

The MISSIONARY WORKER

ORGAN OF THE
BRITISH UNION CONFERENCE
OF
SEVENTH-DAY ADVENTISTS

THE BATTERSEA CONFERENCE

THIRTEEN hundred Seventh-Day Adventists gathered in the Battersea Town Hall on Sabbath morning, August 2nd. It was the largest meeting of Christian Sabbath-keepers ever held in the British Isles.

Ten years before, almost to the day, a similar though somewhat smaller meeting in the same hall was interrupted by the sudden outbreak of the World War. Now God's people met again amid an atmosphere of peace to discover that through all the storms of the past decade the cause of the advent movement has moved steadily forward, with progress to report in every line of endeavour.

The conference was, without question, a "feast of good things." No one could listen to Pastors Christian and Longacre and the other speakers without obtaining a new vision of the things pertaining to the kingdom, of the task before us, of our need in the sight of God and of His desire to supply it.

It would be difficult to differentiate between one meeting and another. Each had its appeal for certain hearts. All were in-

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By The Editor

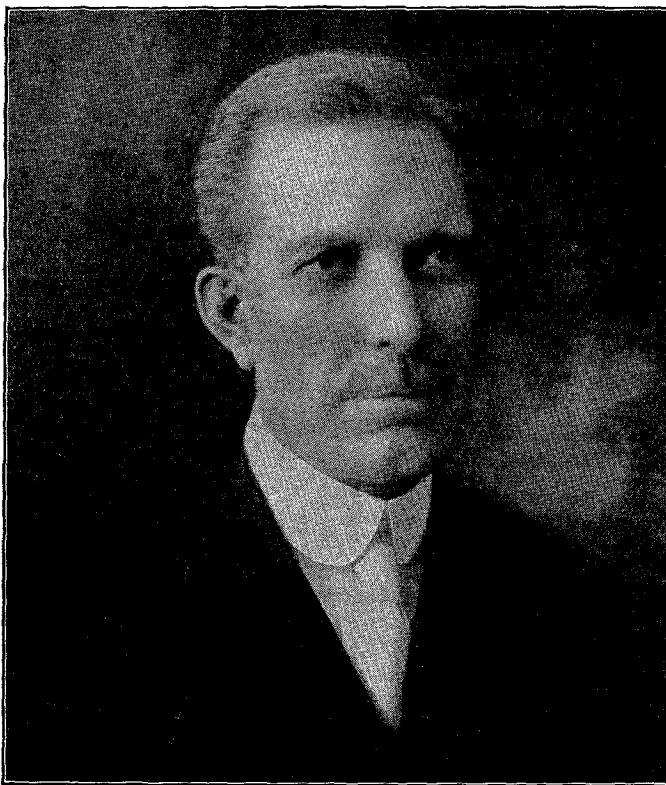
spiring to those who came for a blessing.

In this issue of the *MISSIONARY WORKER*, voluminous as it is, it would be impossible to give a complete report of the conference. The words spoken may be printed, but the tone of the voice, the flash of the eye, the actions of the earnest preachers, that mean so much in an impressive discourse, cannot be reproduced.

Likewise the beautiful music, the delightful organ recitals and the anthems of the choir must remain only with those who listened. The friendly hand-clasp and the personal communion can be but for those who met together. Nevertheless this issue will serve to bring to those who were unable to attend the meeting as full a picture as possible of all the proceedings. For this purpose this number has been prepared. It was felt by many that the expense necessarily involved in a Union Conference meeting would be unjustifiable unless the blessings of the meetings were made available for the entire membership of the Union.

Those present, however, as well as those absent, will, we feel sure, be equally glad to

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*Pastor J. E. Jayne, President of the British Union Conference.
(Re-elected.)*

receive the report of the conference. The jewels of new thoughts fell so rapidly it was impossible to retain them all. Many an amateur reporter, anxious to get every good idea to take back to his home church, gave up in despair. To all such this WORKER will come as a Godsend. For ourselves we must

say that after reading through all the miles of "copy" from which this paper is compiled we appreciate, to an extent that was impossible during the busy days of the conference, the value and importance of the matter presented. We strongly advise everybody to read it from cover to cover.

THURSDAY, July 31st.

7.30 p.m. Sermon—By Pastor J. E. Jayne

"Christ Our Example"

EVERY people have their standard of life; every man his ideal. Few men exceed their ideals. I doubt if any man equals his ideals. Therefore it is exceedingly important that we possess correct ideals.

The text I have just read indicates that Jesus is the ideal of the Christian man. "Looking unto Jesus, the author." When we use that term "author," we think of it in the sense of one who is responsible for the standard of our faith, the standard of our ideals. Jesus has been left to us as an example, that we should follow in His steps. I think of Jesus in His earthly life as the example of men now living; the pattern for the people who are of this denomination. He came from heaven to earth to reveal to the men of this world what kind of a Father we possess, and what kind of a place is heaven, in which we sometime hope to live. He never forgot that such was His mission.

The prophet, in speaking of His conduct in this matter, stated of Him that He should not lift up nor cause His voice to be heard in the street. In other words, He was no brawler. Who can think of our Lord as engaged in a street quarrel? He is the example for His people. Nothing can be more harmful than that we should measure ourselves by ourselves; that we should compare ourselves one with another. If we do that, very soon we will fall into the habit of saying unkind things, and doing unkind deeds which will produce division. Division results in weakness.

He is our example in our home life. I mention home life because I understand that the third angel's message is to have a very direct influence on the home life of the people of God. Is it not to turn the heart of the fathers to the children, and the heart of the children to the fathers? I wonder, as we think of this broad message, sweeping round the world, being preached in about 200 languages, spoken by 85% of the world's population, I wonder what it is doing in the homes of the people? Are you husbands better because you have received the truth as it is in Jesus? Are you wives more considerate? If you are not, why not?

Let us not measure the standard of our homes by that of our neighbour. Why not measure them by the standard of the Lord Jesus in His home? He lived in a divided home; His brethren did not believe in Him. I think that He lived with a widowed mother. If Mary was not a widow at the time of His crucifixion, why should she have gone home with John? He related Himself to that mother in such a way that she had the utmost confidence in the boy.

And now, dear young men and women of this congregation, what is your relationship to your father and your mother? May God in His great mercy help you to consider very carefully just what those relations are. Are you away from home? Do you forget to write? Do father and mother get messages regularly from you that bespeak love, reverence and confidence? Dear friends, how about the son and daughter? Every child in this world has a right to the individual care of his father, his acquaintance and guidance. Brother, I hope

and pray to God that you are giving to that son what he needs much more than he needs money—your faithful consideration, your earnest prayers, wise counsel and constant comradeship. If you do not make him a comrade, someone else will. God entrusted our children to us to be reared for His kingdom.

We need Christ as an example in treating the erring. My brethren, you need not say to me that there are not those among us who are not in error. I do not mean dogmatic error. I do not mean doctrinal error. I mean sin, that horrid thing that separates between man and God, that slew the Lord on Calvary's cross and will kill every one of us if we do not get rid of it. It could not have been possible that throughout the experience of this denomination in Great Britain during the last ten years we should have lost 50% by apostasy had there not been sin. We must learn to deal in love with the erring. It is the love of God that leadeth men to repentance. Let us take the Lord as our example in our relationships with out brethren; let us take Him for our example of humility. "Let this mind be in you, which was in Christ Jesus." I sometimes think that we do not need more light. My conviction is that we have as much light as we need. What we need now is more power to live according to the light we have.

