

"LAUNCH OUT!"

REPORT BY ROBERT G. VINE

WE had all been looking forward for months to this Conference Session; and now here we were, with the best part of it over, and yet it seemed hardly to have begun!

What an encouragement it was to see our fellow workers all there—young greenhorns and embattled veterans in serried ranks. It gave a tremendous impression of order and strength to see long lines of ministers, Bible workers, colporteurs, and the saints generally—all enjoying the comradeship of this gathering of God's army.

We had been thrilled to worship on the Sabbath with two thousand others in the beautiful auditorium. We had been amply fed by the study in the morning, on the Crucifixion. Likewise we had been stimulated by the evening MV Investiture and the Temperance Programme. Now, here we were on this chilly Sunday, waiting to hear further reports, and to gather further encouragement and enlightenment for a more effective ministry in the coming months.

Daily we had the inspiration of meeting for prayer to God to ask for His presence in our lives and with the movement. It is God's presence in this Church, that makes it different.

Reports are excellent and essential, but we were constantly reminded that with Him, apparent failure is victory, and without Him, even the greatest victory is meaningless. Nevertheless, we believe that when God *is* in a movement, the reports will generally show progress—and those on Sunday certainly did.

Some of the questions from delegates had bite if not brevity; and we were entertained from the floor as much as from the chair, which was very ably filled by Pastor J. A. McMillan.

In the afternoon devotional meeting, Pastor M. T. Battle told us to widen our vision, to deepen our experience, to increase our outreach, to throw our nets wider. His theme was Christ's command: "Launch out into the deep."

How refreshing such addresses are. We would be busy making plans and recommendations to one another, talking as if success depended on men and money, and then our attention would be directed heavenward—to Lord Sabaoth—the Lord of hosts, over and over again.

The following session gave practical evidence of the Lord's providential leading. Report of the Stanboroughs Nursing and Maternity Home, was given by Manager R. R. Mudford. How difficult it must be to assess the progress of this valuable institution from graphs and tabular, yet we were given reason to be confident in the work of this essential part of the ministry. Problems there surely are: such as the fact that increased income over the past four years, has

been more than cancelled out by running costs. Maybe therefore, we can more truly assess the success of the Stanboroughs in terms of human gratitude. Many testified to the usefulness and necessity of the Hydro, and many gave good suggestions on how it could fulfil its part in God's work in these difficult times.

The Medical Superintendent, Dr. H. O. Williams, suggested in his report that the fabric of the buildings needs major renovation and re-designing to meet the ever-growing needs of our community. Money is, of course, a basic problem, but surely our prayers and moral support of this phase of God's work, are just as essential. The Superintendent Nurse—Brother L. Acton-Hubbard gave us some fascinating insights into our medical work, by showing us slides of the institution and its surroundings. We in the field, often forget the day to day drudging that must be put in all the year round, to keep this "right arm" functioning effectively. We must include the Stanboroughs on our prayer list as we face the future.

In the evening we were treated to an evangelistic service by Pastor J. F. Coltheart of the New Gallery. He has been successfully exploiting the "Archaeological Approach" to evangelism, but he pointed out, we may visit the tombs of the founders of religion and leaders of men, and not come to a knowledge of the true God. Our Leader's tomb is empty: He is risen—and coming again.

What a note on which to end this wonderful week-end! We returned to our rooms mindful of God's greatness and of His purpose for this people. May we hasten His coming and that conference session in heaven which will never end.

Dr. Hugh O. Williams, Medical Director of the Stanboroughs Nursing and Maternity Home, presenting his report.



WALES AND SCOTLAND

REPORT BY HERBERT LOGAN

PASTOR A. H. COOPER brought to us a very encouraging report from the Welsh Mission. Accessions to the faith over the past few months have been the greatest in our history. During the discussion which followed, Miss Margaret Jones asked if it is possible to print VOP cards and leaflets in Welsh. Pastor H. K. Munson pressed the need for a full-message book in Welsh.

Brother Clive Havard, one of our young ministers, said that the Welsh language is changing, but that he is determined to learn it. He asked us to be patient because it was a big task. Dr. L. G. White suggested the need for a rush job in getting something printed. The President, Pastor Cooper agreed with this. Dr. White now moved that this matter be given urgent attention and the motion was carried. Commenting further Brother Farrer told us that there were two kinds of Welsh and Pastor John Freeman mentioned that when he was in Wales he found that the people were more interested in the language than in the message. The President intimated that other organizations were already translating their literature into Welsh, and Pastor Pilmoor supported this action. Pastor C. L. W. Cooke said that he felt that the language problem had more to do with the older people than the young.

The report of our work in Wales was unanimously accepted and much prayer was offered for its success.

In the session on temperance, Pastor S. H. Parkin told of the modern miracles in the lives of those who give up smoking. He affirmed his faith in the magazine *Alert* in fighting the war against drug addiction. An announcement appeared on the screen inviting all who were interested to ask our Welfare Uniformed ladies for a conducted tour of the welfare van.

Brother Greaves asked whether the denomination had any plans for setting up clinics to help drug addicts. Pastor B. F. Kinman said this was being given priority. Brother Wright spoke a word of appreciation on behalf of the doctors who have given so generously of their time to the Anti-Smoking Clinics. He further asked what plans had been laid to educate and warn our own young people. Pastor Parkin assured us that a big programme was in hand. Dr. Hugh Williams supported a plan for a more virile temperance programme.

Pastor V. H. Cooper, who had yesterday been elected to the office of BUC Secretary, took over the Chairmanship of the Sessions as Pastor J. A. McMillan laid down his duties.

Dr. White told of the success he had had in

showing the S.D.A. film on Narcotics. Brother E. E. Pettit mentioned that the film had had an unfavourable review in a recent national newspaper. Pastor Parkin remarked that the S.D.A. film was the most up to date available. He felt that the newspaper comment was biased. A recent census acclaimed the film as a great success.

Public Relations

Public Relations or Press Relations: Take your pick—it's not the title which matters but the maintaining of a system of good communications between all sections of our society. Brethren H. Leonard and M. Cowen hold the record of being responsible for the insertion of a thousand column inches per year in Watford newspapers. Brother and Sister Tolman hold the record for one single story coverage—87 column inches.

Brother Mansfield warned of the dangers of sacrificing our peculiar principles to our beliefs in the light of Revelation 18. This danger was recognized and an assurance was given that it had been noted. Dr. G. Brown of Crieff appealed for those to assist in a public health programme which would contribute more to our good public image than anything else. Brother Cook pointed out the need for church books and magazines to be placed in libraries, and also all our periodicals and harvest ingathering literature and VOP lessons, etc., should be clearly labelled as coming from the Seventh-day Adventist Church. Brother H. A. S. Helps, further emphasized the need for a more open identification of our projects and our name.

Due to the indisposition of Pastor R. W. Brett who is speedily recovering from a recent illness Brother G. L. Anniss read the Scottish Mission report, following which there was a moment of silence before Brother John Todd rose to speak. He asked what was going to happen to the Crieff Nursing Home. The Chairman was unable to answer the question, but said that the BUC Committee would be giving consideration to future development. Sister Barr paid tribute to Dr. Brown, who for seventy working years has given her life to the health work. This was loudly echoed by the assembly.

Our attention was now focused on the printing of our literature in Gaelic; but Pastor E. Logan saw no light in the proposal as the few who today speak only Gaelic are generally unable to read.

"BEHOLD YOUR GOD"

REPORT BY E. E. HULBERT

IN the afternoon Bible Study, Pastor E. H. Foster, President of the South England Conference, took for his text Isaiah 35:3, 4: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense: He will come and save you." Again in Isaiah 40:9, these familiar words challenge us: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!"

"Behold, your God!" In the context of this verse we have here the temporary nature of all that belongs to this world, but the permanent nature of all that belongs to God. Grass withers, flowers fade, but the Word of God shall stand for ever. (Isaiah 40:6-8.) The next verse speaks of the one that "bringeth good tidings." The word used here is the word we use for Gospel, the good tidings—the first time this word is used in Scripture. Notice what the good tidings are: "Say unto the cities of Judah, Behold, your God!" We are too earth-bound, far too interested in things of sense and time, and far too heedless of eternity. I could wish with all my heart that God's people would have, with me, a new experience of beholding God.

Our strength

This passage is in the context of bringing strength "strengthen the weak knees." "God is our refuge and strength." "Be still, and know that I am God." Psalm 46:1, 10. We have too much confidence in what men can do, let us look to God. The prophet says: "Woe to them that . . . trust in chariots, . . . but they look not unto the Holy One of Israel, neither seek the Lord!" "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song." Isaiah 31:1; 12:2.

To Ezekiel was given the greatest vision of divine glory ever entrusted to man. Ezekiel's principal object was to arouse spiritual thoughts and feelings in the soul and bring his people back to God. His message is particularly applicable to our time. Sister White wrote in 1849: "Ezekiel is a prophet of great decision, he is exactly the prophet for our times." "His message . . . is for all time." In the time of trouble, we are told, his message will be of peculiar value. The four creatures of Ezekiel face in all directions, signifying that God is everywhere present. The eyes on the rims of the wheels represent the life and intelligence and omniscience of God. God's hands are behind and beneath, guiding and controlling. The complications of life are inescapable to us, but "Trust in God," believe in Him, "and they shall know that I am Jehovah."

This phrase is repeated several times. Ezekiel 16:62 refers us to God's promises, and chapter 20:12, 20

reminds us that the Sabbath is the sign by which we may know that God is Jehovah. There is the greatest danger that God's purpose in Sabbath-keeping may be lost. Carelessness in Sabbath-keeping leads to a lack of faith in God. God promises that He "will do better unto you than at your beginnings: and ye shall know that I am the Lord." Ezekiel 36:11.

Reconstruction

Ezekiel was the prophet of reconstruction. Let us begin a programme of reconstruction at this session, that we may be a people who shall be strong, and do exploits. Reconstruction in God's Cause will come through His people knowing their God.

Pastor Foster concluded his Bible Study by saying: "'The people that do know their God shall be strong, and do exploits.' Finally, I would like you to notice, in Ezekiel 37:5, 6: 'Thus saith the Lord . . . Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.' What more can we say? A great deal more if we had the time. But friends, my message to you, as God's people, is the message with which we started, with a loud voice, with strength I would say unto you: 'Behold, your God.' May your faith and certainty in Him be unshakable, for His name's sake."

Education and Youth

Following Pastor Foster's Bible Study the next session of the Conference commenced with the report of the Educational Department. Pastor V. H. Cooper, newly-elected secretary of the British Union Conference was in the chair, and introduced the retiring Educational Secretary, Pastor S. H. Parkin, with the remark that Seventh-day Adventists have the largest educational programme in the world among Protestant churches. Pastor Parkin welcomed Pastor Roy Graham, newly elected Educational Secretary for the British Union Conference, and also commended the efforts of the local conference secretaries for their work, and especially the teachers in the church schools. He also paid tribute to Sister Trott for filling the breach caused by Sister Myrtle Cooper's illness. The delegates expressed their best wishes to Sister Cooper for a speedy recovery.

Space does not permit the reporting of more than the highlights of this session. The report from the Stanboroughs Secondary and Church School, read by Brother H. I. Dunton, was interrupted by applause for the Stanboroughs Junior Choir who won the Willesden Trophy for their singing.

The final report of the nominating committee brought in at this time filled in the few remaining gaps

and listed the new Union Committee, so bringing the work of the nominating committee to an end. Pastor W. D. Eva paid tribute to the counsel of Pastor T. Carcich, for his help in this committee, and urged cooperation with the leaders appointed by this session to "gather from this soil those who will make a real contribution to the finishing of the work in this land. He who has called these men has also enabled, and victory is not in doubt if we trust in God."

The report of the Missionary Volunteer work provoked some very informed and vigorous discussion from the floor, and particularly was the call made by one of our lay members for more mature helps in the Pathfinder and young people's work.

A united army

The 7.30 p.m., Bible Study hour, beautifully introduced by Sister Beryl Gammon with a solo reminding us that "Riches in glory for ever are mine," was conducted by Pastor B. E. Seton. He spoke, obviously from his heart, of the large numbers gathered here in the De Montfort Hall on Sabbath, a number approaching something more than 3,000. "As I looked at this large gathering," said Brother Seton, "I thought, what can God do with such an army of believers!" In Ephesians 3:8, Paul speaks of how God had given to him "who am least of all saints," to preach "the mystery" of the Gospel. What is that mystery? That God held His Son in reserve, that when the time came He could give Him to the world, to reveal His great purpose—that there might be made known the manifold wisdom of God. The full meaning of this mystery would stagger us. God has intended His Church to reveal to those in heavenly places His manifold wisdom.

Pastor Seton went on to compare this conference to an army, and its leader to a General. In good Adventist style, we appointed committees. The committees went to work. The power of God was manifest, even against the will of men. Nothing was "cooked." Like a good vegetarian meal it was served up fresh and unspoiled. God brought great unanimity. Looking at the work the nominating committee had done, he offered a heartfelt thank you for the incomparable team given to the British Union Committee for its future work—no better team was ever given! There was a potential unanimity which gave him even greater confidence in facing the future, in being one of three able officers, having a secretary, having a treasurer who is not swamped from the word go with too much work to do, who will have time to be a real treasurer. He expressed his appreciation for the departmental men given him in his team.

"I would like to assure the delegation," he said, "that we have found *good* men. Men with whom I am eagerly looking forward to working through these coming years. Men in whom we can have confidence. Men who will form a unit, so that united, we can go ahead for progress. We look at the heads of the institutions, the president of the conferences and the missions. Brothers and sisters, we have there a group of men of God, who have already expressed their willingness to work tirelessly and unselfishly for the strength and growth of the Church during this quadrennium. And so I believe that God's eternal purpose for His Church stands a wonderful chance of great fulfilment, not complete, but great partial fulfilment, before we have our next Union Session. And I should love that we should go from this session tomorrow with a confidence in our hearts that we can expect great things from God, and we shall attempt great things for God with such leaders as you have placed in

control within the British Union. And I am speaking about every one of the team of whom some of us are now forming a part. But brethren, what can twenty-one members of a committee do? They are almost powerless, unless in their mind's eye they look around the De Montfort Hall, at the great army of associates with whom they are going to work in coming days.

Ministry and members

"Let us begin with the ministry. I believe in that ministry. I am convinced that nothing will be too hard with such an army of workers as we have in the Adventist ministry in the British Isles. I am very, very happy to be associated with it as a member of that ministry; that God has given to me the privilege of working with that ministry on a brother to brother basis. I am not one of those who carries a little bow and arrow to snipe at others. I believe in the ministry that God has ordained to His Church here in this Union.

"We can do a great deal, as ordinary members of a church, to help the members of our ministry to fulfil God's ideals. Let us encourage them, help raise them to the dignity of the ministry. I would like to make a call to preserve the dignity of the ministry in dress, deportment, conduct, in home and church.

"Officers have never won a battle alone throughout the history of the world. The officers need the army, the bulk of the army, the laity in the Church.

"In this session, we have organized. What kind of plans can we expect and hope to see from our new Union Committee, for organization without plans is valueless. There are some areas in which we hope to see progress. There will be no new construction, however, but we will build on the fine foundation of the past. We will seek to make the past worth while by what is done in the future. We would like to see new, representative church buildings throughout the Union, where it is a joy to worship God. We have been very pleased with the interest shown from the floor in church schools. We shall never be strong until we have a system of church schools feeding into Stanborough Park School, and into Newbold College, to bring forth workers to go out into the harvest field. We would hope to see a programme of reasonable, sound, health reform. We do not see how the Church can expect to prosper, if it does not bide by the programme set by the Church. There is great strength in following a sensible programme of health reform.