Christ is not only our example, our author, but He is the power to live. Let us think also for a few minutes about the love of Christ our Saviour. His was a Spirit-filled life; God gave not the Spirit by measure unto Him. At His baptism the Holy Ghost descended from heaven in bodily form and rested upon Him, and a voice declared, "Thou art My beloved Son, in Whom I am well pleased." Immediately the Spirit led Him into the wilderness to be tempted of the devil. He won that mighty victory for you and me. Immediately thereafter He returned in the power of the Spirit and began to preach. His first sermon was preached in His own home city in Nazareth, and His text was, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . And He began to say unto them, This day is this scripture fulfilled in your ears."

Great results followed. He beheld the multitudes in their suffering, had compassion upon them, and He healed all the sick. A woman pressed through and touched the hem of His garment. He did not see her, but when she confessed her faith, He saved her. A poor, blind man is not healed at the first attempt. In answer to the question of the Lord concerning his sight, he replied: "I see men, as trees, walking." Again, the Master touched him and he was healed. The common people heard Him gladly because of the gracious words that fell from His lips, for His message was filled with power. He spake as one having authority, and not as the scribes. The spies sent by His enemies to secure His destruction returned saying, "Never man spake like this man."

A little later He said, "I must go." Go! His disciples

were exceedingly sorrowful, they could not endure the thought of separation, but He comforted them, saying, "It is expedient for you." How could that be? "Because if I go not away, the Spirit will not come unto you, but if I go, I will send Him unto you, and when He is come He will abide with you for ever."

But more wonderful still was the promise, "Greater works than I have done, you shall do." A few days after there was a mighty demonstration of that Spirit's power. The promise was fulfilled. "The house was filled." You know the story. From that day forward, for the next sixty-two years, or the period covered by the New Testament from the second chapter of Acts onward, we have the record of what the Spirit did in fulfilment of that promise. We find in the Bible a record of the direct action of the Spirit without men—witness such experiences as the conversion of Saul of Tarsus as he is changed into Paul the apostle, the punishment of Ananias and Sapphira when they lied, not unto man, but unto God, and how the chains fell from Peter in prison. Again in that same record we find the action of the Spirit through men—witness the day when men from many countries heard the Gospel in their own tongues. We think it is a wonderful thing that we are preaching to-day in two hundred tongues, but we have had to learn the languages.

Last week we added one hundred people by baptism and profession of faith to the churches here in London alone, and we think we have reason to be grateful to God. But that day they won thirty times as many as we have in the last six months. That was the former rain, how about the latter rain? Sister White tells us there will be thousands accept the message in a day. I believe it. In that wonderful tenth chapter of Revelation we have a description of our work, and in the last verse we read that we must prophesy again before kings. Then the work of the last, or remnant, church is not to be done in a corner. Friends, there is nothing too good for our Lord Jesus. There is nothing too glorious for His people. He is their help, their stay, and their strength. But the principal thing in the work of that remnant church is the everlasting Gospel. "I saw another angel flying in the midst of heaven, saying with a loud voice, Fear God, and give glory to Him." You know the form of the declaration—"having the

everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Having what? The Gospel and nothing but the Gospel. Every prophecy in the Word of God is a great advertisement of the Lord Jesus Christ if it is rightly taught. Every beautiful truth of this message centres in the Lord God Who is coming again, and everything that is worth retaining in the life of His people is patterned after the example that He set.

We think of the ten commandments. As written on stone? No! As interpreted by the rabbis? No! We think of the commandments as explained in the teaching of Jesus, as exemplified in His life. In describing us, the God of heaven says: "Here are they that keep the commandments of God, and the faith of Jesus."

If men would take this view of the commandments to-day, you and I know that communism in Russia would not exist; for these commandments recognize the right of private property. The anarchy, confusion, distress of nations would end at once if every man took that view of his relation to God. That is what this world needs to-day. It needs the truth as it is in the third angel's message. It needs the truth as it is in Lord and Saviour Jesus Christ. God knows that the world needs it and therefore God is sending us to the world with it. We have the most mighty weapon that God has entrusted to any organization on this earth. It seems to me that with all of our might and with all our power we should rise up as one man, and placing our confidence in the Lord Jesus Christ, taking Him as our example, asking for the endowment of His Spirit, we should go forth quickly into all the earth to finish the work of the everlasting God in His name. I do not have any confidence that we will be saved simply by the dogmas of the third angel's message; I think that we should necessarily let the Lord possess our lives. I do not think there is any other way for us to inherit the kingdom except the true and living way. I think that every man who tries to get in any other way is a thief and a robber. I am sure that is so. It seems to me that it is our great duty to take the wonderful truths of the third angel's message and so focus them that every man shall see the Man of Calvary. May God help us to lift Him up in this time and all the days of our lives until He shall say, "It is done."

FRIDAY, AUGUST 1st.

9.15 a.m. Bible Study—By Pastor L. H. Christian

"Found Written"

Brother Rodd prayed that the Lord would quicken our spiritual faculties, and intensify our desires for holiness.

Pastor L. H. Christian introduced his subject by reading from the 12th of Daniel, 1st verse. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

It is the last part of the verse that I wish to emphasize. "Thy people shall be delivered." Thy people here means the people of God. It refers to the time after the close of probation while the plagues are on, the time of trouble such as never was since there was a nation. "Thy people shall be delivered"—delivered from the sins that abound, delivered finally out of this world of sin and translated into the kingdom of glory. But there is this specification: "every one that shall be found written in the book." This expression, "found written,"

is a striking one. We read, for instance, in the book of Esther that it was found written in the book of the kingdom (the daily records) that Mordecai had saved the life of the king. The discovery was made after they had searched the records. Similarly, in the case of this expression, "found written," the heavenly records have been investigated, the judgment hour has ended, and everyone whose name has been inscribed in the book, and has not been blotted out of it is found therein.

The 8th verse of Revelation 13 helps us more fully to understand this: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." We, and many other Protestant bodies, are likely to think that we Adventists will never worship the Papacy, but we are told here that everyone will bow to that anti-Christian power, whose name is not written in the book of heaven, the book of life. Whether or no our name is in the church book is not the question. They shall worship him, everyone that dwelleth upon the earth, whose names are not written in the book of life of the Lamb

slain from the foundation of the world. In some way everyone will render obeisance, will render worship to that power whose name is not written in the Lamb's book of life. We have many large problems to study. There is no question more vital than the question of our personal relation to God, whether our names have been written in the Lamb's book of life, and if so, whether our names may remain in that book when others are blotted out; for we read that the Lord will blot out the names of those who have become wedded to sin, and have proved themselves unworthy any longer to be counted with the righteous.

Once the disciples had gathered in, and were giving their reports to the Master. The meeting is recorded in the 17th verse of the 10th chapter of Luke: "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name." They were of good courage. Their hearts were filled with praise to God. It is very possible that they were a little inclined to be exalted in their own minds. They thought they had accomplished large things in the service of the Lord, but notice our Lord's reply: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Verse 20. I think the Saviour at this time did Himself rejoice. I think the next verse is one of the most remarkable of all the verses we have about Christ Himself. In that hour Jesus rejoiced in the Spirit and said, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight." V. 21.

The wise and prudent here, I am inclined to think, refers to the angels. The babes are the preachers, and all who are working for the Lord. We are rather small and very weak instruments. The seventy returned and brought a glowing report of what they had done. No doubt they had worked faithfully and were grateful; and they gave the glory to God. "Even devils are subject to us *through Thy name*." But in effect the Lord said, "That is a small thing. You cast out one evil spirit. I have cast all the host of darkness out of heaven. I saw Satan as lightning fall from heaven." (Verse 18.) Whatever power they had, they received from Him, but the exercise of that power must not be the chief cause of their joy. "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: . . . Notwithstanding in this rejoice not, that spirits are subject unto you; but rather rejoice, because your names are written in heaven." The greatest thing in my life and yours is Christ. For the book of life is the book of life of the Lamb, and my name will remain in that book only as Christ's life is in me. While therefore we rejoice in the success of a worker and in the progress of the work, let us ever remember that the most important thing is to see that we ourselves are right with God.

I believe we have come to a time when, if we had the vision to see what God wants us to be and to do, this meeting should mark the greatest forward step in God's work in Britain.

Brother Christian's discourse was followed by a testimony meeting. He himself testified as follows: "I thank God for His mercies that are upon us in the work in Europe. I thank Him still more for His mercies to me personally. It is a marvellous privilege to be a child of heaven, a subject of His wonderful grace. I praise Him for victory over sin, for deliverance from evil habits, for the triumph there is in Christ Jesus through faith."

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10.15 a.m. First Business Session (B.U.C.)

Prayer by Brother W. H. Meredith.

Brother Jayne, the Union president, then addressed the meeting as follows:

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Jesus said, "I am the way, the truth, and the life. No man cometh unto the Father, but by Me." It is our greatest anxiety that men may know the Father. This is life eternal, that they may know Thee, the only true God, and Jesus Christ Whom Thou hast sent. Christianity always has had, probably always will have, certain dogmas, doctrines, formulas. These are necessary; their existence in the Christian church through the centuries of its experience is sufficient to demonstrate that truth. However they are not the essentials. The Lord Jesus Christ said, "I am the way." The Christian life is a way, a standard of living, a guide of life, and that is how men best learn it. Children learn Christianity as a way, a way in which they should walk. Sinners need to be taught the way, and anything that fails to teach this way comes short of the standard. They need to know the way—sinners as well as children, and sinners above all. "I am the way, the truth"—it is the true way; the life—it is the living way. And when we think of Him as the life, we associate with that thought how to live the right way. "To as many as received Him, to them gave He power to become sons of God." The Father sent Him into the world that we might receive the adoption of sons, and with that adoption the inheritance of the heavenly home. And except we become as little children, we shall never see the kingdom of God. No man cometh to the Father except by Him.

It seems to me as I study the life, ministry and character of our Lord that His entire attitude was one of invitation. He did not command, but invited. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Ye shall find rest unto your souls." "My yoke is easy, and My burden is light." When He left the earth and committed the care of His great cause to the Holy Spirit and His people, the Spirit joined in the same invitation, for we read that "the Spirit and the bride say, Come, for all things are now ready." Brethren, come. Truly the work of this people is above all things to extend to the needy of this world that invitation, "Come." "Whosoever will, let him come," and having come, let him join in that invitation of the Spirit and the bride to others, saying "Come." I hope that from this time forward nothing shall hinder the progress of this wonderful message in all the world, and at the same time I hope that wherever it goes, however it goes, whenever it goes, its great burden will be the invitation to "come."

When our Lord ascended on high, He led captivity captive. The accuser of the brethren which accuses them before God day and night was cast down. "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." I think we should have great confidence in the conquering power of our unconquerable Lord, not only that He may conquer a sinful world, but that He may conquer us also. For of all foes men may have, none betray them into sin like the foes they have within. But Jesus is the only deliverer. When He ascended on high, He not only led captivity captive, but He gave gifts unto men. Why were these gifts bestowed? I think He had a very definite purpose. He had declared that the Gospel of the kingdom should be preached in all the world for a witness unto all nations before He returned to this world. And it is true we shall never look upon the face of Him Whom having not seen, yet we love, until we have taught the Gospel of the kingdom in all the world. This is an international movement. It is not for England, for America, nor the European continent, nor for Asia, nor for Africa, but for people of every land for whom our Lord and Saviour Jesus Christ died, and it supplies the need of every man. That we might rightly and successfully carry this Gospel, He bestowed gifts upon us. These gifts bring power to us. They are many. I read in Paul's letter to the Corinthians that he would not have us ignorant concerning these gifts. What a terrible tragedy it would be if the church

of the living God should be ignorant concerning the gifts bestowed upon it for the purpose of completing the work of God. They are many—evangelism, pastors, healing, miracles, prophecy, tongues, helps, governments—all are given that we might accomplish this work. Evangelism is an extensive, important gift. The evangelist thinks in the term of the unconverted man. He is a man that looks beyond his own community and sees God everywhere, and interprets the things of God to them that know them not, and, through the Spirit, brings to those unconverted men the consciousness of the existence of a God, of their need of a Saviour; and so they are born again. But they are babes, and will perish unless they receive care other than that of the evangelist. Now we need a man on whom God has placed the gift of the pastor—the man who will take these babes and feed them with milk until they are able to bear stronger meat and so carry them forward to the fullness of the stature of men in Christ Jesus. This denomination has always maintained evangelists and pastors. We do much evangelistic work. Nearly all of our institutions are cultural. We look upon our publishing house, our college, our factory, our Sabbath-school, our Y.P.M.V., Home Missionary and other departments as a part of the great cultural work of this country. All over the world we have extended the cultural endeavours of this denomination, and we must take our children and those recently come to the faith and help them. The pastor must be a different man from an evangelist. He must do a different work. He must be thoughtful, judicial, and careful. He needs to be a good financier. So many of these men must change their employment and they need the help which the pastor is fitted by his gifts to offer them.

Then there are helps. We could not do without our Bible-workers. I have looked over some of the work recently and I find that Bible-workers of experience have gained three, four or five times as many souls as some of the rest since January 1st.

In conclusion I want to say to our brethren representing the various sections of the work in Great Britain, I hope you will get a vision of the relation of that department to the world-wide work. May this homeland of the mightiest empire on the face of the earth see a strong work developed which shall "stand upon its feet like a man."

Welsh Conference Report

PASTOR W. H. MEREDITH.

THE work in Wales has passed through a period of strain and stress during the past few years, and there are those here to-day who will remember that three years ago we made a strong appeal for financial help for many of our distressed people in the Principality. The response to that appeal was so generous that we were enabled to keep some families from serious want. We desire to tender our deepest gratitude for that timely help; we do this on behalf of all the friends of the truth in Wales.

There has been much unrest caused by changes and other things which have had a disquieting influence on our work. The political situation of Wales has changed in the last few years from an almost united Liberal position to the Labour Party side, and the tendency towards extreme views makes the territory a hot-bed of controversy and strife. These things seem largely to possess the time and minds of the multitude and make it hard for our workers to get the attention of the people long enough to reach their hearts.

Again, the religious conditions of the Principality do not tend to help the people toward the truth for the last days. The ministers have great influence in the churches and wherever we seek to get a foot-hold the people are warned against us. Calvinism holds the hearts of a large number of the churches. Modernism is getting a firm position among the

younger ministry and the tendency is to ridicule those who dare to stand foursquare on the good old Book. We are firmly convinced, however, that the message we bear has power in it to reach the hearts of all classes, and that the Master is able to give us victory.

There have been days full of darkness. There have been difficulties on every hand; trials came from where we least expected them and the air often seemed to be full of misunderstandings; yet hope shone out in the darkness, obstacles were surmounted and victory came out of seeming defeat. We are glad to be a part of this great work and we want to triumph with it over every obstacle.

During the whole three years since we last met in Union Conference we have badly lacked funds and it has been impossible to carry on aggressive work in a way calculated to bring success. It was unfortunate that during the period of amalgamation with the Midlands no separate statistics were kept as to the number received into fellowship, but the totals reveal the sad fact that during those years the membership actually decreased and when we took over the work again as a separate conference we were badly handicapped by these reverses and unable to do the work as we would have liked.