"Let us give practical aid to our young people. We are greatly troubled by the cream of the Church being skimmed off and delivered to the world. We would like to believe that our newly-appointed Educational and Missionary Volunteer secretary will be able to guide our young people into Newbold.

"In Ephesians 3:20, 21, we read that God is waiting to do exceeding abundantly for us, while we are waiting to encourage one another to put one foot before another, in doing something for God. He is waiting to do more exceedingly abundantly than we can ask or think. So God will always be ahead of our plans. May our plans not be far behind our God. He is willing to do according to His power that will work in us. God has no other way. God's only way of finishing the work is through the men and women who make up the Church membership. And God is willing to do just that.

"The Church should be God's glory, not His shame. May God be able to look upon His Church, and see that it is bringing glory to His holy name, for ever and ever."

THE CHURCH AT STUDY

REPORT BY J. C. COLLINS

THE morning's activities started with an excellent and heart-searching Bible study by Pastor D. Lowe, President of the Irish Mission.

His text was from Hebrews 2:3: "How shall we escape, if we neglect so great salvation?" Death being the natural outcome of sin, how to find a way of escape, is the natural question. To make this possible, a price had to be paid for a sinner. The treasures of the whole universe were not sufficient for this; only Jesus was valuable enough as the price. Neglect of Christ then can be effected in the following ways:

1. When we fail to listen to His voice.
2. When we are not strictly fair and honest with people.
3. When we are cruel and vindictive to folk.
4. When self is supreme.
5. When we neglect His Word and our prayer life.

The best antidote for neglect of Christ, therefore, is to put Him first and to forget ourselves.

Problems in Ireland

Following our devotions we were led into a consideration of the report of the work in the Irish Mission. Pastor Lowe revealed the great problems in that difficult field where, in the Republic 95% of the population are Roman Catholics; and in the North which is largely Protestant, the Seventh-day Adventist is looked upon with as much disfavour as the Roman Catholic. Our band of workers, however, are of good courage. Our offerings there show a steady increase, but our hearts are saddened at the loss through emigration of so many of our new members soon after they enter the Church. This is largely due to difficulties with Sabbath-free employment.

By means of the 5-Day Anti-Smoking Clinics held in Dublin, Belfast, and Londonderry, much has been done to combat prejudice. This has been very evident in the Ranelagh Health Clinic in Dublin which is enjoying good favour with people of all faiths in that city.

With the rise of a new and questioning generation in Ireland, our attitude to the work there is "with God all things are possible."

The Church at study

Following the brief discussion of this report the work of the Sabbath school in the British Union during the last quadrennium was given by Pastor A. C. Vine, retiring Union Sabbath School Secretary. We record points of interest from this report and the following discussion from the floor:

Our Sabbath school membership now almost equals our church membership, although concern was expressed

over the 3,000 or so of our churchmembers who apparently are still not enrolled in the Sabbath school.

The importance of teacher-training was felt by many; it being considered essential that the teacher leads his class to ask questions, rather than preach to them.

A call to more faithful lesson study was made, this being vital to our spiritual growth.

Not only should we encourage our children to attend Sabbath school, particularly in places where there is no church school, but we should use our children and young people in the carrying out of many of the duties in the Sabbath school that they are capable of doing.

The Vacation Bible School project was advised as a useful soul-winning means. One delegate suggested that once a quarter, or even once a month, the whole of the morning service and school should be devoted to the study of the lesson, thereby encouraging those who have not been enjoying the privilege of Sabbath school attendance.

The question of charts in Sabbath school was raised and some felt that they were unnecessary. It was also pointed out that they were costly, and that whether or not a charge should be made for these would have to be considered.

Resolutions on Sabbath school were presented:

1. More Vacation Bible Schools in this quadrennium.
2. 25% more Sabbath school offerings in this quadrennium.
3. More people to be enrolled in the Sabbath school, and visitation of absent members.
4. The Investment Plan to be encouraged and promoted more in the churches.
5. We should aim for at least 22 more Branch Sabbath Schools this coming quadrennium.

These resolutions were voted unanimously by the delegates present.

Lay Activities

Following the Sabbath school report we were given a survey of the Lay Activities of the Church during the past quadrennium. It was pointed out that there is no lack of tools for the lay worker. Books, tracts, and above all, opportunities are there in plenty. All that is needed is that consecrated men and women go out and take hold of the task in company with the ministry.

Resolutions on the Lay Activities of the Church were brought before the delegates for their unanimous approval. They can be summarized as follows:

1. That a Union committee give consideration to means whereby suitable tracts for the needs of all could be printed, regardless of the cost involved.
2. That all endeavour to place truth-filled tracts in every home in the British Isles.



The Lay Activities Display eloquently conveyed a vital message.

3. That every member endeavour to aim to deliver one Bible study weekly in a non-Adventist home.

Brother Bukojemsky, the leader of our publishing work in Wales, told us that the canvassing work was one of the finest means of getting people to interest themselves in having regular Bible studies with good hopes of subsequent baptisms. How true it is that all departments of the Church can and should be closely knit together in service for God.

Newbold College

Following this, the work of our Division College at Newbold was brought to us by the Principal, Dr. George L. Caviness.

In his report he told us that between 40-50% of the students come from the British Union Conference territories. The total enrolment for 1965-66 numbered 252, 107 of these being British. The international aspect of the College is shown by the percentage of students from other Divisions in addition to that of Northern Europe. About 12% come from the Southern European Division, and 3% from the Central European Division. Recruits for our worker force in Britain are drawn from Newbold for all the various departments of the Church. There is a permanent connection with Andrews University in America which makes it possible for our graduate ministers and other suitable students to work for the degrees of M.A. and B.D. as given by Andrews. Much of this degree work can be done by special summer courses offered at Newbold for ministers, by arrangement with their Conference Presidents.

Dr. Caviness outlined for us three main points for entry into Newbold:

1. The personal character and spirituality of the applicant is of paramount importance.
2. The scholastic standard is that the candidate must have 6 G.C.E's. of O level standard, or their equivalent, if from another country.
3. Regarding finance, over 50% of our students are self supporting. Opportunity exists for scholarships to be gained through canvassing, so that the student is not relying exclusively on the help of others.

We were also told that £12,000 had been endowed for Newbold, and the interest on this money is used to endow suitable students.

The proposal was made to have more "Meet Newbold Week-ends" in order to make it possible for a wider selection of young people to sample the

atmosphere of the College. The general tenor of the comments and suggestions following this report was to encourage young men to make the work of the ministry their life work, for the cause of God must not languish for want of workers.

The morning's business ended with a special message from Pastor Theodore Carcich, reported elsewhere.

So ended yet another morning of reminders of progress in the past and resolutions of greater things for God in the future.

NEWBOLD COLLEGE

Sixty-Sixth Graduation Exercise

Sunday, May 7, 1967
at 2.30 p.m.



Admission to the service will be by ticket. (Graduating Class families will be supplied.) All other applications for tickets should be sent with a stamped addressed envelope to:

The Principal, Newbold College, Bracknell, Berks,
STATING NAMES AND ADDRESSES OF
ALL APPLICANTS.

Please Note: Tickets will not be distributed until after April 20th, so further contacts with the office will be unnecessary before that date.

CHRISTIAN EDUCATION

THE Union Conference Session was certainly not a dull one, and most of the time there was active interest, participation, and expectancy. At twelve o'clock, a wave of enthusiasm and liveliness refreshed every delegate as Elder Theodore Carcich addressed the congregation in the closing devotional service.

Elder Carcich expressed his thanks for the invitation to visit Britain after Elder Campbell had found it impossible to attend. The delegates sat amused as he told of the instruction Elder Campbell had given him on the British monetary system and the difficulties in which it placed him. Alluding to the change-over to decimal currency, he declared: "I don't know what I am going to do next time I visit Britain." All felt that Elder Carcich really expressed his feelings in the words he quoted from a letter to his wife—"I wish you were here. I am having a wonderful time."

The message of Elder Carcich could be described as a "testimony for Christian education" and it took the form of an autobiography. Referring to Philippians 1:6, he gave the assurance that the work which God had begun in Britain would surely be completed by God's power. His own life story was an illustration of God's leading and ability to overcome all difficulties. Elder Carcich was born on a little Yugoslavian island in the Adriatic Sea opposite Trieste, where, he said, they used the same shears for cutting men's hair as for sheep and where boys wore girlish dresses until they were quite grown up. Brought up as a Roman Catholic, Elder Carcich attended mass every Sunday and desired to become a priest. While still wearing dresses he, with his family, travelled to the United States on a steamboat and on arrival he said the officials looked into his eyes, ears, hair, and then tried to decide what sex he was! He then determined that he was finished with dresses and would dress like a boy in future. He started work at an early age.

His break with the Roman Catholic Church was dramatic. He was attending a funeral service at which no prior arrangements had been made concerning finance. After the burial the priest said: "Don't forget, that mass will cost you \$15." Elder Carcich gave up his childhood faith then and there.

Becoming an Adventist, he lost his job and so took up the colporteur work. In 1926 two Christian teachers said to Brother Carcich: "You ought to go to school and become a minister." This reminded him of his desire, at the age of five, to become a priest, but he asked how he could hope to go through school when he had so little education. "That's easy!" they said, "You can take a simple entrance examination." "But how can I support myself and my wife?" "Oh that's easy too!" they said, "get a job from 7 p.m. to midnight, sleep till about 6 a.m. and go to school." Elder Carcich and his wife decided that if God wanted

him to be a minister He would help him find a job for those hours. After some days of searching came Friday afternoon, just an hour or two before Sabbath and it looked as though he wasn't going to get a job. However, one and a half hours before Sabbath he found a job at a "drugstore" for the right hours. Going quickly to visit the owner he discovered that a man had just been hired. "What would you have done?"—Elder Carcich challenged the delegates. "I told him—'Mr. Freeman, you've got the wrong man.' " He told him of his faith, of his desire to go to school and to become a minister, and then he said: "Mr. Freeman, I'd like to make a proposition to you," and in an aside he declared, "If you believe in Christian education you've got to walk out into the Red Sea and get your feet wet." The proposition he made was that Mr. Freeman take him on for one week and if he did not prove the right man he would take no salary even for the one week. He was taken on for one week on those terms and in that week he worked hard. He cleaned and polished and organized. He opened the door for old people and closed it after them so that they asked the owner, "Who is that young man?" Then he went to the storeroom, which was a muddle that only Mr. Freeman knew where everything was. Elder Carcich sorted it out, re-arranged, and by the middle of the week Mr. Freeman could find nothing and had to come to him every time he wanted something. Thus by hard work and subtle planning he made himself indispensable.

As time went on a baby arrived in his home and he had to take on an extra job and finally was working at three jobs as well as studying. "If you really want education it's surprising how you can get it." He went on to tell of trying times. "The devil doesn't let you get away with it easily." On one occasion they had no food. The table was laid but the plates were empty. There was a temptation to use money set aside for tithe and offerings, but it was resisted. His wife said, "Let's sit down and say grace." As soon as the "Amen" had been said there was a knock at the door and there stood a man with a basketful of food. "We have had a wonderful year, and, er-um-ah—I wonder, would you be insulted if we gave you this?" said the man. Brother Carcich replied: "Can you insult me some more?" God will provide food and education and all our needs if we will trust Him. Brother Carcich then related that finally he became a minister and had been blessed as he had been led into various responsible positions.

In conclusion, Elder Carcich declared: "If God can take a poor little immigrant boy with language difficulties, and train him and use him, what can He do if some of these British boys and girls can get into our church schools?" He said he looked forward to our educational programme training people who would one day become General Conference officers.

POWER OF THE PRINTED PAGE

REPORT BY JAMES GINBEY

THE final business session of the Conference began on a spiritual note as the congregation sang, "Revive us again." This note was continued in the words of Miss Violet Woodhead's solo—

*O Thou Most Holy, Lord God Almighty,
How can we glorify Thy name but in making
Thee our King?*

Business commenced with a further discussion of MV work in which delegates voiced a number of significant matters. Continuing a trend manifested throughout the session (i.e. wanting the full name of the church used in all its activities) a plea was made for Advent Youth Societies to register with Councils under the name "Seventh-day Adventist Youth Society," but in reply it was stated that the former title was well understood in connection with the Duke of Edinburgh Award Scheme. Attention was drawn to the need for more area activities to help the smaller churches who have only two or three young people, and it was suggested that this might follow a pattern similar to the Welfare federations. Finally, a minister appealed for training our youth in telling others in a clear and simple manner how to believe in and live for Christ, and not just how to present our doctrines.

The Constitution Committee brought in its report recommending certain amendments relating to the appointment of officers in Union Institutions, and the cession of Huntingdonshire to the North England Conference following its union with Peterborough.

A Forward March with Literature

In presenting his Publishing Report, Pastor B. F. Kinman introduced his generals who have been leading out in the local fields. Brother Mervyn Mason spoke for South England and developed the theme of books as "time-bombs" which had been started earlier in the week by Pastor McLeary. Brother Bukojemsky stated that the aim of the Department in Wales was "Sales and Souls." Brother Tudor Watts brought smiles to many faces when telling of an experience in Ireland. He was travelling south and was stopped by the police at the border and had to tell them that he was a Welshman, living in Scotland and working in Ireland. Showing his prospectus he told them that he was selling literature that would help people to be better citizens and stem the tide of crime. Their reply was: "We're in the same business then!" Brother Morgan spoke for North England and then Pastor Kinman introduced Brother Helps who is in charge of the Payment-by-Mail scheme. In closing Pastor Kinman declared: "The future has never been brighter; this is the day of a forward march." Pastor John Arthur,

newly-elected Union Publishing Department Secretary, then expressed appreciation to Brother Kinman and went on to express his faith in our literature evangelists.

In response to the resolution on Publishing work a large number of the delegates raised their hands to pledge that they would pray for the colporteurs each day at twelve o'clock.

In the discussion that followed allusion was made to the benefits now available to colporteurs, including holidays with pay, car expenses, and rent subsidies. Through the payment-by-mail scheme we hope that colporteurs may have a more regular income. In reply to a comment from the floor, Dr. Seton told of the instalment plan in Greece where evangelism is extremely difficult. Our ministers call each week to collect the instalment and at the same time they ask if the purchaser is reading the book and if he has any questions, thus opening the way for Bible studies. The eight ministers and 200 members there are very encouraged by this "breakthrough."

Bright Future for The Stanborough Press

The report on The Stanborough Press was presented by the manager, Pastor W. J. Newman. Using slides, he reminded delegates of the tragedies that had befallen this institution during the past quadrennium as a result of fire, death, and transfers. However, the story had its brighter side in the battle for survival and expansion, and, with the fine staff and new building, this institution looks forward to a bright future in helping to consummate God's work on earth.

On the editorial side, Pastor R. D. Vine told of the sad loss of books and sermons the fire had caused, but expressed appreciation to those who had donated replacement books. After surveying the books and magazines now printed by the Press, he made an appeal to ministers to provide practical material on how the power of God still operates in human lives and none were left in doubt that our editor's aim is to win men and women to Christ.

In the discussion which followed, Brother Bukojemsky told of an experience he had while canvassing. A man came to the door with *God's Answers* in his hand, which he was just reading. Brother Bukojemsky asked him if he would be interested in Bible Study and he said, "Yes." Surely there will be many more stories to tell of souls interested and won to the Advent message as a result of the "printed page" if only more of our members would take up this work either full-time or as auxiliaries.