Our membership, though small, is scattered in twenty different places where Sabbath-schools and meetings are held. This makes it difficult to render the help really needed, and we appreciate the strong loyalty existing among these scattered believers which keeps them faithful under very trying circumstances. Because our churches and companies are small it is impossible to secure halls that give a good impression of our work and our people have to work against many difficulties not met in large churches. The Lord alone will know how to reward the faithful few who, year after year, continue to live and witness for the truth against so great odds.

During the last two years forty-eight were added to the church by baptism and vote. We have, however, lost by apostasy, transfer to other fields and deaths, about an equal number, so that our membership remains about the same, standing at 350. Ten persons have passed away in death and it is a comfort to know that these dear ones are resting in Jesus waiting the glorious resurrection morning.

I cannot help but draw a few comparisons between these years and the earlier years of our work.

In the years 1904, 1905 and 1906, with only one ordained minister in the field, two licentiates—eight workers in all—there was a gain of 125 souls, yet the records for 1920–1923 show no actual gain in members. We ask what is really the cause of this great difference. The message is the same; its power is not lessened, neither has our God changed. We can only think that perhaps we have changed; the people are not the same and the enemy is more subtle. May God give us abundantly of His Spirit, stirring us up to greater things and enabling us to gain far greater success than ever before. For this we work and pray; for this we hope.

The financial records tell another story. In the year 1907 the tithe receipts reached the highest point up to that time, viz, 50/- per capita, but at the close of 1923 it had reached over 100/- per capita for the year. Our offerings have reached an even higher per cent in gain, amounting last year to £3. 16s. 8d. per capita. This certainly shows a desire to be faithful and to see the work in the world-wide field advance. Our people have done nobly in the Harvest Ingathering Campaigns, and are not far behind the rest of the Union in the various other campaigns in which we are called to take part.

There was a time when Wales led the way in periodical sales and a large number of books has been sold in both the Welsh and English languages. The present hard times tend to make our sales less than in the past, but a number of our churchmembers use the profits of papers, etc., to raise their

missions quota and help carry the church expenses. This is a good work and could be followed by all with profit.

We are greatly indebted to the British Union and General Conferences for the financial help they have given us these last three years. If they had not come to our help, we could not have carried our staff of workers or run the efforts as we have. We therefore tender to our brethren our sincere gratitude and desire to show by faithful service that we are not unmindful of the help thus rendered.

During this present year we have been able to carry on some aggressive work in Cardiff and Swansea and while the results are not all we would like, yet the workers are gathering some fruit for their labours and have great hopes for the future. A number of new Sabbath-keepers are coming in in both these places, and we shall not be satisfied till a strong work is built up in these large towns.

There are fifteen counties in the territory of the Welsh Conference with a population of over 3,000,000 souls; about half of this number speak the Welsh language. At the present time we have three ordained ministers, two young men just out of College and five lady workers, two of whom are only part-time workers.

Whatever plans may be made at this meeting we most earnestly desire to heartily co-operate for the advancement of the work in our own territory and ask for a continued interest in the prayers of God's people everywhere.

North England Conference Report

PASTOR ALFRED E. BACON.

"AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." Isa. 52:1, 2; 58:1; 60:1, 2.

The truthfulness and power of these stirring words are surely evidenced in this splendid gathering of the children of the Lord. As we review our experiences since we were assembled in this building in the autumn of 1921, our hearts are drawn out in humble gratitude to God for His unnumbered benefits and blessings bestowed upon us as individuals and as a people. Truly the words of the wise man express our sentiments to-day: "He brought me to the banqueting house, and His banner over me was love."

It affords us much pleasure to present to this conference assembly a brief account of the steady progress of the advent message in the North England Conference during the past two and a half years. At the last session of the British Union Conference, held three years ago in this hall, it was voted, among other things, that the English portion of the North British Conference be united with the Midland section of the Welsh-Midland Conference, to form what was to be known as the North England Conference, the change to date from January 1, 1922.

Returning to Newcastle, the head-quarters of the North British Conference, after counsel with the executive committees of the conferences involved in this reorganization of the field, it was finally decided to make Nottingham the head-quarters of the proposed North England Conference. It is not necessary for us to reiterate the story you all know so well, of the marked providence of God in enabling us not only to

dispose quickly of the property at Newcastle without loss, but to secure a suitable house in Nottingham, which is a credit to our work in the north.

For years, in certain sections of the conference, propaganda work has been carried on in a quiet way, which has engendered in some a spirit of criticism, and brought about a lack of confidence in our denominational organization, and a distrust in the precious gift of the Spirit of prophecy. This, coupled with fanaticism on the part of some others, left its mark on the field. But we are happy to report that by the mighty power of God, and the faithful, persevering efforts of our workers and loyal church leaders, this condition of things is gradually dying out, and a spirit of loyal devotion is characterizing our members.

In view of all this, and the fact that we have suffered very considerably through the slump in trade, with its consequent vast amount of unemployment, we rejoice that to-day we can report progress. God still lives. This people is His people, and He has committed to them His last message to this perishing world. This work will never stand still, but will go on from strength to strength, until it finally triumphs "in power and great glory." Thank God, that day is not far hence!

With our limited force of workers (twenty all told—eight ordained ministers, one licentiate and eleven other workers) we are seeking to do all in our power to reach the nineteen and a half millions of people within our conference borders with the light of present truth. Brother Rodd has raised up a company in the Isle of Man, where Brother De'Ath is now following up the work. Others will doubtless be added to this company before the close of the year. Brother Armstrong added to the Coventry Church as a result of his work there, and hopes to see some added to the Handsworth Church as the result of the Birmingham effort this year. Brother Bailey is seeing fruit from his labours in the Worcester district, Brother Hall from his work in Manchester and Liverpool, and Brother Bell is adding to the numbers in Hull. Brother Craven had an effort in Armley, Leeds, last year, and is holding one at Harehills, Leeds, this year. Before the close of the year we hope to see the Leeds Church nearing the 100 mark in membership. Brother Coppock has laboured in Mansfield and Stoke. The Bible-workers have rendered faithful service in connection with the public efforts, while some have done splendid service on their own. Time and space forbid us going into the details of this devoted labour.

During the two and a half years covered by this report we have added to our membership 237 by baptism, 46 by vote, 9 by letter from foreign fields, and 51 by letter from other fields in the Union—total, 343. We have lost by apostasy 122, by letter to foreign fields 9, and by letter to other fields in the Union 66. 52 of our members have fallen asleep in Jesus. This gives a net gain of 94.

The various departments of our work, under the able leadership of Brethren Goodall and Davies, are all prospering. The colporteur sales for the period of this report are £14,850—or a yearly average of £5,940. The Home Missionary activities of our conference are good, and the reports we receive do not fully tabulate all that is done by our members in this line of Christian endeavour. At the present time we are circulating about 12,500 of each issue of "Present Truth," and 11,000 copies of "Good Health" every month. Our work in the Ingathering is well-known. Our young people are banded together in twenty-five societies, senior and junior. Good progress has been made in the Standard of Attainment, and a live interest is taken in all Missionary Volunteer activities. Our young people contribute quite fully also to the success of our Harvest Ingathering work. We have a fine body of young people in the conference, and we hope to see as many of them as is possible get a training for some place in the work, either at home or abroad.

The Sabbath-School Department is also making advancement, and a large number of our members are receiving the great spiritual help to be obtained from the daily study of the lesson. We find in these departments, as in every other branch of the Lord's work, much room for improvement. By His grace we are determined to go on to perfection.

Now a few words about our finances. Our tithe during the two and a half years has amounted to £18,072. 8s. 0d., a yearly average of £7,228. 19s. 2d.; Sabbath-school offerings, £3,515. 19s. 5d.; Young People's offerings, £177. 11s. 6d.; Midsummer offerings, £151. 10s. 6d.; Annual offerings, £724. 19s. 11d.; Harvest Ingathering, £4,853. 10s. 1d.; Big Week, £326. 18s. 11d.; Miscellaneous offerings, £68. 2s. 4d. These make a total of £9,818. 12s. 8d., and a yearly average of £3,927. 9s. 1d. Besides this we have raised the following: European Relief, £192. 1s. 8d.; Russian Relief, £164. 13s. 8d.; Constantinople Orphanage, £29. 13s. 11d.; Endowed Bed Fund, £75. 8s. 8d.; MISSIONARY WORKER, £60. 8s. 9d.; Kingswood Relief, £32. 8s. 3d.; City Missions, £109. 4s. 5d.; Home Missions, £64. 5s. 2d.; Poor Fund, £32. 14s. 3d.; Total £760. 8s. 9d.; a yearly average of £304. 3s. 6d. This gives a grand total of £28,651. 9s. 5d., representing a yearly sum of £11,460. 11s. 9d.—or on an average membership, a per capita of £8. 8s. 5d.

In closing this report we would say we are convinced that a glorious future awaits not only the North England Conference, but the whole British Union. Our daily prayer should be that God will hasten the day when the millions in this kingdom shall hear this glorious message, and thousands of her people embrace it.

11.30 a.m. First Business Session (S.E.C.)

Pastor F. A. Spearing welcomed Cambridge into the Sisterhood of Churches in the name of the Executive Committee and the people of the conference.

Following this Pastor Spearing read his report to the South England Conference. [See page 8 for Pastor Spearing's similar report to the British Union Conference.]

WESTERN DISTRICT OF LONDON.

W. Maudsley: Mr. Chairman, delegates and friends, I have to speak to you this morning on the subject of the Western District of London. That is one of the terms that has been used during this last year. The Western District takes in virtually half of London. The population is about half a million more than the whole of the population of Wales, about the same as Scotland, and a little more than Ireland. We have in the district the following churches: Wimbledon, West London, North-West London, also companies at Fulham, Kingston, Wallington, and Kennington respectively. Our membership to-day totals just over 250. The tithe for the year was £1,200. The net gain in tithe for the first six months of this year in our district is £126 over the first six months of the previous year. Our membership in Wimbledon now, including the two outlying companies, is 170. Eighteen months ago we had no meetings in Wimbledon at all. Since then we have had two efforts, one at the beginning of last year and another at the beginning of this year. We have baptized eighty souls since we started eighteen months ago. Comparing the increase in tithe this year for the Wimbledon Church over the previous six months of last year we find we have made a gain of 45%. If we can keep this up we shall have a satisfactory report to make next year. In our first effort, which was held in the Elite Picture Palace, a large hall seating 2,000, we had a remarkable response. We witnessed huge crowds of people waiting to get

into the meetings. This was an inspiration not only to myself, but to all our helpers. At the beginning of this year we held a second effort in the same street, and met with the same remarkable response.

We thought that we would express our confidence before God by taking a picture palace more than twice the size of the last one. We reasoned that when the people learned that we were taking a larger hall they would conclude that we were going to have more people, and so a still larger crowd would be drawn. The newspapers reported that Pastor Maudsley had run a successful series of meetings in 1923, and he had placed his announcement before the public that he was about to take the Wimbledon Theatre. The effect was electric. We were not quite packed (the building seats 2,000 souls), but we had a very splendid response. Fifty per cent more people came to hear us than at the first. As a result of our first campaign we baptized and took into the church as new members 43 souls. As a result of our second campaign we are now to witness an increase in soul gathering of 50% over last year. We have already baptized and taken into the church at this early stage nearly 30, and another 8 or 10 are going to be baptized on Sabbath evening, making a net result of 35 to date, and quite a number to follow.

We have had no church accommodation, therefore it has been necessary for us to build a church of our own; and our new people, with the help of a few older ones who have remained, have already, during the first six months of this year, subscribed £600 in cash and pledges to our new church enterprise.

May I add that we have been ably assisted by a good staff of workers: Pastor H. W. Armstrong, Brother R. Joyce, Sisters Clifford and Brooks, and Brother J. Hyde. We have had a very efficient staff of about twenty stewards under the leadership of Brother D. Edmonds, which I think has contributed quite a good deal to the success of our meetings.

NORTHERN DISTRICT.

L. W. Barras: Mr. Chairman, brethren and sisters, we are glad this morning to render a report to this conference which indicates remarkable growth in all phases of our work. The territory over which we have the oversight has four churches: Walthamstow, North London, Edmonton and Forest Gate. Walthamstow is a new church as you know, born into the conference about fifteen months ago. About the average membership for the year 1922 was 181, for 1923, 250, giving us a net increase of 69 for last year's work. The tithes for the district in 1922 amounted to £1,934, for 1923, £2,199, an increase in tithe of £265. Our Sabbath-school for 1922 gave us £287, for 1923, £324, an increase of £37. And while mentioning the Sabbath-school offerings, I want to say that one of the most substantial aids to the growth of our work in this district has been the Sabbath-school. It has been the means of weaning the people from the preacher. We founded a Sabbath-school in Walthamstow and that school has built up that church in a wonderful way. In North London we started a Sabbath-school and the preacher stayed away while the Sabbath-school was operating and preached at another place. Brother S. G. Joyce took charge of the Sabbath-school, and we have in North London now, in our new church district, 160 people attending Sabbath-school, and out of that over 100 are new converts since February and March of this year. Our mission offering for 1922 was £943, for 1923, £992, an increase of £49. It means, friends, that our tithes and offerings for 1922 were £2,878, for 1923, £3,192, an increase of over £300 in that small section. The total per capita tithes and offerings for the whole district is £12. 9s. 2d. for last year.

Now, friends, we are East-enders, but I always tell the people when I want money that they have hearts of gold—and they give liberally to this cause.

The Walthamstow Church debt of £350 has been cleared. One Sabbath morning we collected £170 without a blush. The £350 has been cleared. We made an appeal for European Relief, and over £100 came immediately. In addition to operating our churches and keeping them clear of debt, we have had on our hands a new babe in our church school. It has got over its first cries and is now a live, healthy infant. The only thing we are afraid of is that it will grow too big for its clothes (laughter). The good mistress there, Miss Tapping, comes to us every now and again for more desks to accommodate more pupils, for we have over thirty children. Not only have we a church of 120 members, but we have another little church in embryo. In this church we have prospective missionaries, young people who will grow up in the work. I mention it because I want you to see the church school exhibition and see the wonderful work our children are doing down there in Walthamstow. It takes £6 a week to keep our church school going, and our work is onward. Do not believe anything you hear to the contrary.

It is a fact—a tremendous fact—that the largest meetings held in London last winter were held by the Seventh-Day Adventist denomination. We have beaten all the other churches. We have had 2,600 people in night after night in a hall twice as large as this and have turned some away. We have taken £300 in collections.

I look back to the day when the brethren gave me £3 or £4 to carry on an effort and I got a few people there and preached to them for all I was worth. In our last effort when we presented the Sabbath we issued tickets and we had 2,000 applications for reserved seats. This effort is bringing out a fine company of Adventists. These people did not hear the truth until the end of March, but we have baptized and taken in by profession of faith seventy-one, and that is just half the people who have taken their stand. There ought to be another fifty before the end of the year.