Continued on page 39

SABBATH MORNING, MARCH 25

"IS IT NOTHING TO YOU?"

REPORT BY JACK MAHON

ALTHOUGH this was unquestionably an Easter assembly, there was a broad hint of Pentecost about it. Three thousand souls and more were there, crowding into every available sitting and standing place in Leicester's De Montfort Hall. A rare and encouraging sight in the Midland shires, such a concourse of Seventh-day Adventists! One recalls that this was the number, Spirit-stirred, who began the work of "turning the world upside down" two

millennia past. Was this perhaps in the thinking of Dr. Bernard E. Seton—elected British Union Conference President with acclaim, but sixteen hours before—when he told his mid-morning audience that to him they were "an omen or augury of what God has in store . . . together God will use us all for His glory." Retiring President Pastor J. A. McMillan a few moments before had stated: "We have in this hall twenty five per cent of our total British Union Con-



ference membership."

As this reporter moved among the Sabbath school-bound tide of humanity in full flood soon after 9 a.m. he heard the varied dialects of all England, the burr of Caledonia, the lilt of Cambria, the gentle cadences of Ulster and Eire, and everywhere the soft drawl of the Carribbean. From all points of the compass they came, this leavening of the land—potential permeation of the population, a mighty bridgehead of the Advent Evangel.

There was a gaiety about them, a "Zionward" aura that the climate could not abate, for if the sun was Caribbean lamb, the untempered wind was British March lion through and through, which statement goes for its penetrating power. Great havoc was wreaked on many a feminine hair-do, not to mention your reporter's sparse locks! Three thousand windswept people all together in one place—now what was that about the rushing mighty wind. . . ?

Personalities

Seated in the large auditorium one could begin to

pick out personalities, individuals known and loved, each face bringing its own little wave-reaction of nostalgia. Miss Elsie R. Binns, tall and stately pillar of the Edinburgh church; beloved Professor, Ernest B. Phillips, once-black thatch now grey-grizzled. Pastor Spencer G. Maxwell, those fine aquiline features alight with the glow of memory, recalled his first Union Conference: "I should remember it—Derby, 1919. I was one of three young men ordained to the ministry—the others—O. M. Dorland and F. C. Bailey." Exactly half a century ago, this youthful veteran began his ministry in the city of Leicester. "Mr. and Mrs. Carter of Barry, when was your first Union Conference?—Oh but of course you have moved from Wales to that other country across the Tamar.—Birmingham 1922, It's a long time ago." Now here come the platform party, Pastors Ray and Arthur Vine with Kenneth Gammon and Pastor "Bob" Bainbridge. We check the time at my personal entry for the title "Ugliest Timepiece in the World," that solid Victorian monstrosity with four faces and no redeeming features, suspended from the rafters by four frail filaments—it is 9:45 a.m. precisely. I sink hastily into a seat beside

Below.—A capacity congregation packed into the De Montfort Hall on Sabbath.



a sweet-faced youngish lady, who I discover is Mrs. Doris Masters of Sydney, New South Wales—I tell you those Aussies are everywhere!

Sabbath School

Now having tried to set the scene and indicate the atmosphere, let us get down to the none too easy task of giving an objective account of the largest British Sabbath school ever—it was, wasn't it? Notwithstanding anything which follows, it was a grand and inspiring Sabbath school and the officers had planned it well. Row upon row of warm-hearted, eager-faced Adventists, these marvellous self-sacrificing generous people—one would not have wished this British congregation of the century, diminished by one three thousandth part. But it was also a militant Sabbath school and all those good old clichés about the Advent people being "On the March," had a secondary but not less audible application during the Sabbath school hour as emergency measures to seat the crowds, involving, it appeared, large movements of the population, were implemented. *Our Times* editor Ray D. Vine did a magnificent job in presenting a rousing lesson study on "Christ Our King." The whole was delivered at a rate of decibels far in excess of his normal delivery and I unhesitatingly nominate him, on this performance alone, as "Adventist preacher most likely to succeed at Hyde Park Speaker's Corner!" After all, what a marvellous problem and (with certain reservations!) what welcome interruptions! God grant that our major problems in the quadrennium ahead may be in finding room to accommodate our audiences!

Well-packed Film

Full marks to the organizers for that missionary film "clip" which crammed so much visual appeal into a bare ten minutes. "Full of Eastern promise" those hospitals and colleges which mark the oriental penetration of the Advent message. Far away as they are, they are bound to our hearts by far more than our sporadic financial support. That all-too-brief glimpse of Mountain View College on the island of Mindanao in the Philippines reminded us of Todd and Jean Murdoch. Todd was its principal for a number of years, and described it on his visit "home" half a dozen years ago in such vivid terms that it was at first sight, familiar.

Other personalities etched mind pictures even brighter than the screen image. Take those two members of the Rue family, Abram La, and Dr. George, of Hong Kong and Seoul, Korea respectively. Ye bookmen who eat, drink, sleep, and dream Christian literature, are you not of late strangely silent about this colporteur phenomenon, Abram La Rue, in himself a one-man literature saga? Has that handful of British bluejackets converted through his unorthodox ministry, the men who inhabited the 'tween-decks of "H.M.S. Terrible" in the China Seas circa 1911—Young, Pratt, Standen, and the rest—have they all joined the "watch below" awaiting the reveille? Don't let their story die but let it live in [John] Arthurian legend. Was it those tiny waifs in Dr. George Rue's orphanage or the victims of a half-forgotten war, salvaged by him to make vigorous young workers that made each and every one of those ten minutes of screen-time worth twenty-five English pounds, given without reluctance by members who a week before had been admonished not to forget the home-church mission offering goal.

Musical Items

Two welcome musical items set a contrast in styles. The "Singing Stewarts" with their close harmony and guitar accompaniment re-created in their own rhythmic fashion the "far fierce hour and sweet" when Jesus rode into Jerusalem. Mrs. Beryl Gammon's sweet soprano voice took up the theme of Pastor R. D. Vine's majestic description of the apocalyptic vision, Christ in Majesty. Who could ever forget that stirring picture of the equestrian Christ, especially when they hear the tune of "Jesus of Nazareth, King." Sabbath school prayers ascended in the varied accents of Leeds and Bristol. Pastors Bainbridge and Gammon the petitioners. Leading the singing was Bert Barham at the console of one of Britain's mightiest organs.

* * * *

It was to a peal of music from the organ, Colin Robson of Newcastle-upon-Tyne having taken over as organist, that the church leaders marched onto the platform and knelt in prayer to begin Divine service. For the historical record, this was the line-up: Donald Lowe, Irish Mission President; Edwin H. Foster, South England President; J. A. McMillan, retiring British Union President; Theodore Carcich, Vice-President General Conference; W. Duncan Eva, Northern European Division President; Dr. Bernard E. Seton, newly-elected British Union Conference President; Dr. G. Caviness, Newbold College Principal; Colin Wilson, British Union Conference Treasurer; Kenneth A. Elias, North England President; and Amos H. Cooper, Welsh Mission President. Behind these sober-suited dignitaries in the ascending choir stalls were the crimson-gowned New Gallery choir and on either flank the Adventist ministers of Britain with their ladies.

First to welcome the great Advent host was ex-president John A. McMillan, veteran of twenty-nine years in denominational administration. In the opinion of many, one of our bastions of Adventist theology in this country, Pastor McMillan had a share in the discussions in Geneva which led to the recent publishing of a pamphlet on the Seventh-day Adventist Church by the World Council of Churches which is without doubt the most completely objective and fair presentation of our Church ever made by a religious body. Among a creditable number of "firsts" in his final period as Union president was the distinction of being the first Adventist president to appear on the national Independent Television network in the programme "The Saturday People." A programme which we believe was specially overruled by God's Spirit after two years of negotiation by the Union Public Relations Department.

First for Thirty-nine Years

In his remarks, Pastor McMillan observed that thirty-nine years had passed since the British Union Conference had assembled for a quadrennial session in North England Conference territory. Among the honoured guests he introduced was one who for years had been "only a name" to many of us, now no longer—Elder Theodore Carcich assured us, large hand on large heart that when Pastor M. V. Campbell was unable to come to Britain, the General Conference had "scraped the bottom of the barrel" and sent him. Since Pastor Carcich stands not much under seven



Pastor B. F. Kinman was one of many who ministered to appreciative children at a nearby hall during the Conference Session.

Pastor Duncan Eva presenting his Sabbath morning sermon.



feet in his socks, and his other vital statistics are conformable, this leads your reporter to the conclusion that the General Conference barrel is like all other transatlantic phenomena, built to generous proportions! Now that we have enjoyed the spiritual tonic of his witty, wise, warm-hearted sermons, we declare unequivocally: "There's gold in that thar tub."

It is for me a practical impossibility to sing a hymn so emotive as "All Hail the Power of Jesus' Name" and remain unmoved; when the majestic volume of three thousand voices is backed by the mighty organ, it is quite shattering and necessitates the strongest control over the lachrymal glands. In this, I was only partially successful and so I would judge were most of my peers. Equally terrible and wonderful was our united rendering of the hymn "Amazing Love." In fact it was as much as we could do to keep from joining in with the New Gallery choir as they sang under Malcolm Taylor's direction, that great spiritual classic "There is a Green Hill Far Away," but the feast was only then beginning.

Preacher's Preacher

We began (if you remember) with a Pentecostal

parallel and as we listened to the speaker of the hour the similitude grew in intensity. W. Duncan Eva was unknown to most of the audience as he stood up to minister the Word. Would he thunder from Sinai, take us on a spiritual travelogue, give us what some preachers call a candy-floss sermon—hot air blown through sugar-syrup, with but occasional nuggets (or should one say "nougats") of thought? None of these, thank God! This was the word of one who had evidently "determined to know nothing among us save Christ and Him crucified."

Our Division president is quite clearly a preacher's preacher. In style and appearance not dissimilar to Dr. Martyn Lloyd Jones, he has a natural warmth and unassuming sincerity which make an immediate appeal to his audience.

After a few introductory remarks and greetings, he expressed his regret at losing colleague Dr. Seton, until Friday, Northern European Division Secretary, "by action of the nominating committee." It seemed somehow characteristic of this man that he expressed his philosophical resignation, not to say disappointment, in the healing words with which the apostle closes the third chapter of first Corinthians: "All are



Malcolm Taylor's ministry on the giant organ was appreciated by all.



Some of the participating actors in the Temperance pageant.

yours. And ye are Christ's and Christ is God's."

"Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto My sorrow. . . ." These words of Lamentations 1:12 were the great theme to which the speaker returned again and again. On this day which the world remembers as the day in which Jesus rested in the tomb, we would do well to remember His sufferings. The first application of the text was to God's sorrow over Jerusalem in judgments suffered as a result of sin. The second and major fulfilment was in the Scripture lesson Matthew 27:39-43: "All they that passed by reviled Him. . . ." "Think of Christ's sorrows today," he appealed. Our own sorrows we consider, God's sorrows we forget.

Greater Than all Human Sorrow

Then followed a striking quotation: "The cross is a revelation to us all of God's suffering which is greater than the sum of all human sorrow." This he effectively illustrated by drawing out from the sharply-etched memory of his own youth one poignant unit of the total sum of human suffering. It centred in a stone memorial, also on a green hill overlooking Port Elizabeth, South Africa. A hundred and forty seven years ago a young British Civil servant by the name of Donkin travelling home from India had been ordered to break his journey at Port Elizabeth to act as Governor while Sir Charles Somerset was in England. While this warm-hearted man was acting with characteristic kindness and sympathy to the new English settlers in that wild land, his wife Elizabeth

died, as her memorial records, on the 21st day of August when she was not quite twenty-eight years old. Although he went to England and worked "to undo some of the autocratic things Charles Somerset had done," his grief was unconsolable and soon after he returned to Africa he took his own life.

With swift strokes of a broad brush, Elder Eva then filled in some of the age-old sorrows of God: the Flood ("it repented God"), the enslavement of Israel and their subsequent defection in the wilderness, and on to modern times—strife in home and nation—bitter warfare and bombs screaming down. Add to these the sorrows of the "Man of Sorrows."

*Wasn't the wood of Golgotha enough?
Was this immense altar necessary for My sacrifice
of love . . .*

Yes son, it is you,

You and your brothers, for

*several blows are needed to drive in a nail,
several lashes are needed to furrow a shoulder,
several thorns are needed to make a crown,
and you belong to the humanity that altogether
condemns Me. It matters not whether you are
among those who hit or among those who watch,
among those who perform or among those who
let it happen.*

You are all guilty actors and spectators. . . ."

Prayers of Life, Michel Quoist, pages 7, 8.

Our Lord "Tasted" Death

He came to His own and His own received Him not. The disciples did not understand that His was

a journey to the cross. This was driven home to this reporter's calloused heart by a memorable aside as Pastor Eva turned his attention to Hebrews 2:9: "He by the grace of God tasted death for every man." What does it mean? Of all who die, who ever *tastes* death as He did? A man who dies suddenly scarcely knows the meaning of death in this sense, nor he who out of body's agony cries out to those who pray, not to ask for healing, only for release. That man in the condemned cell, living through three weeks inexorable day by day count-down to the "eight o'clock walk," perhaps he comes closest to tasting death in the sense that Jesus did. Certainly, in Gethsemane He tasted death as much as in the fearsome agonies of the cross, which the speaker described in a few terse sentences. The mental anguish of that hour is communicated by the two prayers wrung from the Master's lips when "He began to be exceeding sorrowful even unto death. My soul is in turmoil . . . for this hour came I into the world." His first prayer was for release, "if it be possible," and secondly, that God's will should be done.

Said Pastor Eva as he quoted from E. G. White in *The Desire of Ages*: "We should read the record over and over again to get the facts in their order." Then came a passage in which the speaker reminded us of the silence of Jesus before the Procurator who knew the accusations were lies, and the liars who knew—so why should He reply?

"Father forgive them," He cried, not once but time after time as they crucified Him.

*From the throne of His cross the King of Grief
Cries out to a world of unbelief,
O men and women afar and nigh,
Is it nothing to you all ye that pass by?*

*Behold Me and see pierced through and through
With countless sorrows and all is for you,
For you I suffer, for you I die,
Is it nothing to you, all ye that pass by?*

*Oh men and women, your deeds of shame,
Your sins without reason and number and name;
I bear them all on the cross on high;
Is it nothing to you that I bow My head?
And nothing to you that My blood is shed? . . ."*

Still Crucified

There followed a list of those things by which we crucify Him still—the careless word, the desire to be well thought of, the ignoring of the robe of righteousness purchased at such cost. "Are you wearing heaven's livery?" he said. Out of the heart of the parable of the Prodigal Son he formed this telling thrust, the attitude we so often show to the world in the words of the elder brother "this thy son," while the father with breaking heart replies "this thy brother." So do we crucify others by compromises, bringing spiritual confusion to those who look to us for leadership and example. That was a great phrase: "What we need today is unadjusted personalities, terribly unadjusted personalities . . . as Jesus was. The world is dying for want of such personalities."

From this reporter's eyrie, scanning the audience with a professional eye I looked, but in vain, for the glazed look that betokens broken concentration. To a man they remained alert, expectant. As the minute hand moved to register one full hour after noon came the climax, softly spoken but tremendous. . . .

Sin of Impassivity

The speaker had just commented on the Adventist reputation for being staid and sensible compared with other religious groups. "Yes," we nodded, "that's true, we don't let our hearts run away with our heads." Then this quiet-spoken man whose only aggressive feature is his initials, suddenly rounded upon us. "On the scenes of the cross," he said "it is a sin to be calm and impassive." That was me . . . we . . . all three thousand of us—calm and impassive—passing by Gethsemane, Golgotha, unmoved . . . nothing to us, whose tiny, mean, and tawdry lives are part of His sorrows. Lord, prick my heart as You did that other three thousand to whom the apostle declared: "Him have ye taken with wicked hands and crucified and slain!"