There is one man who hopes to sing to us to-morrow night. He closes down his factory in order to keep the Sabbath. I am going to let you into a secret. This brother told me the other day that before he learned this truth he used to smoke 500 packets of cigarettes in a quarter of a year (£12. 10s. worth). Now by the grace of God he is free.

One of my Bible-workers brought in this morning ten or twelve packets of tithe and we only talked about tithe the week before. This advent hope appeals to the people.

We have, of course, had some opposition. People have preached against us, but they cannot hurt us. A doctor of divinity one night challenged us to public debate, but we told him we were too busy (laughter).

The work has been wonderful. It would have done your hearts good to see 600-700 people lined up outside the hall an hour before it was open. The policemen came to us and said, "If you do not clear this crowd we will be after you."

There have been whole columns entitled "Pastor Barras at Finsbury Park," devoted to us in the local newspaper. You only see one name in connection with this campaign but it is team work that wins souls in this message. Brother S. G. Joyce has been our organizing secretary, our treasurer, our Bible-worker, everything! He has done wonderful work and the Lord has blessed him. Sister Living who came to us broke down under the strain. We took sixteen people off her list when she was ill, and we wondered how we could get on. Sister E. Brewer, straight from the Press, led these sixteen people into the water. Sisters Anderson, Clarke, Barrett, Murdoch and Terry, young people released to us from the College, have stepped right into the work. We have found a wonderful spirit of co-operation among God's people in that district, which has helped forward the work greatly. The advent message is the greatest thing in the world, and it is onward.

2.00 p.m.—The Bible study hour was taken by Pastor W. E. Read, who gave a most interesting review of the missions of the European Division.

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3.15 p.m. Second Business Session (B.U.C.)

South England Conference Report.

PASTOR F. A. SPEARING.

WE are glad to be able to report that the years 1921, 1922 and 1923 have been years of progress in South England. While the gains in membership and in tithes and offerings have not always been as great as we would desire, yet substantial work has been done, and the prospects were never brighter than at present.

During the period covered by this report there have been frequent unavoidable changes in the administration of the conference, and, as we all know, changes that come too often are not for the best interests of the work. Not only have we had three conference secretaries during the three years, and many departmental secretaries, but no fewer than three presidents. Pastor S. G. Haughey was in charge of the field up to August, 1921, and Pastor W. E. Read from that time until November 1, 1922, when the present speaker became president.

Recognizing that details would be entirely out of place in a report of this nature, we shall content ourselves with a brief presentation of the main features of the work.

MEMBERSHIP.

Our membership has grown from 1,488 at the commencement of 1921 to 1,690 on December 1, 1923. More than three-fourths of this increase, however, is the result of the work done last year. The gain at the close of 1921 was 35, and at the close of 1922 it was 12. The gain for last year was 155. The large gain in 1923 was undoubtedly due in part at least to the fact that fewer persons severed their connection with the movement than previously; but the main cause for this increase is the fact that meetings have been held on a larger scale than has been customary in this field. These big meetings have meant a large outlay of means, but the expenditure has been worth while, for of the 155 net gain, Walthamstow and Wimbledon, where Pastors L. W. Barras and W. Maudsley have been labouring, are responsible for 96. Encouraged by last year's results we launched out a little farther this year in this great city of London, and are happy to be able to report that as many as 2,500 persons have been present at a single meeting, and that the average aggregate attendance over a period of several months, at North London and Wimbledon, has been in the neighbourhood of 3,000. Hundreds of names have been handed in for literature, and up to the present time over 100 souls have been baptized. There can be but little question that if sufficient means should be forthcoming to enable us to conduct meetings on the same scale and in the same places this winter, the experiences of the first six months of this year would be repeated.

We desire to place on record our heartfelt thanks and deep appreciation to the European Division of the General Conference for the generous appropriation we received at the beginning of this year. It was this gift that enabled us to carry on the large meetings which have proved so successful.

In speaking of these large London efforts, we must not lose sight of the fact that souls have been won in other parts of the conference. If the number of converts in Bristol, West London, Cambridge and elsewhere has not been as large as in North London and Wimbledon, it must be remembered that the expenditure has been less, and the workers fewer. It takes the large and the small to make up our total.

TITHES AND OFFERINGS.

An encouraging feature of the work in South England is that our tithe and missionary offerings have kept up well, when we take into consideration the fact that the general slump which is associated with post-war conditions is still with us, and is likely to be with us for some time to come.

For the first time we reached the £10,000 mark in tithe in 1921, the exact figure being £10,216. In 1922 we dropped to £10,005, but last year we recovered, making a gain for the year of £773. The total tithe receipts for the three years amounted to £30,999. The total for the previous three years was £21,722. The per capita has increased from £5 in 1918 to £6. 7s. 7d. last year.

The mission offerings contributed by our people for the past three years amount to :

1921	£2855
1922	3107
1923	3429
Total		£9391

The aggregate for the previous three years was approximately £8,174.

The Harvest Ingathering figures for the first three years, that is, from 1918 to 1920, were approximately £7,723, and for the second period of three years £11,359. The aggregate total mission offerings, including Ingathering for the two periods, together with the per capita for each period were as follows :

	Miss. Off.	Per cap. for 3 years
1918-1920	£15897	£11 7 10
1921-1923	20750	12 19 1

From this presentation it will be seen that South England has faithfully done her part in providing means for work in heathen lands. We are satisfied, however, that as our membership increases, our gifts to missions will increase, for our members are ever conscious of the fact that this conference is but a small part of the world field, and that the more we can do for the less favoured portions of the globe, the greater the blessing we receive here.

DEPARTMENTAL ACTIVITIES.

In considering the usefulness of our departments, the question that should always be asked is : What does this department or that contribute to the general well-being of the cause; which is another way of saying : To what extent does this department or that assist in the great work of winning souls? Here is the only test that can be applied as to the efficiency or the effectiveness of our departments. Can they stand this test? With this thought in mind let us consider first

The Sabbath-School Department. What has the Sabbath-school done to build up the cause during the past three years?

1. It has contributed for Gospel work in the regions beyond the sum of £6,369, of which £2,156 was raised in 1921, £2,005 in 1922, and £2,208 last year.

2. It has instructed in the way of truth 1,522 members in 1921, 1,609 in 1922, and 1,821 in 1923.

3. It has encouraged an average of from 350 to 400 persons to study the Bible every day.

4. It has won many of our children for the faith.

5. It has educated scores of our members, enabling them to take a definite part in the work of the Lord.

The Missionary Volunteer Department has also done its share in the work of building up the cause of God. Its membership has grown from 244 in 1921 to 683 in 1923, and its annual contributions for missions from £37 to £88. The number of souls actually won through the medium of this department from 1921 to 1923 was 70, an average of 23 per year.

The Home Missionary Department has not only raised

through the annual Ingathering Campaign the large sum for missions already referred to, and enabled our lay members to do an enormous amount of work for their neighbours—work whose results will never be seen in their fullness in this life—but has been responsible for the winning of 79 precious souls, 14 in 1921, 17 in 1922, and 48 in 1923. When one-fifth of the gross gain in membership in a single year has been won through our Home Missionary Department, none will say that it does not meet the test.

The Field Missionary Department which has been with us, as a conference, from our earliest days, has accomplished much during the past three years in the great work of soul-winning. The value of subscription book sales for 1921 was £5,829, for 1922, £3,876, and for 1923, £4,485, the total for the three years being £14,190. We have partly recovered from the serious drop in sales in 1922, and hope that the present year will bring up the total very materially.

What the thousands of silent witnesses placed in the people's homes by our colporteurs will accomplish no one can say. Just how many of the books will be read, we cannot tell. But we *do* know that God will water the seed sown, and that there will be a bountiful harvest.

One feature of the colporteur's work must not be overlooked; that is the personal work he is able to do as, following in the steps of the apostle Paul, he goes from house to house. Scattered throughout this conference territory are individuals who owe their knowledge of the message to some kindly, tactful colporteur, who spoke a word in season. These workers are more anxious to win souls than merely to sell books, though they recognize that in most cases the books will accomplish more than they could themselves. We thank God for these noble men and women, and pray that He will send us more of them.

The Educational and Medical Departments. A word only need be said in connection with these. At the beginning of the three-year period there were but two church schools in the conference; to-day we have five. Some of these are struggling along under difficulties. We must pray for them and help them to carry on to the utmost of our power.

No definite work has been carried on of late under the direction of the medical department of the conference, but we look forward to the time when we shall have a very different story to tell.

CONCLUSION.

While we thank our Father in heaven for the measure of success that has attended our efforts during these three years, realizing that without Him we could accomplish nothing at all, we recognize that we have failed many times to step into the opening providences of God. For our mistakes and our sins we ask His forgiveness. And we ask you to pray that God will make us more fruitful and more efficient as the days go by, that we may accomplish truly great things for Him.

Scottish Conference Report

PASTOR R. MUSSEN.

As most of you are aware, at our last British Union Conference three years ago it was decided that Scotland be separated from North England and become a conference again. This took place at the end of that year. It was in a difficult time financially that we took up the reins of leadership again. The famous Clydebank yards, where some of the finest ships in the world are built, have had a troublous time during this period. This naturally affected other industries, and consequently ourselves. Matters in this direction, however, are looking much brighter now.

Then, too, every week sees some of the great Cunard liners packed full of Scotch men and women leaving the land of the thistle, not on a health tour, but in search of work. And many

of these are skilled artisans. We are sorry to lose this class of person. They feel it degrading to line up for the dole week by week, so determine to seek their fortune in lands beyond the sea. This same determination would be equally valuable in facing the tests of the third angel's message.

During the three years that are passed we collected :

Tithe	£2862	3	4
Sabbath-School Offering	730	9	11
Harvest Ingathering	1800	8	11
General Offerings	170	16	9
Missions	76	11	4
Y. P. Society	11	7	10
Publishing Fund	59	16	4

During the same period 84 were taken into church fellowship :

By baptism	66
By vote	12
By letter	2
By foreign letter	4

Our losses totalled 65 :

By apostasy	35
By death	6
By letter to other fields	24

The last year has been for us the most successful of the three. This year already thirty-five have accepted the truth ; these, if all prove faithful, will raise the number of new members for the three years to 118.

We have had some difficulty in getting our lay members to report the work accomplished, but are glad that we are making great improvements along these lines. The unprecedented opportunities on every hand for lay ministry constitute a stirring appeal to every one of us to be up and doing. We all need broader vision. The standard of service must be raised higher and still higher. We need a strong corps of lay leaders—men and women who both by precept and example can stimulate and encourage others to labour in the Lord's vineyard.

We see up in Scotland a great deal of unrest with reference to spiritual matters. Spiritualism is making surprising progress. One of our evening papers has twenty advertisements every Saturday night, announcing different halls and churches where large companies of Spiritualists meet on Sunday. Seances are the order of the day, and great numbers of people who handed in their names for literature at our meetings had been dabbling in this cult. One lady was anxious to come in contact with her beautiful little daughter who had died recently, and was persuaded to go to one of these meetings. She heard what seemed to be the very voice of her girl. We came in touch with her just in time to warn her of the dangerous nature of those meetings, and she has not attended the meetings since, but she hears strange knockings, and finds shadowy figures in her home since she stopped attending the meetings.

Surely we have almost reached the time about which we have been warned. Truly darkness is covering the earth and gross darkness the people. Let us arise with this glorious message that God has entrusted to us, and warn a perishing world to flee from the wrath to come. Let us come up to the help of the Lord against the mighty foes of darkness.

We are glad to see some of the student canvassers in our field. But when they return to College there will be only three left to sell literature to nearly 5,000,000 people. We earnestly trust that the students will earn their scholarships and return to their studies with their pockets well lined with Scotch money to carry them through the coming school year. I was surprised when hunting up information about the beginnings of the work in our field to find that the first twenty Sabbath-keepers were practically brought into the message through reading our literature. "Present Truth" was in a great measure respon-

sible for this grand result. There is plenty of room in Scotland for paper canvassers, and for those who will work with our smaller and larger books. We heartily invite anyone who feels a burden for the literature work to make Scotland his field of labour. I trust that we shall have a hearty response to this appeal and that the help so badly needed at this time will be given.

Our members have done remarkably well in the Harvest Ingathering ; for two years we have led the British Union. The last year we gathered over £200 above our goal. Our members respond well to the calls made upon them. Some are already anxious to make a start. It is as music in their ears to "hear the pennies dropping" into their little red boxes ! Let us all enter heartily into this great campaign. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labour is not in vain in the Lord."

Irish Mission Report

PASTOR F. S. JACKSON.

It is just three years ago this August that the speaker was invited by the British Union Conference Committee to take the superintendency of our work in Ireland. I vividly remember with what trepidation I undertook the duty. Many here will recall that in the year 1921 the "Irish Question" simply bristled with perplexities and made Britain's political sky seem dark and storm-threatening. The forces of disorder were let loose everywhere in Ireland. The terrible gunmen were spreading bloodshed and tragedy in the south-west, and in the north things were only a very little better. The British forces under the black-and-tan regime were seeking to get the upper hand of the Republican gangs by round-up and reprisal, but in spite of all the resources of the British Government, conditions in Ireland were rapidly going from bad to worse. In Dublin the people were in terror. Raids and shooting and bomb throwing were the usual daily programme and in Belfast and Ulster 9 o'clock curfew was in force. Happily in January, 1922, when we pitched our tent in Erin, things were taking a turn for the better. The era of compromise was just beginning and the attention of the world was directed to the birth of the Irish Free State.

At the time we arrived Pastor Barras and his staff had just completed a series of mass meetings in the Ulster Hall, Belfast, a hall seating 3,000 people. This series of meetings constituted the biggest thing ever attempted in Ireland. During this time the enmity and bitterness between Protestants and Catholics was at its height. Pastor Barras had a nerve-racking time, but God was with His servant and his associates, and a good fruitage was reaped from the effort. During the last two quarters of 1921 forty-seven souls were added to our Belfast Church. This good work was followed up during 1922. These and other additions elsewhere lifted our membership figure from 143 at the close of the second quarter of 1921 to 200 by the close of the first quarter of 1922. A further fifteen souls were added during 1923. We are laying plans for bigger things this coming autumn in both Dublin and Belfast, and we confidently look forward to substantial increases in our membership. Unfortunately we have had rather heavy losses by apostasy, transfer and death during the past two years, and in spite of twenty-two further additions by baptism and vote during the twelve months ended June 30, 1924, our total membership stands at 178. In fine, the returns for the period reveal a gross gain of 84, or a net increase of 35.

Our staff of workers consists of Pastor R. Whiteside, who has been associated with myself in the north. Pastor W. J. Young, who has recently joined us from the staff of the British Union Conference, is located in Dublin, the capital of the Irish Free State, and is building solidly in that great city. Sisters Moseley, Ballard and Bastow are our faithful Bible-

workers. Our three departments have been efficiently cared for by Sister Dora Moseley, already mentioned. I deeply regret to have to state that we have this year been deprived, by death, of the faithful service of Brother William Shaw, who served on our staff for several years.