Your reporter's notes from this point became blurred and incoherent. As a matter of fact, I will never need notes to recall the blinding truth of those last words as he began the description of the resurrection. "As the sun rose He rose. . . . Two thousand years bearing our sorrows and His own. Standing, knocking, if any man will open, He will come in." Elder Eva, need you be so specific . . . is the Spirit directing you to say that Christ wants to look in my kitchen, my wardrobe, my bookshelf, that chest of drawers? Is Christ indeed, knocking at the door of our Church Board—the door of the nominating committee? When His character is perfectly reproduced, He will come and claim His own. Jesus is calling us to fulfil our destiny—a greater destiny than we have ever realized, to spread the message to the highest and the lowest.

"The decision," he said, "is for us . . . but still He waits on the threshold. . . . Surrender, hold nothing back, clear up the clutter which blocks the doorway . . . let Him in." How well I remember that final word. Every one of us is unworthy. Every one of us is precious.

Spontaneous Response

Frankness was in the speaker's tone, and warmth: "I don't like to make public appeals," he said, "but it would be an evil thing to take a subject like this and not give you the opportunity to respond to His love." Unhesitatingly we stood to our feet, to have done otherwise seemed unthinkable. Mark you, this was no "floating on a sea of tears to nowhere in particular." "Full of new wine," some contemporaries might sneer, "champagne bubbles of religious fervour, generated by music and mass hysteria." Nonsense!

Here in this quiet room I sit recapturing every moment, as meaningful as ever. What was the power we should seek, according to Eva's Evangel, that would "break down barriers to the Truth . . . stop men in their tracks to examine our Message"—this best gift I seek, this I covet.

Where are they now, the three thousand? Scattered through the length and breadth of the land—England, Scotland, Wales, and across the Irish Sea. Gone where God wants them. Never again will they gather in Leicester or any other place in identical fashion. Might they not though, infect the other nine thousand Adventists who for one reason or another did not come to Leicester? Turning the contemporary world "upside down" is a considerable operation, but three thousand or twelve thousand "prepared in heart," might they not set the United Kingdom and Eire right side up? God hasten the day.

"GO FORWARD TOGETHER"

THOUGHTS AND IMPRESSIONS AT THE WORKERS' MEETINGS
AND CONFERENCE SESSION
GATHERED AND RECORDED BY LEILA HANDYSIDES

MOVING among the ministerial workers at the recent British Union Conference Session, and catching comments, it was evident that desires for spiritual revival and the moving of the Holy Spirit were both intense and sustained. Meeting the challenges of a country rapidly declining in moral and religious life have forced upon our workers their dependence upon Heavenly agencies to keep faith and truth alive and fully operative.

Thus it was observed that there was a certain restiveness among the ministerial delegates. Those who stood before them were conscious of the fact that "outmoded clichés" were irrelevant to the current theme. Those attending these meetings wanted direct and contemporaneous thought. It was expressed over and again that our wheels could only keep turning effectively by methods relating to 1967.

The Shepherd's Call

I think it true to say that the large hall gave the workers of the British Union a scattered look, but this provided a simile to those observing the development of spiritual resolve. Scattered sheep become a flock when the Shepherd's voice is heard, and in our evening sessions particularly there was a distinct calling of the Shepherd. Response and comment following Pastor Duncan Eva's address on Monday night revealed a group of ministers and workers under conviction. The theme struck home to their hearts, for above all else they desire to be "Workmen approved of God." "Drive a straight furrow" was a directive received for its significance. "Whenever we are unsure of which way to choose, we have the indication of a lack of power." "The Holy Spirit shows where right and wrong and judgment lie." Many wished to be in that enviable position and realized the boundless benefit this would provide for their ministry.

Youth work received much comment and many showed inclination to fill their already overburdened programme with fuller attention to this important sphere. Mentioned by one speaker for youth were the three "S's" and the four "C's." Camps provided the former, namely social, spiritual and service centres; while the latter, church, camp, conference and college were places where our youth found meeting ground.

"You Are All God Has"

Elder Carcich provided stimulus and made audible again the sound of the Shepherd's voice when he directed his fellow ministers' thoughts on Tuesday night. "There is no place on earth beyond the scope of the Holy Spirit," were heartening words. "You are

all God has" was a strong and telling statement, coupled with the directive: "Don't devalue yourselves, for He can and will glorify Himself in you."

Many gained strength from the power of this moving sermon, and words of approval joined forces with more smiling countenances. The Holy Spirit was breaking through, and there was a sensing of this unifying power. "Think you this land used of God has been cut off by God?" were words thundered by the speaker. No one did, but I feel sure many will be led to deal resolutely and personally with the added directive: "Try something." "If one thing or the other doesn't work for you . . . try something else!" "GET INVOLVED!"

A programme dedicated to the work of our new Press in Grantham received interest and acclaim from many interested workers. In conversation many confessed a desire to contribute to our periodicals, and it is hoped by the editors that action will follow inclination. Our new Press stands in focus in the midst of a new community, and little by little the influence both of its publications and workers will spread. Through the media of our magazines health-wise and spirit-wise, greater things will be accomplished than as yet we have dreamed of.

"Feed the Flock"

No one knew, when Dr. Bernard Seton stood before the assembly to deliver a sermon on: "Feed the Flock" that he was to become our new Union president. His words could not have been more wisely chosen. A Shepherd found, prepared, and presented, food for his flock. In comment from the hearers, they received satisfaction and inspiration from this presentation. Some had felt that there was criticism of their time spent in mature study of Bible themes. This was refuted by Dr. Seton who encouraged ministers to delve deeply into great biblical expositions. Mention of Campbell Morgan's reading a portion fifty times before commenting upon it, drew some discussion. This was an ideal to many rather than a possibility. In this talk, the point of modernizing our tactics was stressed and appreciated. "What is God trying to tell the twentieth century?" was a question raising some thought.

General opinion upon this analytical study of the Scriptures showed that many ministers wished that their duties allowed more time for deeper and more intense study.

Presidential Change

Highlight of the Conference, and one providing

spontaneous cross-section thoughts, was the election of the new B.U.C. President. Upon pronouncement of this, feeling was readily expressed in a continuous round of applause until Dr. Seton came slowly toward the platform. His humble approach to the mantel cast upon him was a point of comment. Also expressed were observations on his spontaneity of thought and a lucid conveyance of his feelings.

Moving too, was the manner in which the retiring president relinquished his "chair of office." Concerning him, expressions of gratitude for his long and faithful service came from all quarters. Dr. Seton had in no way sought for this distinctive office, but the feelings of the vast majority were that he was well-fitted to carry its responsibilities. From the retiring president down through the ranks was a strong resolve to stand behind the new president and uphold his hands.

A wonderful throng listened raptly to the Sabbath message in the middle of the Easter week-end. Thoughts arose around the God-man who bore the agonizing burden of Calvary. "Is it nothing to you, all ye that pass by?" will be words echoed in the private thinking of many believers throughout their lives. "Cold, unresponsive hearts defeat for us and others the value of Calvary" was the message which was met with reception by many present. This was expressed by their warm fellowship in after discussion.

The different sessions following were well attended by delegates from all parts of Britain, and no-one could describe the hours spent there as boring or uninteresting. Participation from the floor was highly spontaneous and much more lengthy debate could have ensued. Educational work involving both church

and secondary schools called forth prompt discussion, and evidently both administrators and laity alike hold the progress of this particular work in high esteem.

Reports from the Conferences and Missions on the Radio Work, Welfare, Granose Foods, Public Relations, Temperance, Smoking Clinics, Dial Services, and various Lay Activities projects made most interesting listening and evoked thoughtful questions and discussions. One could not listen to all this participation without acknowledging the advances being made in the scope of the Seventh-day Adventist administration.

To report only satisfaction and contentment with all reports and discussion would naturally give a biased presentation. There were criticisms; there were probings: at times feeling ran a little high, but these more debatable points added their own lively contribution.

"Go Forward"

Looking back on the entire gathering of God's people in session for so many days, one senses accomplishment. The Lord's presence was earnestly entreated, and there were many evidences of the Lord's gracious response. Many felt that God Himself had over-ruled in the choice of those elected or re-elected to office, and this in itself brings a sense of encouragement and assurance for the future. Words offered by Elder Carcich in prayer following a completed work by the nominating committee sum up a balanced resolve. "The past is the past; the future belongs to us all. Let us close the ranks and go forward together." May this be maintained until the glorious day of our Lord's appearing.

Pastor David Lowe surveys his impressive display of evangelistic handbills and posters.



BRITISH UNION WORKERS' MEETINGS

DE MONTFORT HALL · LEICESTER

MARCH 20-23, 1967

Theme: "Workmen Approved of God"

OPENING SERVICE, MONDAY, MARCH 20, P.M.

"WE FELT OUR NEED"

REPORT BY R. M. A. SMART

MONDAY evening, March 20th, was a joyous occasion for the British Union worker force as they came together from every corner of the field for a time of reunion and spiritual refreshment, prior to the Union Conference Session. Pastor J. A. McMillan extended a warm welcome to his family of workers and a special welcome to Elder Theodore Carcich, Vice President of the General Conference, Elder Duncan Eva, President of the Northern European Division, Dr. B. E. Seton, Secretary of the Northern European Division, and Elder M. T. Battle, Lay Activities Secretary of the Northern European Division.

Pastor K. Clothier brought a little of heaven into the atmosphere of the spacious De Montfort Hall, here in Leicester, as he sang: "The King of Love My Shepherd is." The congregation of workers in silent anticipation awaited the opening remarks of Elder Eva: "The world may think that we are bereft of our senses, but what a tremendous responsibility we have, as workers of God, tonight."

Plainly, he set before us the theme of the workers' meetings: "Workmen approved of God," and challenged us to show the world that we were indeed workers approved of God. Though we should not deliberately seek the approval of men, as mere "men-pleasers," yet we should see that we have no cause for shame in the lives that we live before them. Above all, we should have a knowledge of sanctification by experience, and this should be evident in our lives.

Need for Prayer and Power

We thought deeply as Elder Eva continued: "Sometimes I think we have forgotten how to pray! We

don't seem to have the power any more! Sometimes we don't know the way to go!" Christ, he observed, received the Holy Spirit daily. "Daily He received a fresh baptism of the Holy Spirit." Therein lay His power.

"Are our lamps going out?" asked Elder Eva, and with the illustration of the five foolish virgins before us, he further asked if we had any reserves of spirit to draw upon, and if the fear of the lack of this did not trouble our hearts. He reminded us that if we failed to receive an infilling of the "former rain" we would not be able to receive our portion of "the latter rain," and that all the oil in the world could not start a flame that had gone out.

In speaking of Christ's relationship with the Holy Spirit, Elder Eva explained that Christ intended us to understand that when He said "If I depart," He meant more than just His returning to heaven; He meant His departing via the cross. We receive the gift of the Holy Spirit because Jesus departed by the way of Calvary. The Holy Spirit is as much a purchase of the cross as is our redemption.

From this Elder Eva concluded that it was time that we preached more the fact that righteousness by faith is the work of the indwelling of the Holy Spirit.

As one of the many workers gathered there, I can say on behalf of all, that we felt our great need for a deeper infilling of that Holy Spirit, as workmen who were indeed longing for the approval of God.

Significantly we sang to close this inspiring meeting the hymn: "Fill Thou my life, O Lord, my God, in every part with praise, That my whole being may proclaim Thy being and Thy ways."

TUESDAY, MARCH 21, A.M.

POWER FOR EVANGELISM

REPORT BY MALCOLM PEDLAR

THE first session of the workers' meeting on Tuesday morning was addressed by Pastor J. Coltheart, of the New Gallery Centre. His subject was: "The modern approach to Evangelism," and in particular the archaeological approach. Before enumerating the advantages of that approach he showed how the evangelistic methods have varied over the years from the political approach of the war years to the deeply religious one of the post war era. Then followed the "Atomic Bomb Introduction" with the threat of nuclear war.

As faith in the Bible decreased, however, another means was needed for introducing the Adventist message to the world. Thus the archaeological method was introduced. Using this approach, an archaeological and historical platform is laid, with reference to fulfilled prophecies, e.g. those outlining the destruction of Babylon, Tyre, Nineveh, and Egypt. When confidence has thus been placed in Scripture, the evangelist can proceed to present the main prophecies, in particular. Reference was made by Pastor Coltheart to Daniel chapter two as an outstanding prophecy where archaeology, prophecy, and the Adventist message merge.

Several more advantages were referred to by the speaker, including the good public relations that can be achieved by this approach which breaks down prejudice and opposition. Even those who drop away from the meetings after three or four weeks leave with a good impression and with good-will toward the meetings. This method of evangelism also allows for the use of pictures and many visual aids which draw and teach the people.

Some time was also spent by Pastor Coltheart on the question of presenting the Sabbath to the audience. His main point was that this presentation should be removed as far as possible from being a crisis point in the minds of the people. The use of the all day Saturday Seminar as a means of introducing the audience to meeting together on Sabbath has proved successful and useful also as a means of cleaning up in the people's minds any objections they might have to the Sabbath doctrine.

The best advertisement that can be made for this method is that it has drawn some of the largest audiences and prepared the way for some of the largest baptisms.

The Holy Spirit and Today's Need

The last part of the morning session from 11.30 a.m. to 12.30 p.m. was taken by Dr. B. E. Seton and consisted of a Bible study on the subject of the Holy Spirit. From the beginning of his study, Dr. Seton stressed the point that he wished the study to be severely practical.

Why did God and Jesus Christ make the Holy Spirit available to the Church? Several clear answers are given in Scripture. (John 3:5.) As Jesus spoke with Nicodemus He made it clear that the prime purpose for the coming of the Holy Spirit was the salvation of man. The Holy Spirit was also given to fill a natural vacuum left in the lives of the disciples with the departure of Jesus. He was to be their Comforter and to explain to them about Jesus and testify of Him to those disciples that they might be witnesses of Jesus to the glory of His name.

What is the connection of the coming of the Holy Spirit in A.D. 31 with the work in the British Union Conference in 1967? The first point to be realized is that we qualify for the gift of the Holy Spirit. We cannot see Jesus, therefore we need His replacement. The Holy Spirit is not an option but an essential. This is a vital truth for pastors and evangelists since the very work they have been called to do is stated to be the work of the Holy Spirit in John 16:8.

He is also our greatest teacher since He can teach us ALL things. (John 14:26.) An example of His teaching power is shown in the lives of the disciples, some of whom were probably barely literate, yet they became great scholars.

Three times in three chapters the Holy Spirit is referred to as the Spirit of Truth. (John 14:17; 15:26; 16:13.) From this title Dr. Seton set before us a series of challenging and heart searching questions:

"Can the Spirit of truth work with us if we are not true?" "Yes, but how we curtail His power by our false lives and characters!"

"Is the Holy Spirit justified in working with us?"

"Dare we ask for the Holy Spirit to come into our lives?"

As workers we were faced with this supremely important question: "Why are we not Spirit-filled?" Several answers are possible. We know the theory of the doctrine but are indifferent to the practical nature of the Holy Spirit's power. We render lip service to doctrines but our hearts are insincere. There is sin in our lives and the continual battle between the flesh and the Spirit. Perhaps we have not received, because we have not believed completely on Jesus Christ. (John 7:39.) And perhaps the testimony of Peter: "We believe and are sure that Thou art that Christ, the Son of the living God," is not our own personal testimony.

With these solemn thoughts in mind it is good for us all to take the following measure:

Realize our need of the Holy Spirit;

Realize that Jesus has supplied that need;

"Tarry in Jerusalem" until we are endued with power.

SAVING OUR YOUTH

REPORT BY R. W. DOUGHERTY

THE future of the Seventh-day Adventist Church depends on its youth." This arresting and challenging statement was made during the discussion on "Saving our Youth." The chairman was Pastor S. H. Parkin, and he was supported on the platform by Pastors G. Emm and John Shaw.

Conditions in the world today make it imperative that we exert ourselves to save our youth. We keenly sense our responsibility to evangelize the world, but in carrying out this command we must not neglect those born into the Church, and who grow up in our midst. To lose them is a tragedy.

Investment in Youth

We were reminded that the Roman Catholic Church and the Church of England are investing more money in work for youth than in any other kind of missionary endeavour. They recognize the value of young people, and they recognize too that the world has its eyes on them. If the youth are valuable to the world, if they are valuable to the churches just mentioned, how much more valuable should they be to us!

How are we to tackle the problem of saving our youth? This is not an easy question to answer, for the problem, in a larger church with enough young people to form a fellowship, differs from that of a smaller church comprised mainly of old people with just a few young people. In both cases the need to save the young people is equally urgent, but the methods used are bound to differ.

The panel suggested a number of ways this problem could be approached. First, it was suggested that the saving of our youth should begin with the parents, and to meet this need the Child Training Correspondence Course is operated. It was urged that parents take advantage of this course.

Second, it was felt that the Sabbath school should take a keen interest in the children of the church right from their birth, and see that they were enrolled on the cradle roll, and that the child become a member of the Sabbath school.

Third, it was strongly recommended, that where possible, our children should attend one of our own church schools. Children tend to take more notice of their teachers than of their parents; it is essential, therefore, that their teachers be God-fearing men and women.

Fourth, the importance of Pathfinder Clubs was emphasized, for it is essential that young people have a well-balanced social life.

Fifth, the idea of study groups was suggested, and experience has proved that they can be soul-saving and also soul-winning. They not only strengthen the

young people in their own faith; they also inspire and enthuse them to go out and tell their non-Adventist friends about their faith.

Sixth, it was pointed out that some of our ministers, and other workers, got their initial inspiration to become denominational workers while attending camp. A number of workers present raised their hands to indicate that this was so in their own experience. Camps not only help to save our youth; they have also been instrumental in winning non-Adventist young people to the Church.

Equipment

If our young people are to be saved, we must be equipped to accomplish the task; we must be competent in the art of leadership. Leadercraft courses are available for this purpose, and every MV leader should avail himself of this knowledge. But our spiritual qualifications are equally important. Our young people must see Christ in us. Nothing can take the place of a good example, and every church-member must accept this responsibility if our young people are to be saved. We should not be afraid to invite our youth into our homes; friendship and kindness will pay rich rewards.

We should not carry our young people too much; they should be given responsibilities in church life. There is much untapped talent among them, and they should be wisely and tactfully led to use it in the service of the church. They should be encouraged to make their decisions for Christ, and for baptism, as early in life as possible. Someone from the floor reminded us that while Retreats have considerable value, more emphasis should be put on advancing than on "retreating."

Strength Through Service

It is those who work for others that are strong themselves. In saving our youth there is no substitute for service. So in evangelizing the world this great field of evangelism within the Church must not be neglected. It should not be taken for granted that our youth will automatically drift into the Church; if by chance they do, then they may just as readily drift out again.

The future of the Seventh-day Adventist Church depends on the consecration of its young people. The second coming of Jesus can be hastened if our youth rise to the challenge of this most wonderful hour in the history of mankind.

The remainder of the afternoon was devoted to a discussion on baptism and the Lord's Supper. These

Continued on page 36

REFLECTIONS ON REVIVAL

REPORT BY COLIN D. COOK

IT was difficult to direct my attention from that stentorian-voiced, six-foot, former athlete to my nagging note-paper. I just had to make a few notes in order to report to you all, but the pen-pushing seemed harder, competing with such a fervent speaker.

Tuesday night's workers' meeting, was one of the highlights of the Conference Session. The "former athlete" I mentioned was Yugoslavian-born Theodore Carcich, one time Roman Catholic and now Vice-President of the General Conference, a vivacious, warm-hearted man, whom we all came to esteem greatly.

Reformation—How?

"Revival and reformation; how is it to come about?" he asked. And then he referred to a statement made by Ellen G. White that a prayerful study of John 17—Jesus' prayer for His depressed disciples—would result in a reformation. What we need to realize is that the Father has given the Son power over all flesh, yes, over the English, the Americans, the Chinese, and the Russians. There is no place that the Spirit does not reach. Reformation will come about, not so much by oratory or method, as by Christ's having power over all flesh.

It would be an over-estimation to say that we are all full of joy and rejoicing at the progress of the work in Britain. But do you think for one moment that the Faith in these Islands is going to fritter out? Hasn't Christ power over *all* flesh? Do you think for one moment that this land, used by God so mightily in the past, has been written off by Him? He has power over all flesh, and in consequence will raise up men and women from all over England to produce revival.

Christ has power over *all* flesh and that means *you*, my friend. "They are mine," says Jesus. What a

thought! The sooner we realize this, the sooner will our confidence soar. Friend, you are not alone! Discouraged? Depressed? Christ prays for you! "I am praying for them . . . for they are Mine." Wake up to that truth and revival will begin.

Where Revival Begins

Well, when is it to begin, and with whom? Not with other people for a start, but with *you* and *me*. "I am glorified *in them*." "Importing somebody to show us how," won't help. It's no good waiting for the Election! God has only *you*. Do not underestimate yourself: "I am glorified *in them*."

And we shall have to do some bridge-crossing and bridge-burning, too. How about that selfish heart that wells up in jealousy at the success of a friend? What of that dubious word against another, that unwilling commendation, that tenacious hold on our own opinions? It must be put right, now, tonight, while you read this, dear brother.

Clear the King's highway for the Holy Spirit. Get rid of the rubble at the door. Open up to Christ, and let that touchy self be crucified: "That they may be perfectly one, so that the world may know. . . ."

That, friends, was the pith of Pastor Carcich's message. We were all deeply moved.

Revival and reformation come as we, the people, are enamoured by love for Jesus; when seeing Him, we forget our fears, drop inhibitions and proclaim Him. Revival is not a new method, it is a new spirit. Revival is not an organized approach, used only at appropriate times and in proper places; it is an evergreen witness to a neighbour, a passing acquaintance, a bus-stop contact, a worker's mate; it is an unrelenting heaviness for souls.

I remember the little things of that great night: dear brother Eva's prayer, for instance. One sentence comes to mind: "And we praise and thank Thee for all Thou hast done for us"; that lovely hymn we sang after the Scripture reading: "Jesus, fountain of my days; Well-spring of my heart's delight." And one text blazes across my mind from Pastor Carcich's sermon: "Thou hast given Him power over all flesh."

My friends, that evening every worker rose from his seat in an act of rededication. What about you? Are you united to God and united to your brethren. Great moves have been made at this conference. Don't hold us up. Join us!

There stood Pastors Bayliss, McMillan and Carcich singing the final hymn and sharing the one hymn book. I'd always been told that each should have his own hymn book on the platform, but for that night it seemed different, like a symbol of unity, a harbinger of revival. . . .

General view of the platform group at the Ordination service. Ordained ministers of the British Union are grouped at the rear, and sang the ordination hymn.



AIDS TO EVANGELISM

REPORT BY GEORGE EMM

THIS third day of the spiritual feast for the workers of the British Isles commenced with the following prayer in song:

*Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind;
In purer lives, Thy service find,
In deeper reverence, praise.*

These words tell of our hearts' desire to re-consecrate ourselves to serve our Lord with all our powers. Miss Violet Woodhead inspired us as she sang the invitation: "Come unto Me."

Pastor E. H. Foster's thought from God's Word came from Joel 2:15-20, "Blow the trumpet . . . gather the people . . ." let "the ministers weep between the porch and the altar." Having received spiritual blessing, we prayed especially for those from our churches who would later gather for the Conference session. This we did in small groups, beseeching our God to open the windows of heaven to all who would join us during the week-end.

The session followed with Pastor M. T. Battle, our Division Lay Activities director in the chair. His message: "Utilizing our Laity" stressed our duty to seek the service of all who are willing to join in soul-winning ministry. Two factors stressed were:

1. Lay evangelism has a definite place in finishing the work.
2. Laymen can be successful in this work. In almost every church there are men who, with training and encouragement, are able to preach the message with success. We are to arouse, plan with, enlist, train, organize, assign, and encourage our members to take part with us in reaching the lost.

"Our Message Magazines" was the theme of the following session, cared for by a six member team: Pastors John Arthur, George Bryan, Edgar Hulbert, Donald McClure, Jack Mahon, and Ray Vine.

The paramount importance of the printed page was rightly stressed, and the fact that it is largely by literature ministry that the work of God will be finished.

We learned with much interest how our message magazines are being successfully used for progressive and fruitful evangelism; and as ministers we were challenged by the Spirit of Prophecy injunction: "Let the ministers regard it as part of their duty to send short articles of experience to our papers. . . . In daily life we meet with real experiences, which, if told in short articles, and in simple words, would be helpful to many. . . . You who love God, whose minds are stored . . . with the living realities of eternal life, kindle the flame of love and light in the hearts of God's people."—*Counsels to Writers and Editors*.

Words of counsel came from our new Union president, Pastor B. E. Seton. Taking his thought from 2 Timothy 2:15, he urged us to more frequent, more consistent and deeper study of the source of all true revelation. Let other authors take second place, the undiluted Scripture is the best place for spiritual food for all who hear us. Read a book of Scripture at a time, get to know it and its message. Memorize more from God's source Book. Be able to turn to any part when asked of its message and meaning. The deeper we go, the more rewarding the finds. Thus shall our own souls be nourished as well as those who hear us.

After closing prayer, we dispersed to discuss, to meditate, and thereby to find added refreshment and increased strength.

SAVING OUR YOUTH

Continued from page 34

subjects were ably dealt with by Pastors B. W. Ball and M. C. Murdoch. It is important that the rising generation of Seventh-day Adventists should not lose sight of the spiritual significance and the beauty of these two ordinances. It is imperative that in this age of changing values we should guard jealously the sanctity of baptism and the Lord's Supper. We are counselled that "nothing is to be made common or cheap, or placed on a level with common things. . . . There should be nothing shabby or unseemly, for

this is an offence to God."—*Testimonies*, Vol. 6, pages 97, 98.

The baptismal service and the Lord's Supper should be times of deep spiritual refreshing and revival; they should bring the whole family of the church together in loving fellowship; they should bind together the older and the younger members of the church in bonds of love and fellowship that nothing in the world can break. An afternoon of rich discussion ended on this note.

FISHERS OF MEN

REPORT BY DOUGLAS SINCLAIR

FOLLOW me and I will make you fishers of men." Matthew 4:19. This text took on a fresh look as Pastor Theodore Carcich, posed some thought-provoking questions and gave some advice on fishing techniques in a vigorous address highlighted with many illustrations from his personal experience. Two things are essential for a successful fisherman—the correct equipment and, even more important, the knowledge of how to use it. The tackle need not be the most expensive and refined in order to catch fish—often the simplest of gear can produce a good catch, if it is used with skill.

Certain things are obvious when we think of fishing but we tend to forget them in our endeavours to win men and women to Christ. A keen fisherman spends a great deal of time getting to know his quarry and has to go just where they are to find them. The equipment and the fish must be brought together in order to achieve the desired end and in the same way, we must get involved with people if we are to have success in soul-winning. If all our worshipping and witnessing is done within our church buildings we should not be surprised that we do not have new members coming in—fish do not jump into brightly-coloured barrels set on the edge of a river, lake or sea. We must meet the people where they are and yet at the same time maintain a separation from worldliness. Separated from sin but not from people. "After all," Elder Carcich reminded us, "evangelism is a personal thing," and "Adventism is not so much *taught* as *caught*." Our religion should be so attractive and joyful that it becomes infectious and people will be glad to catch it.

As well as using tried and tested methods of meeting people and presenting Christ, we are continually to experiment and think up new approaches—for what appeals to one may have little influence on another. We were challenged to try big things for God. Elder Carcich said that if in our experimenting we fell flat on our faces, at best we were still moving forward.

With his unique turn of phrase and host of personal illustrations the speaker concluded his lively address with the reminder that ministry and laity must be fishing companions—fishing by oneself can soon become discouraging—for we need company to share our experiences and labour.

All round the world the breakthrough is on—the fish are biting—we all need to get our lines and nets out and the more we have out the more likely we are to make a big haul. "Look to your tackle and let us make this next year the best 'haul' ever," he concluded.

Investment in Souls

"Investment in Souls" was the title given to the

panel discussion on the Voice of Prophecy. Pastor V. H. Cooper took the chair and the panel included ministers from every part of the British Union. In his opening remarks the Chairman said that to thousands the Voice of Prophecy meant a radio broadcast, and to many other thousands it was a method of studying the Bible by correspondence. Since its inception thirty-five years ago by Pastor H. M. S. Richards, the Voice of Prophecy has always been plagued with the idea that the money expended on it does not bring fair returns. The panel obviously did not agree with this criticism.

In answer to the question: "What contribution does the Voice of Prophecy make in the soul-winning programme of your church?" Pastor Walton said that in his experience it was the quickest and cheapest method and Pastor W. Frazer has found that each VOP contact is a bridge to other contacts for Bible study and therefore very economical. Pastor Nicholson was pleased that he had laymen in his church who undertook some of the many VOP visits which resulted from living within the area covered by the radio broadcasts.

The fact that the Radio Caroline, "Time for Thought," early morning broadcast reaches an estimated listening audience of 650,000 for £18 per day, or more than fifteen people for one penny, indicates that the Voice of Prophecy is a very cheap method indeed of communicating the Gospel.

The Rev. Edwin Robertson, President of the World Association of Christian Broadcasters, and an ex-member of the BBC Central Religious Advisory Committee, gave some very useful comments and advice regarding our radio work. He felt that we could make a big contribution to the religious broadcasting of the BBC but we must first convince the Advisory Committee that we are "mainstream" Christians, that we do serve the local community, and that we can broadcast—not as a special feature but as part of the whole religious life of the area covered. The opening of local radio stations affords opportunities for us. The Rev. Robertson stated: "The evangelical approach is well within the BBC policy but the type of broadcast that tends to move people from one denomination to another is not allowed—this is a matter of normal courtesy and tolerance."

The Rev. Robertson advised our local PR and Radio Secretaries to take this work seriously and be ready to talk for the benefit of the whole community and not solely about the work and beliefs of Seventh-day Adventists.

The discussion closed with suggestions on financing such a programme—selling literature, church sales of work, individuals or churches sponsoring a broadcast, and local churches advertising the programmes.

RIGHTEOUSNESS AND UNITY

REPORT BY A. MALCOLM VINE

THURSDAY morning brought with it a lucid explanation of that very necessary doctrine which prepares and perfects God's people for translation; which is the very heart of the Gospel; which is "the third angel's message in verity." For this reason Pastor J. A. McMillan presented to the workers the challenge that each of us should study and master the subject of the righteousness of God by faith distinguishing between its four aspects—absolute, forensic, imputed, and imparted.

God is absolutely righteous. We were reminded: "The Lord [Jehovah] is righteous in *all* His ways." Psa. 145:17. For that divine reason, His nature, law, ways, love, and Word are to be our norm, our basis for thought and behaviour.

Graphically, Pastor McMillan brought out on the one hand the righteousness of God—and on the other hand the pitifulness of human nature. "There is none righteous," says Paul. But the law demands righteousness. All at once we realize man's tragedy. Here he was unable of himself to extricate himself from the mess he was in, and so intrinsic in this fact is God's problem. If God requires righteousness and man is totally incapable of giving it, what is the remedy? Noah, Lot, Zacharias and Elizabeth became "righteous." So there must be a way, because each of them was as human as we are. What then is the solution to the plan?

God said: "The just shall live by faith." Here is the solution: God's righteousness combined with man's faith. God, all righteous, independent of His law, using His righteousness to right wrong through man's faith in Christ.

"God has appointed Him as the means of propitiation, a propitiation accomplished by the shedding of His blood, to be received and made effective in ourselves by faith. God has done this to demonstrate His righteousness by the wiping out of the sins of the past." Rom. 3:25, J. B. Phillips. Pastor McMillan went on to describe that which so many people find confusing, namely the difference between imputed and imparted righteousness: The first being simply the forgiveness of sin—that which is our justification and title to heaven; the second being our sanctification and fitness for life in heaven.

The Wedding Garment

Faith in Christ is the essence of imputed righteousness, because it is Christ's blood which God receives on behalf of man's failures, pardoning and justifying the repentant sinner who only has to believe. This is God's wedding garment to be accepted by faith. The wedding garment is Christ's righteousness alone,

and this alone can save when faith is exercised in it. "Imputed righteousness is the acceptance by faith of the pardoning love of God in Christ, embracing pardon for sin, justification from law, freedom from sin."

Pastor McMillan read from many translations of the Bible. He used J. B. Phillips' translation of Galatians 5:4-6 to explain imparted righteousness: "If you try to be justified by the Law you automatically cut yourself off from the power of Christ, you put yourself outside the range of His grace. For it is *by faith* that we await in His Spirit the righteousness we hope to see . . . faith which expresses itself in love."

Here the contrast rang out. Whereas imputed righteousness is the work of a moment so imparted righteousness is the work of a lifetime, as the indwelling Spirit of God writes the principles of God's Law within our hearts, to be revealed without.

Pastor McMillan concluded his dissertation by emphasizing the necessity of claiming the wedding garment of Christ's pure righteousness to cover our filthy rags, and to enable us to be presented as a holy people before God.

Our workers' sessions for the day were opened with this study. Elder W. D. Eva closed with another equally important and necessary aspect of the holy life. So, as Shakespeare would have said:

*Thus with imagined wing
Our swift scene flies.*

and we will take up the closing message which was bridged by an open session in which the workers were invited to make suggestions on how to urge forward our work in Britain. Pastor J. Mahon voiced the opinion that the church should issue paper-back books covering all of our dearly loved doctrines which could be dispersed widely in the land by our colporteurs. A good suggestion and one to take a note of. There were others, all good ones.

Plea for Unity

But now to Pastor Eva. A plea, a heartfelt, God-sent plea for unity, unity in the ministry, unity in the laity—in order that we be one in Christ in the fight to win Britain for God.

Pastor Eva emphasized that we can never exhaust the possibilities of unity. Christ, he showed, founded the Church on the eve of His sacrifice. "Ye are they which have continued with Me in my temptations and I appointed unto you a kingdom as My Father hath appointed unto Me." Christ then, has bequeathed to us His kingdom that will stand solid when set upon Himself. He warned too, that the very powers of hell

would be loosed upon it when it is divided.

Jesus prayed "that they may be one, even as We are one, I in them, and Thou in Me, that they may be made perfect in one." Jesus showed that there was strength in unity, and Paul emphasized in his epistle to the Ephesians that unity among the brethren meant progress for God's work. Here Pastor Eva showed how Paul described the office of the Church in the world. Paul revealed that in the Church, the "principalities and powers in heavenly places" will see what God plans to carry out with the whole universe. Paul says that for this reason unity among the brethren is essential.

We are no longer strangers and foreigners but fellow citizens with the saints and of the household of God. Pastor Eva showed that Paul pleaded for loyalty to leadership, forbearance in love, long-suffering, pointing out that a weak leader and a unified body is better than a strong leader and a split body. For the body that is fitly joined together in love by the Holy Spirit will succeed in disseminating the Gospel of the Lord Jesus Christ in all the earth.

So ended our morning's sessions of workers' meetings with a reminder of the magnitude of God's love and righteousness, and the plea for faith in Christ and unity with him and His people.

POWER OF THE PRINTED PAGE

Continued from page 23

Thanks and Consecration

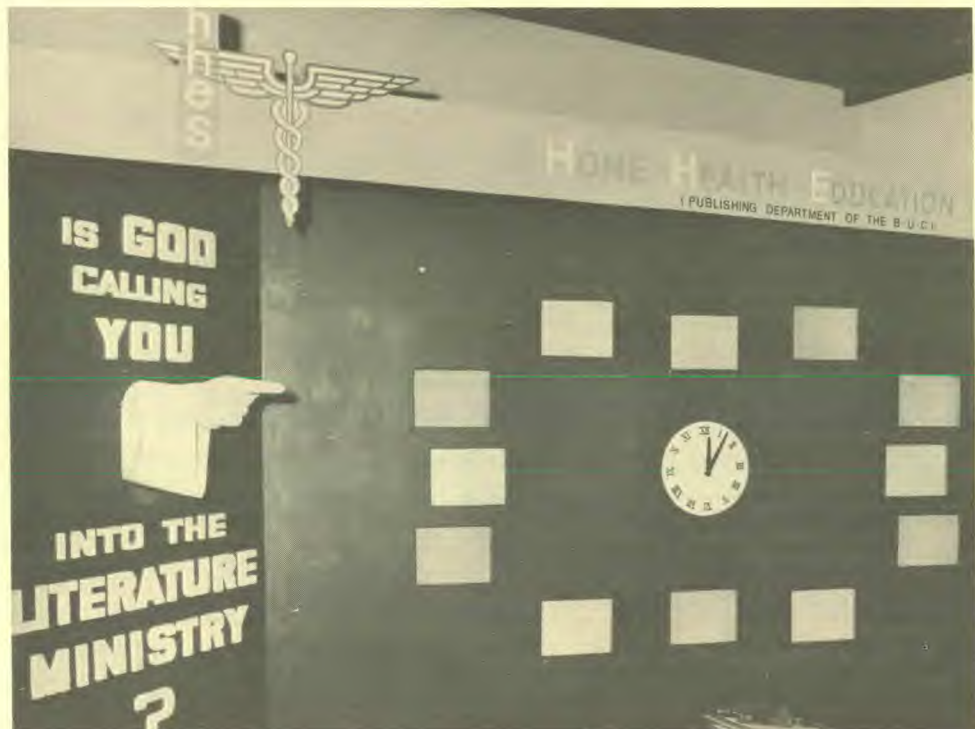
Business was concluded with a resolution expressing thanks to all who had helped to make the Leicester Conference a success, and determination to return home with deeper consecration.

In his closing remarks Dr. Seton posed the question: "How can we continue to enjoy the blessings we have had this Easter time so that from here we shall ascend to greater heights?" In answer, he quoted the words of Paul in Acts 20:32: "And now brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

The way to further blessings is to study the Word of God, to meditate on it so that it shall permeate our lives and make us strong. Dr. Seton's closing words were: "May God go with us all and may we go with God until the end."

Looking back on the Conference, it was filled with the unusual and the unexpected, yet it was intensely interesting. Acknowledging the achievements of the outgoing officers and departmental secretaries, and believing that the Lord has guided in the election of new officers, we look forward to an era of great progress as the resolutions voted are carried out in the coming months.

A display which focused on literature ministry—a ministry which, according to E. G. White, will largely be responsible for finishing the work of God.



FORWARD LOOK

PLANS AND RESOLUTIONS DISCUSSED AND PASSED BY THE ASSEMBLED DELEGATES AT THE LEICESTER UNION CONFERENCE SESSION, FOR EVANGELISTIC ADVANCE

GIFT BIBLE EVANGELISM

Gift Bible Evangelism is:

1. A co-ordinated Union-wide plan of Bible Evangelism.
2. A combination of laymen-minister participation.
3. An all-out effort of the church to reach the masses.
4. A plan offering a free Bible and lesson study guide to non-Seventh-day Adventists, to help them to know their Bibles better.
5. A plan to help Seventh-day Adventists in this Union to "Go—Tell" about Jesus and His message.

The Challenge

Briefly, here is how the plan works:

Using a set of lessons called "The Bible Speaks," which contain 24 concise lessons covering most of our vital teachings, our members are encouraged to lend a Bible to the student with the understanding that he may keep the Bible when he has completed the 24 lessons. The Bible and the first two lessons are to be left with the student on the first visit. One week later the two lessons are picked up and two new lessons are left. The corrected lessons are mailed to the student. This weekly visitation continues throughout all 24 lessons. After lessons 9 and 10 (The Sabbath) and lessons 15 and 24, the Pastor, Director of the School, or a well-trained layman, should make the visit to become acquainted with the student.

The follow-up is more important after the completion of the course.

Below are several suggested follow-up plans:

- (a) Pastor's Bible Class, Sabbath afternoon.
- (b) Community Bible Class in which advanced lessons are used.
- (c) A series of Sabbath morning sermons on our message.
- (d) Special service held in the church for presentation of certificates and invitation then extended to attend weekly Bible class in the church.

We recommend:

1. That the British Union engage in a Bible evangelism crusade, adopting as an overall name for this programme: "Gift Bible Evangelism."
2. That the British Union accept as a target the goal of one Bible for each baptized member in the Union to be placed in the hands of friends and neighbours.
3. That a Bible similar in style and quality, such as the 2430 Bible, published by the World-Bible Company, be used for this programme. This Bible should be available in colours, at the price of approximately ten shillings.
4. That this Union study "The Bible Speaks" lessons and adopt them, revising as necessary to meet local conditions.
5. That provision be made to subsidize the cost of these Bibles: the Northern European Division providing 5%, the Union 15%, and the remainder to be financed by the conferences or missions, and churches.

EDUCATION

WHEREAS, we are told wherever possible to "establish church schools" and to give our "children the Word of

God as the foundation of all their education" (*Testimonies*, Vol. 6, page 195.),

We recommend:

1. That the greatest efforts be made to establish in every church a Home and School Fellowship.
2. That regular promotional programmes concerning our church schools be presented in our churches at least once a quarter, in order to encourage greater financial support of, and greater Adventist attendance at our church schools.
3. That each field give study to the establishment of church schools in suitable centres, and outline a definite programme of development for the quadrennium in line with the new Union policies concerning the establishment of church schools.

INGATHERING

We recommend:

1. That every conference, mission and church in the British Union emphasize Ingathering as personal evangelism, giving opportunity to make every call a missionary contact and to leave an impression favourable to our cause, thereby achieving the objective—Souls won in every church through Ingathering contacts, and
2. That churches conduct a training programme to present the missionary purpose and techniques of Ingathering to new members and to improve the Ingathering skills of the more experienced workers, and
3. That conferences and missions in the British Union set more challenging goals, and
4. That in order to carry forward a short and successful Ingathering campaign, we appeal for every-member participation and complete territory coverage, and
5. That in the quadrennium 1967–1970 the British Union accept as its goal £400,000.
6. That we use the name Seventh-day Adventist in all our Ingathering literature.

LAY ACTIVITIES

WHEREAS, "The work is closing up fast, and on every side wickedness is increasing and we have but a short time in which to work,"

We recommend: the following plans for a great Union-wide penetration programme with our missionary literature during the quadrennium.

1. That a Union literature guidance committee (with representatives from each local field) be set up immediately to study the best methods of approach and to provide informative tracts on all basic doctrines, whatever the cost.
2. That we take as our objective the placing of at least one piece of literature (or series of tracts) dealing with cardinal Bible doctrines in every home in the British Union territory.
3. That the British Union Committee and the local conference and mission committees devise a plan to subsidize such literature, so that every church will be encouraged to reach the families in its territory.
4. That the major method of contact be by personal visitation from house to house.

5. That we determine to reach a goal of distributing 4,000,000 pieces of literature each year during this quadrennium.

We recommend: That an earnest appeal be made to every churchmember in this Union to open the Holy Scriptures to friends and neighbours and to take as an objective the giving of at least one Bible study per week.

MEDICAL

WHEREAS, there is within the scope of the Medical Department an ever-widening range of opportunities to contact the people of Britain and at the same time there are new hazards to health, both physiological and moral, facing our own youth,

We recommend:

1. That the whole concept of the presentation of our health message be prayerfully restudied in order to combat the hazards to total health which are peculiar to our time.

2. That a programme be launched in our churches and church papers to bring to the notice of our members the principles of healthful living in the widest sense as presented in the Spirit of Prophecy.

3. That ministers and doctors and para-medical personnel co-ordinate their public witness in order that the Gospel may be presented as the power of God, not only to save the soul but to ennoble the mind and body.

4. That the support of all medical and para-medical personnel among our members be enlisted and that they be made aware of their special value to the Cause and especially of the great need to staff our institutions with Adventist personnel.

5. That the link of unity between our medical institutions and the church as a whole be strengthened and that both be made aware of their need one for the other.

6. That our Medical and Temperance Departments work closely together promoting a positive resistance to the menace of intemperance and drug addiction: promoting Five-day clinics in the field; also health education weeks in our schools, churches, and in the field.

MV WORK

WHEREAS, every department has been called upon to involve its members in effective soul-winning endeavours,

We recommend:

1. That the MV Society leaders lead their members into active participation in one or more of the "Big Five" projects: MV Voice of Youth, Operation Fireside, Friendship Teams, MV Branch Sabbath Schools, Gift Bible Evangelism.

2. That the British Union Conference MV Department set as its goal the winning of 1,000 new converts for baptism in the coming quadrennium.

WHEREAS, our MV Course programme is the finest plan for the harmonious physical, mental and spiritual development of our youth,

We recommend that the MV Leaders:

1. Promote more vigorously the Leadercraft and Pathfinder Staff Training Courses.

2. Promote more strongly and attractively the MV Courses and Pathfinder Clubs in the Churches.

3. Seek to augment our spiritual-social programme by increasing the number of "Retreats," "Rallies," "Conventions," and Discussion Groups based on the standard of Attainment, where the faith of our youth may be strengthened by fellowship.

4. Operate more week-end camps in such a way as to encourage in our youth a spirit of adventure and to teach them to seek self-expression within the framework of a robust Christian experience.

And for this purpose we recommend the making available of more Union funds in addition to funds from

Conferences and Missions for the purchase of necessary equipment.

We further recommend:

That local leaders under the direction of the Conference or Missions MV Secretary, register with the local council authorities as the Advent Youth Society.

PUBLIC RELATIONS AND EVANGELISM

We recommend: that the Conference and Mission Public Relations Secretaries encourage each local church board to formulate a local P.R. programme to inform all citizens about the beliefs and activities of the Seventh-day Adventist Church through

- (a) newspaper releases by the local church press secretary
- (b) the circulation of literature about Adventists with special emphasis on public libraries
- (c) the showing of Adventist films

and through all other available communications media (e.g. exhibitions, newspaper listings, phone book listings, radio and TV).

We recommend: to local conferences that where possible they plan their evangelistic campaigns two years in advance so that the way can be prepared more effectively by a co-ordinated programme of Public Relations.

And as an aid to this advance planning, the Public Relations techniques of surveys and research be used, together with Public Relations projects such as the Search for the Oldest Bible.

We further recommend:

1. That the Public Relations Director of the conference give personal assistance to evangelistic programming in co-operation with the president and the evangelists.

2. That the P.R. Department assist the Temperance Department in publicizing the Five-day Anti-smoking plan in order to assist the evangelistic activities of the church.

3. That interests through the Dial-a-Prayer service be followed up with offers of Bible courses and other suitable literature.

PUBLISHING DEPARTMENT

1. If we really believe that the printed page is a power for good, then let us do something about it now!

- (a) Become a part-time Literature Evangelist,
- or (b) Become a full-time Literature Evangelist,
- and (c) Become a Literature Evangelist Prayer Partner.

2. WHEREAS, it has been proved that the Payment by Mail Plan is the best means yet devised to place more books in the homes of the people, and give the Literature Evangelist a constant and living wage,

We invite: the ministry to co-operate with the Publishing Department in finding and encouraging suitable candidates from their membership and present them for training in this method of useful selling.

3. WHEREAS, there are over 55 million people in Great Britain, many of whom have never heard of Seventh-day Adventists, and

WHEREAS, through the medium of our small magazines we have the means whereby every home can be reached,

We recommend:

- (a) That we urge The Stanborough Press to continue to produce magazines with an evangelistic bias and with the unreached population in mind, and to economize in production cost so as to maintain a reasonable price.



- (b) That the Publishing Department co-operate with the Lay Activities Department in making a special drive to enlist the membership:

- (i) To take three or more annual subscriptions for *Our Times* and visit a friend or neighbour each month with a gift copy of the magazine.
- (ii) That we unite in a campaign to have an active auxiliary literature band in every church, so that every person in the area concerned by the church has an opportunity each month to purchase our church magazine.

RADIO AND VOICE OF PROPHECY EVANGELISM

In an attempt to reach every citizen in the United Kingdom by radio and the correspondence school,

We recommend:

That under the direction of the Lay Activities Department, members and church boards in the conferences and missions,

1. Give wider circulation to information and promotional material issued in connection with Voice of Prophecy broadcasts and the Bible School.

2. Support this evangelistic programme with sacrificial offerings during the next four months.

SABBATH SCHOOL WORK Vacation Bible Schools

We recommend: That we adopt as our British Union goal the conducting of 20 Vacation Bible Schools during this quadrennium.

Sabbath School Offerings

We recommend: That additional and specific efforts be put forth to increase our giving to the total world-wide programme of the church through the Sabbath schools by,

1. Adopting as our goal for the quadrennium an increase of 25% in our Sabbath school offerings.

2. The visitation and invitation by the local Sabbath school members of absent and missing members with a view to encouraging their enrolment and participation in the Sabbath school and its missionary outreach.

3. Active promotion by precept and example of the 3% plan.

4. Whole-hearted support of the Investment Plan:

(a) Adopting as our British Union goal for the quadrennium £5,000.

(b) Requesting Union and Conference presidents, Sabbath School Department secretaries, pastors and Sabbath school officers to lead our membership by encouragement and their own example into 100% participation in the Investment offering.

(c) Appointing in each church an Investment secretary.

Branch Sabbath Schools

We recommend: That we adopt as our British Union goal the conducting of 22 new Branch Sabbath Schools during the present quadrennium.

TEMPERANCE

WHEREAS, we as a people, stand for temperance and healthful living,

We recommend:

1. That more decided efforts be made by every minister, lay leader, as well as Temperance Secretary, to enrol all our churchmembers as members of the British Temperance Society and encourage them to take part in regular programmes to educate the public about the dangers of alcohol, narcotics and tobacco.

2. That we promote more vigorously the junior section of the British Temperance Society.

3. That we encourage our churches to co-operate with other local Temperance organizations in their stand against intemperance.

4. That we seek to extend the Anti-smoking programme for the benefit of the public by conducting more Five-day Plans, and where possible in co-operation with the local Health Authorities.

5. That the Temperance Department use our medical institutions and other centres in training more of our ministers to lead out in Five-day Plans with the use of the special sets of films; and where an S.D.A. doctor or para-medical person is not available, we seek to encourage non-Adventist doctors, sympathetic to our health principles, to share in the Plan.



Far left.—Retiring Principal of the Bible Correspondence School, Pastor E. R. Warland presents an inspiring report of progress.

Left.—Uniformed Welfare leaders (from left: Mrs. L. McClure, Mrs. Valerie Munson, Mrs. Dorothy Emm) standing with retiring Lay Activities Leader of the Union, A. C. Vine. The Welfare Van did yeoman service at Aberfan immediately after the disaster which killed over a hundred school children.

6. That the British Union Conference Committee give study to the preparation of an organized programme to combat the drug menace, incorporating such films as "Narcotics—the Decision."

WHEREAS, the name British Temperance Society is open to limited interpretation,

We recommend: that the British Union Conference Committee give study to the possibility of selecting a more suitable name for the British Temperance Society incorporating the word "Health."

VOICE OF PROPHECY BIBLE SCHOOL

WHEREAS, "more people than we think are longing to find the way to Christ," and "many are on the verge of the Kingdom, waiting only to be gathered in." *Gospel Workers*, page 138, *Acts of the Apostles*, page 109, and

WHEREAS, the Voice of Prophecy Bible School, with the help of the Church membership and the co-operation of the minister, is a proven means of winning souls to Christ, and has contributed to the baptism and acceptance into our church membership of eight hundred precious souls during the past quadrennium, and

WHEREAS, the circulation of our periodicals, like *Our Times* and *Good Health*, and the distribution of cards and leaflets advertising our courses, are two of the simplest, least expensive, and most productive means of obtaining students,

We Recommend: That in thankfulness to the Lord for His evident blessing on our past endeavours, we prayerfully continue to use these and all other God-given means of bringing the blessing of God's Word to the millions in our homeland through the Voice of Prophecy Bible School.

WHEREAS, a large proportion of the population of Britain have no religious background,

We recommend:

1. That the British Union Conference Committee give study to the possibility of changing the name of the Voice of Prophecy to a more appropriate name (e.g. FAITH FOR TODAY).

2. That the British Union Conference Committee give study to the production of new Correspondence School courses of an introductory nature (e.g. archaeology, astronomy).

WELFARE WORK

WHEREAS, it now seems evident that we are entering the last stages of earth's conflict, with wars, famines, disasters, fires and floods, each of which constitute a clarion call to the Christian church to demonstrate the spirit of the Good Samaritan, and

WHEREAS, Seventh-day Adventists are uniquely qualified for the kind of ministry outlined in Isaiah 58, having:

1. Inspired counsel on methods of welfare ministry.
2. Inspired principles of organization for Lay Activities.
3. The inspired message for this time.
4. A company of willing volunteer workers, with unselfish motivation for this ministry,

We recommend:

1. That each church develop a well-organized welfare society and programme giving emphasis to personal visitation.

2. That each church have something ready to meet disaster calls, such as good clothing, bed-coverings, and tinned food.

3. That in our larger churches First Aid Training classes be formed with a view to having some personnel always ready to give this kind of service as occasion may demand.

4. That in the larger societies, we encourage the Dorcas Welfare Leader and secretary, at least, to provide themselves with the welfare uniform.

5. That good working relations be sought with local welfare organizations, with a view of extending the influence of the church, and making friends.

RESOLUTION ON THANKS

IN VIEW of the very large and complex operation involved in bringing together a large representation of our membership in the British Isles to the City of Leicester for the British Union Conference, and in view of its undoubted success in attaining its many spiritual and administrative objectives it is

Resolved: That the thanks of this assembly be extended

1. To the city authority of Leicester for the use of the facilities of the De Montfort Hall. To the caretaker and his staff for their co-operation and helpfulness. To Dr. Kirby for the use of the Edward Wood Halls. To the University and many of the citizens of Leicester for hospitality extended to delegates.

2. To all members of the planning committees who worked publicly and behind the scenes to provide the spiritual programmes, music, care of children, display, accommodation and food services.

3. To the Northern European Division Committee for the services of Pastors Eva, Battle and Seton, and to them as individuals for their strong Christian leadership and inspiring messages.

4. To the General Conference for the services of Pastor Theodore Carcich and to Pastor Carcich himself for his experience, counsel and warm-hearted ministry.

And in conclusion that the heartfelt thanks of this assembly be extended to God our Father:

1. For His mercies in preserving the lives of His people from the hazards of many thousands of miles of travel.

2. For the effective ministry of the Word through His chosen servants.

3. For the many encouragements we have received from the accounts of His blessings in the reports of those who have given faithful service in the past quadrennium.

4. For His over-ruling in the appointment of new leaders and for the many assurances we have received at this session of a new era of spiritual progress which must lie ahead of us as members and ministry draw together to seek the fullness of His Holy Spirit that His will may be done upon earth.

In token that this is no mere formal expression of thankfulness, we the delegates to this session, invite all our fellow-members here present, to join us in a solemn covenant to give our prayerful support to our leadership at all times and as we now return to our home churches we determine, God helping us, to strengthen the spirit of love and unity among our Adventist brothers and sisters, thus providing in every church the spiritual atmosphere in which Christ's cause may grow and be victorious.

APPRECIATION

TYPICAL expression of appreciation of hospitality and help experienced in Leicester by delegates, is this word from Brother Edward E. Voller of Islington, N.I.

"Please convey my sincere thanks to those who made this conference session such a great inspiration and success.

"The staff of Leicester University were particularly helpful to us delegates . . . even making provision for us to have an early morning prayer meeting. . . .

"Likewise the staff of the De Montfort Hall could not have been kindlier or more co-operative.

"I felt more than ever impressed with the need for all churchmembers to serve God's cause. . . . Perhaps Pastor McLeary will be hearing from me some day soon. . . ."

(Brother Voller has, for years, done fine work as an auxiliary colporteur.—ED.)



BIENNIAL SESSIONS

For the Missions

SCOTLAND May 26-28, 1967
Glasgow S.D.A. Church

IRELAND June 16-18, 1967
Belfast S.D.A. Church

WALES June 30-July 2, 1967
St. Paul's Church, Cardiff

WATCH FOR FURTHER ANNOUNCEMENTS

CALLING ABERDEEN and the East of Scotland

Students of Aberdeen University plan to broadcast for charity —(especially the Multiple Sclerosis Research Fund) during the period April 10th to 22nd. The frequency to be used will be 1384 kc/s (216 metres) and the following programmes by Seventh-day Adventists are scheduled daily:

"TIME FOR THOUGHT" 7.55 a.m.

"YOUR RADIO DOCTOR" 11 a.m.

"VOICE OF PROPHECY" 7 p.m.

Transmissions are expected to be heard from Dundee to Fraserburgh.

Gifts to the Voice of Prophecy Radio Fund in support of these broadcasts will be welcome.

V. H. Cooper.

Fellowship of Prayer

"Pray for one another." James 5:16.

SINCERE believers everywhere are earnestly invited to remember in their family and private prayers at the sunset hour each Friday evening, the needs of fellow members who have special burdens or problems. Particularly are they invited to remember before the Throne of Grace the requests here published. Letters of request for prayer, and of thanks and praise for answered prayer, should be addressed to: The Messenger Fellowship of Prayer, The Stanborough Press Ltd., Alma Park, Grantham, Lincs. All letters will be carefully filed, and remembered. For the encouragement of others we will be happy to publish special answers to prayer, and expressions of thanks. Kindly let us know.

"I REQUEST prayer for my only daughter and her husband who both left the Advent faith shortly after their marriage. I have prayed and am still praying for their return to the Lord."—E.L.S., Luton.

"I WOULD greatly appreciate the prayers of the Adventist family on behalf of my son. He was born into the Adventist faith and dedicated as a baby, but now, at the age of twenty, is completely in the world. My prayers ascend continually for his conversion. . . . The Church needs him and his talents. Please pray for the power of the Holy Spirit to work on his heart and soul."—Sister in Wales.

PLEASE CONTINUE TO REMEMBER PREVIOUS REQUESTS

SOUTH ENGLAND CONFERENCE



EDMONTON and TOTTENHAM

Baptism

SABBATH afternoon, February 18th, was the occasion of a baptism at Edmonton church. Four young men from the Tottenham church went through the baptismal waters and dedicated their lives to the service of Jesus Christ.

It was a very happy occasion and the church was packed with all the Tottenham members plus our own usual gathering. It is very gratifying to all at Edmonton that these young people should come to us to be baptized, as the Tottenham church was an offshoot of Edmonton and has been in existence only three years. May they all grow in grace. MRS. M. R. DAVIS,

Press Relations Secretary.

BEDFORD

First Ordination

ON Sabbath, February 4th, Pastor A. H. Cowley officiated at the first ordination service to be held in the Bedford company.

Words of counsel were chosen from 1 Timothy 3, following which the congregation, including former churchmembers and friends who actually attended for the Sabbath School Rally Day Service, united in prayer with Pastor Cowley on behalf of brethren L. Hazelwood, D. Palmer, E. Clarke, and C. Simpson.

As a result of our Rally Day invitations a family has resumed regular Sabbath school attendance. May God continue to bless these endeavours.

PRESS SECRETARY.

NORTH ENGLAND CONFERENCE



BRADFORD

University Witness

RECENTLY I had the privilege of being invited to give a lecture on Seventh-day Adventists to a group of students at Bradford University. It was intended as part of their course in Social Studies. The talk was to last for half an hour followed by a period for questions and discussion. The latter developed into a lively and stimulating forty-five minute session.

I had chosen to begin by outlining our world-wide medical, welfare, and educational systems, showing that we endeavoured to make our religion real and practical. Then I traced our early history from the time of St Columba in the sixth century, pointing out that we were continuing Britain's earliest faith which had been taken from Europe to the New World, and had been re-established here in the nineteenth century.

With such a defence of one's own faith, particularly with a group of students anywhere, one might expect hypercriticism. In a modernistic age where the New Theology (and indeed, no theology at all) is the accepted thing, the presentation of such themes as Creation, and the Inspiration of the Bible, can spark off a tremendous fire of argument. But there was in this

NORTH ENGLAND

*cordially requests
the pleasure of your company
on the occasion of the special*

47th BIENNIAL CONFERENCE SESSION

JUNE 8-12, 1967

OPENING SERVICE : THURSDAY, 7.30 p.m.

HIGH DAY — SABBATH

FESTIVAL OF	Prayer	9.15 a.m.
	Sabbath School . . .	10.00 a.m.
	Worship	11.15 a.m.
	Service	2.00 p.m.
	The Holy Bible . . .	6.00 p.m.

- *Special children's services morning and afternoon*
- Conference concludes Sunday lunchtime*

WELCOME VISITORS include the following newly appointed officers of the British Union Conference:

DR. B. E. SETON, *President*

V. H. COOPER, *Secretary*

C. WILSON, *Treasurer*

W. J. ARTHUR, *Publishing Secretary*

Also

DR. J. CAVINESS, *recently appointed
Principal of Newbold College*

A week-end long to be remembered!

Join us, then, at the comfortable and well appointed

CITY HALL, SHEFFIELD

lecture-hall an atmosphere of real interest and the question period was interlaced with searching and sincere queries. How do you answer a question like this for instance: "Do you believe man's destiny is final once he has gone to hell?" Other questions ran like these: "Do you believe in instant conversion?" "Why do you stress the seventh-day?" "When Christ returns, what will really happen?" "How will the world actually end?" And the latter two questions were repeated several times in different forms.

I found that these lively students were more anxious to know about the future than they were about the past.

I am convinced that there are young men and women living in the context of a modernistic world, whose souls are grasping after the things which are lasting and eternal. We must help to strengthen their hold.

C. DENYS BAILDAM.

IRISH MISSION



BELFAST

Youthful Witnessing

THE inspired writer expressed the heartfelt desire of the parents in Israel for their children when he declared: "That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace." Psalm 144:12. The church in Belfast is highly favoured and blessed of God in its young people. For the past two years it has been the writer's enjoyable task to live and minister among these boys and girls and to observe, as they develop and mature into young men and women, how they embellish and enrich the life of the church in various ways.

It is not always easy, even in the twentieth century, to honour God and walk in the footsteps of the Master, and two of our young ladies have found this to be true. Eileen Whitten and Erica McKee were both forced to leave their jobs because they could not obtain Sabbath privileges. This was a severe blow to both of them as they had only recently left school. Without seeming trite we can point out that God had not forgotten His servants and within two weeks both Erica and Eileen were back at work in better jobs with better pay and better prospects, and as a little extra blessing they work almost next door to each other.

As we observe God's care for His children we are compelled to recognize His personal interest in each individual life and to confess that even if we try we cannot get away from the One who "sticketh closer than a brother." The experience of these two girls has not only strengthened their faith in God but also been a cause of direct blessing to the Church as a whole.

Christmas is a time of great joy and happiness for most folk and the Dorcas Welfare Leader in Belfast, Mrs. S. Home, was determined that the Christmas cheer should reach out to the "less fortunate." Therefore she collected—if one dare say it—a screaming horde of four- to twelve-year-old children and asked the Y.P. Society to provide entertainment for them while she and her fellow stalwarts would see they enjoyed a tiptop Christmas spread.

Having weathered the experience we are forced to congratulate Sister Home and her ladies for their thoughtfulness and courage in successfully executing a difficult task. We would also thank Brother Robert Vine and the young people on their endurance and fortitude in arranging the games.

The party must have been a success for, as the obviously happy children poured out of the church clutching their presents, there were cries of: "Smashing," "It was great, mister," "Did you see what I got?" "That's the best party I was ever at."

Sister Home was not content with a party for the under-privileged children, so a consortium was formed between the Dorcas, the Young People and the Ministry. The result was a drive for funds to provide food parcels for needy old folk. Carol singing by the young people produced several pounds, thanks to a

generous donation by Sister Doole of Antrim. The proceeds of a superb carol service arranged by Sister Madge Ellis also brought a sizeable contribution. A number of the young people also contributed and with what the Dorcas ladies collected we were ready to spread some more good cheer around. A few days before Christmas saw Sisters Home and Nutt literally travelling the length and breadth of Belfast as they delivered their parcels of foodstuffs. Christmas Eve was spent by most of the young people in the same way, and many a family received a pleasant surprise as they were called to their door by the "singing" of carols to receive their parcel of foodstuffs. We would express our thanks to all who helped in making it possible for this good work to be carried out.

January 14th was a happy day for the members in Belfast when we welcomed the visiting preacher, Pastor Howard Parkin, the Union MV Leader. In the morning Brother Parkin challenged us to a complete Christian commitment as he set before us the example of Daniel. In the afternoon we witnessed an Investiture Service when a goodly number of the children were invested as Busy Bees, Helpers and Friends. The end to a very happy day was a social when we all enjoyed ourselves in that mirth which Milton observed "needs not to be repented of."

Solomon observed that, "As cold waters to a thirsty soul, so is good news from a far country." Much better, however, is the visit of a treasured friend, and all of us felt a pang of disappointment when the time came to part and Brother Parkin left us.

We were happy to welcome Mrs. Astrid Lutton into fellowship with the Church on the occasion of her baptism on Sunday, February 12th. We are pleased that Mrs. Lutton brings her seven children with her, four boys, and three girls. Mrs. Lutton has not found it easy to step out and join God's people and it is largely due to the friendship and influence of Brother and Sister Farrow, themselves only recently baptized, and to the prayers and cheerfulness of Brother Sam Scott, that our dear sister has been helped and encouraged to follow Jesus. It is our sincere desire that the example of these good folk may be imitated by Sister Lutton and that she also may be led to be a winner of souls.

PATRICK BOYLE.

The General Conference appeals to our members everywhere to give a really sacrificial offering for

FAMINE RELIEF

**on Sabbath,
May 13th**

An explanatory article will appear in "Messenger" No. 10, due in your church on that date.

K. H. GAMMON.

AFTER INGATHERING . . .

Refresh yourself at Portsmouth

June 2nd-4th



Enjoy an early summer break on the sunny South Coast with your fellow Adventists who are coming to the Conference. Just two full days of fellowship and inspiration, commencing Friday evening. Delightful modern conference facilities—fully adequate amenities—easy access from all parts of the Conference—station just two minutes from Guildhall

Meet our new Union President and other recently elected leaders

A programme to thrill, to inspire and to challenge is prepared

DON'T BE DISAPPOINTED—BE THERE !

Worth travelling 100 miles to hear!

AN almost unbelievable story of four years of torture and terror in evading the Nazi Gestapo will be told by John Henry Weidner, one of World War II's most wanted underground leaders, at the New Gallery Centre, on Saturday, April 29th at 7.30 p.m. and Sunday, April 30th at 7 p.m. Free reserved tickets for these two identical programmes are available if a stamped addressed envelope is sent to: Organizing Secretary, New Gallery Centre, 123 Regent Street, London, W.1.

Mr. Weidner, a devout Seventh-day Adventist, is appearing in London in connection with publication of "Flee the Captor," a book about his incredible life, written by Herbert Ford and with a foreword by Dr. W. A. Visser't Hooft. The public is invited to the evening meeting to hear his story.

Living in Paris when the Nazis swept through France, Weidner fled to the southern part of the country, and tried to reach England to join the armed forces of his native Holland.

Prevented from leaving France, he opened a business in Lyons, and in his spare time began assisting Jewish refugees condemned to die by the Gestapo. As the war continued, his escape activities grew in scope and he perfected an organization which led escapees from Holland through Belgium into France and then into neutral Switzerland or Spain.

Because of his underground work Weidner was repeatedly condemned to death, and a five-million franc reward was offered for his capture.

Under Weidner's direction his "Dutch-Paris" underground group led some 1,000 refugees, political escapees, and Allied airmen to freedom from 1940 to 1945. Arrested six times, tortured, and sentenced to execution, he always evaded death, although nearly

forty of his underground companions lost their lives in German concentration camps.

In early 1945, a member of his group broke down under torture, and as a result, 150 of the 300 Dutch-Paris members were captured by the Gestapo in a single day. Weidner escaped the Nazi drag-net by hiding in Paris, then made his way into Switzerland.

Weidner is now in Holland making numerous appearances in connection with the publication of "Flee the Captor" in the Dutch language. During his stay there he is assisting in the filming of a television documentary covering the escape routes of the Dutch-Paris group.

The new volume contains two forwards by prominent religious personalities—Dr. W. A. Visser't Hooft, former general secretary of the World Council of Churches, and Haskell Lazere, director of the New York Metropolitan Council of the American Jewish Congress. Weidner has made numerous radio and television appearances in the United States in connection with the book's publication there.

Decorated by five nations—Great Britain, the United States, France, Holland, and Israel—for his wartime heroism, Weidner still maintains contact with his underground companions, most of whom are prosperous businessmen and women in France, Holland, and Belgium.

Weidner went to the United States in 1955 on a visit, met and married an American nurse, and settled in southern California where he operates a chain of health food stores.

Copies of the book "Flee the Captor" (£2 2s.) will be on sale at the New Gallery Centre.

We think it will be worth travelling 100 miles to meet this Adventist war-time hero! V. H. COOPER.



TILL THE DAY DAWN



ARTHUR HAROLD CANNON

WHILE conducting morning worship for The Stanborough Press staff on Thursday, March 16, 1967, Brother Arthur Harold Cannon was suddenly called to his rest. He was fifty-six. He began serving the cause as a literature worker, and then joined the Press staff in 1928 at the age of seventeen. After four years wartime service as a member of the Royal Air Force Medical Corps in Burma, Brother Cannon resumed Press service in the composing room, and continued until unexpectedly called from us. The funeral service, shared by Pastor John Handysides and the writer, was in the crowded Press chapel on Tuesday, March 21st; and interment was in the beautiful setting of Grantham Cemetery. We who served with him, loved and respected him as a man of courage and integrity, with an unwavering love of the message. Preacher, printer, and, for many years, usher in London's New Gallery Centre, Brother Cannon will be greatly missed. Our sympathy is earnestly extended to his relatives, especially to his wife Ivy, his son Arthur of Canada, his aged mother of Watford, and his brother Dr. W. J. Cannon of Washington, U.S.A., all of whom were present for the service. We have full confidence that our brother died in the Lord, and that he was ready when the call came. R. D. Vine.

Thanks

MRS. CANNON would like to express thanks to all who sent letters of sympathy during her bereavement. She found them very comforting. She also appreciates the gifts which were sent in lieu of flowers. These amounted to £30, and have been given to the Grantham Church Building Fund.—Ed.

ADVERTISEMENTS

GRUNDIG TAPE RECORDER (perfect condition) with new mike (also tapes) £49. Decca Television (screen 20" x 16") on stand, £40. (sliding front to cover screen). Owner emigrating. Apply: Mrs. A. Cannon, The Stanborough Press Ltd., Alma Park, Grantham, Lincs.

FAMILY from New Zealand planning summer motor tour of Britain from June 1 inquire regarding possibility of modest accommodation in Adventist homes in London and provinces. There are four in family—husband, wife, boy (11 years), girl (10). Can provide sleeping bags, etc. Any families willing to offer facilities should write in first instance to: Pastor E. H. Foster, 25 St Johns Road, Watford, Herts. Please state available dates, cost, and type of accommodation.

ART Teacher required for September, 1967, to teach to G.C.E. "O" and "A" level. Apply to Principal, Stanborough School, Stanborough Park, Watford, Herts.

HOUSEKEEPER required May/June by non-S.D.A. doctor: Watford area. Accommodation available, but would accept daily help. Applications to Fernville, Stanborough Park, Watford.

WANTED: Liverpool church require caretaker. Partly furnished two-room flat in exchange for caretaking duties. Suit couple only or single person. Apply: Pastor R. Edwards, 8 Earle Road, Bootle, Liverpool, 20.

WANTED IMMEDIATELY: Two experienced maintenance gardeners for garden contracting firm, based near Stanborough Park. Must have good references and driving licence. Flats available for successful applicants. Also a few more men required. For further details apply: D. J. Balderstone, "Woodside," Stanborough Park, Watford, Herts.

YOUNG man required by fast expanding office and window cleaning service. Applicant with interest in evangelism doubly welcome. Write in first instance to: Lightway Services, 51 Edinburgh Drive, Spalding, Lincs. Or phone Spalding 4397, reverse charges.

HOLIDAY ACCOMMODATION

It is understood that advertisers of holiday accommodation in this journal are prepared to make bookings which will not involve travel on Sabbath (Saturday).

ISLE OF WIGHT: Seagulls Vegetarian Guest House, Mrs. M. Wynne, V.A.C. member, Bellevue Road, Ventnor. Phone Ventnor 81. Delightful situation, superb views; few minutes sea, shops and park. Attractive, well-balanced, and interesting vegetarian food. Comfortable beds. H. and C. all bedrooms. Sunday bookings. Re-opening at Easter, 6½ to 8½ gns. B/B and evening dinner; 7½ to 9 gns. full board.

CORNWALL: Farmhouse Accommodation. Vegetarian. B/B and evening meal or full board. Apply: Taylor, Cransworth, St. Wenn, Bodmin.

BOURNEMOUTH: Ground floor flat, self-contained, fully furnished, twin beds. No linen provided. Modern conveniences. Car space, near shops, fifteen minutes from sea. Bookings Sunday. Apply: B. M. Rosier, 35B Cranmer Road, Winton, Bournemouth. Phone: Bournemouth 56982.

CORNWALL: (Central) Caravan and/or Frame Tent to let, choice of seashores, 9 miles Redruth. Apply: Mr. G. Shaw, "Barnet," Zelah, Truro, Cornwall.

CARDIFF, Capital of Wales, easy access sea, Vale of Glamorgan. B/B and evening meal; all meals Sabbath; £5 weekly—or self-catering. Mrs. Lynda Parkman, 33 Fairfield Ave., Victoria Park, Cardiff.

SEASIDE BUNGALOW. All conveniences. Self-service or B/B. Families welcome. Mrs. Pinch, "Sharon," Widemouth Bay, Bude, Cornwall.

COUNTRY holiday accommodation. Vegetarian. B/B and evening meal or full board. For particulars apply: Mrs. Vick, "Pine View," Mount Pleasant, Brintsputtle, Dorchester, Dorset.

SELF-CATERING farmhouse accommodation, ideal for a first class holiday. Every convenience. Near sea and moors. Write for further particulars: Mr. J. Hole, Coombe Farm, Widegates, Looe, Cornwall.

Acknowledgments

THE Treasurer of the British Union Conference acknowledges with thanks the receipt of the Lord's tithe £2 1s. from A.B.C.

THE Treasurer of the South England Conference acknowledges with thanks the receipt of the Lord's tithe £35 "Grateful"; 35/- Anonymous; 10/- MESSENGER, "Isolated Member"; and £2 Student Endowment Pledge, S.G.S.

THE Treasurer of the North England Conference acknowledges with thanks the receipt of the Lord's tithe £16 from S.F.; £5 10s. from W.H.E.R.; and £30 5s. from H.S.

THE Treasurer of the Welsh Mission acknowledges with thanks the receipt of the Lord's tithe, £14, handed in anonymously to Pastor McMillan at the Union Session.



ARCHER-NOVILLE.—On Sunday, March 19th, at the Watford Town Church, Peter Archer, sales representative of Granose Foods Ltd., and Rosemary Noville, daughter of Mr. and Mrs. Bernard Noville of Burton Latimer, Northants, exchanged marriage vows in the presence of over one hundred relatives and friends.

Pastor Victor Cooper asked the blessing of God on this union and on their new home at 27, Hawfield Gardens, Park Street, St. Albans.

The bridesmaids were the Misses Ruth Noville, Denise Archer and Kerrie Drinkwater. Kevin Munson was page boy. VICTOR H. COOPER.

Correction

In recording the list of teachers serving Hylands School, Walthamstow, during the last quadrennium, we included on page 27 of the "Union Session Special" the name: Mrs. Helen Read. It should, of course, have read: Mrs. Helen Catt (née Read). Our reporter humbly apologizes. Ed.



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

	Lon'n	Car'f	Edin.	Not'm	Bel't
Apr. 21st	8.06	8.19	8.31	8.14	8.38
Apr. 28th	8.17	8.30	8.45	8.26	8.51
May 5th	8.29	8.42	8.58	8.39	9.04
May 12th	8.40	8.53	9.12	8.50	9.17



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Editor R. D. Vine
Assistant Editor D. P. McClure
Circulation Manager W. J. Newman

THE Editor is grateful to all contributors. Articles should be a brief as is consistent with clarity and interest; this also applies to wedding and obituary notices.

It is regretted that editorial cutting is often essential due to limitation of space. Contributions should be double-space typed; or clearly written, leaving wide margins. Please take special care with proper names and initials. Pictures are appreciated, but only those that are contrasty, glossy, and sharp.

Vol. 72 · Nos. 8, 9 · April 15, 1967

Copy for next issue—May 1st

(In the Missions and distant sections of England, copy must be posted on previous Friday to arrive in Grantham on time.)