Our finances have kept up wonderfully during the three-year period. In 1921 our tithes amounted to £712. 13s. 8d., in 1922 £804, and in 1923, £830. Our total offerings for the three years under revision were £546, £575 and £547 respectively. In this connection we would tender to the General Conference, through their representatives present at this meeting, our grateful thanks for their liberal financial assistance in the way of appropriations for our work.

We are very happy to report that during the rebellion and terror in Dublin God protected His people, and with one exception our Sabbath services were held regularly in Sackville St.—the one-time gorgeous buildings of which now lie in ruins. The promise: "He shall cover thee with His feathers, and under His wings shalt thou trust," was abundantly fulfilled to His people. In the north, where at intervals the trouble was worse than in Dublin, our members shared in the divine protection. I will relate one incident. Away in Co. Tyrone on the Ulster border Brother Joseph McClements, brother of Pastor Wm. McClements of Nigeria, with several other prominent Protestant people of the neighbourhood, was kidnapped by the Republicans. A section of his farm buildings and stores was destroyed by fire. He himself was taken far into hostile territory and thrown into prison. This act was a reprisal because of the apprehension of Republican raiders in Ulster territory. For three weeks our brother was held and suffered the rigours of prison life in southern Ireland. He was eventually released little worse for his adventure, and was to some extent compensated by the northern Government for the losses to his farm.

Things at the present time are very much quieter in Ireland. In fact we may say the time of trouble is passed for the present, and we sincerely pray it may never return. We are not of the opinion, however, that the Irish question is settled. The smouldering embers of strife and ill-feeling are still disquieting and the political outlook even now is decidedly menacing.

During the last two summers we have been made glad by the presence of a good force of student colporteurs in our midst, many of whom found little difficulty in earning their scholarships. Our regular "Present Truth" workers have done well for the cause in Belfast. But this year has been a remarkable one from the standpoint of our colporteur work. At the close of our annual meeting in Belfast in June, Brother Howie arrived from Glasgow, and under the direction of Pastor Joyce spent some time instructing our splendid corps of young people in the Belfast Church, many of whom were desirous of getting a start on their scholarships so as to be able to attend school if possible this coming September. The book, "Christ's Glorious Return," was used and after Brother Howie had demonstrated well enough to convince the most hardened sceptic that it could be done, scores of orders for Pastor Maxwell's excellent book were taken in the city of Belfast by our young men and women under Brother Howie's direction. In consequence we are expecting that a larger number of students will enter College this year from Ireland than ever before. Brother W. Hilton has done equally good work on behalf of our student colporteurs in the south and west of Ireland. Several there, we understand, are within sight of their scholarships.

The outlook for our work in Ireland was never brighter since the close of the Great War than it is at present. We ask your prayers that the glorious promise in Daniel 11, verse 32: "The people that do know their God shall be strong, and do exploits," may be completely fulfilled to the Adventists of Erin.

At this point the Committee on Plans presented a partial report. The first resolution of thanksgiving was adopted unanimously by the singing of the doxology. It read as follows:

RESOLUTION I.

1. *Whereas*, God has graciously preserved the health of our ministers, conference and institutional workers and has abundantly blessed their labours as is evidenced by the large ingathering of souls and continued increase in tithe

Resolved, That we return thanks to our heavenly Father and do hereby rededicate our lives to His service.



4.30 p.m. Second Business Session (S.E.C.)

LABOURERS' REPORTS.

Pastor P. Prescott: The section under our care is Luton, Ely and Cambridge. This year we have baptized or taken into our church by vote on previous baptism seventeen new members—two at Luton, the result of an effort conducted mainly by local officers, and fifteen at Cambridge. We began our effort in Cambridge at the end of May, 1923, and held services for thirteen weeks in a hall that would hold about 500, and for five weeks in the Play House, a place where we had previously held a large effort for twenty weeks. We have recently baptized six and there are about ten others waiting. That will make us about fifty in membership in the university city.

In Cambridge the people who have accepted the truth recently give us great cause for encouragement. One of our members was put to the test the other day. Her husband promised to leave her all his wealth if she would only give up the truth. And she refused. Then he said, "Now next year the mayorship is offered to me, and you will be mayoress if you will give up the truth." Again she refused. This is an indication of the kind of people who are accepting the truth. It does pay to save souls.

Cambridge at the present time is the home of Modernism. It is, therefore, important that we establish a strong body of Christians in this university town. It will need our faith, hope and love to carry this task through. I remember how Professor Lacey used to say that we are justified by faith, sanctified by love, and will eventually be glorified by hope. These three things, dear friends, are essential to us if we are to meet the tasks before us—faith, truth, sanctified love and a steadfast hope in the soon coming of the Lord Jesus Christ.

Pastor Morrison: In January we received an invitation from the South England Conference to locate at Plymouth where we had laboured just over five years ago. On arriving in that town we had some difficulty in finding a place to carry on our services. Finally we decided to take the Co-operative Hall, a place which holds several hundred people. We commenced our effort on Sunday, the 10th of February. At the opening service we had about 250 present. We were a little disappointed—sometimes disappointments are His appointments—because we expected to get more at the opening meeting. However, at the close of the service we received just over thirty names for literature. It was unfortunate that our Bible-worker, Sister Quibell, through sickness, was not able to be with us until the third Sunday evening of the effort. After our fifth service in the hall, we deemed it advisable to transfer our meetings to another place, the Corn Exchange. In this place we continued for another five Sunday nights, during which time the names on our list for literature came up to about 100 people. We were able to stay only five evenings in the second place because of the hall having been booked before we took it. After ten meet-

ings all the services were transferred to our own church building. The work has gone a little slowly in Plymouth. I suppose as many as a score of efforts have been held in that town. I myself have held three efforts in Plymouth previous to the one I am engaged in at present. There are ten people who have commenced to keep the Sabbath. These have definitely given in their names and that is as far as we have gone. There are others who, we hope, will give in their names in the near future. Our congregation in Plymouth is over eighty. It is a splendid church and has a splendid church school. We are moving along in all directions in the work in Plymouth.

Pastor Cooper: It has been a great privilege to labour in the two cities of Bristol and Bath during the past year. The previous year I was located at Bristol and I had a very interesting experience. Eighteen precious souls were baptized.

After an operation last year I returned to Bristol in time for the Harvest Ingathering Campaign. We passed our goal and finally collected £216. 8s. 1d.

Early this year we moved to Bath and on the 10th of February had our first meeting there with an attendance of nearly 300. That attendance kept up until the Sabbath truth was presented and then it greatly decreased. We have had about 100 names for free literature. These have been visited faithfully by our Bible-worker, Sister Wallace, and myself. We cannot speak of the definite result of the effort at the present moment but so far we have eighteen new Sabbath-keepers. Five of the eighteen are men. There are two other men keeping the Sabbath and some are keeping it partially. Pray for these precious souls.

A few weeks ago I had the privilege of arranging for a baptismal service at St. Martin's Baptist Church. There were four candidates who came forward. Three others were ready for baptism but the date was inconvenient for them to be present.

I would like to say in closing that I appreciate very highly the services of our Bible-worker, Sister Wallace, also the excellent work done by our church officers and the young people. There will be a rich reward for those who have assisted with the work in these two cities. I would like to ask your prayers for myself and for the people to whom I minister, that this wonderful truth of the third angel's message may do its sanctifying work in our hearts, that Christ may be revealed in us and that we may at last stand upon the sea of glass and pay tribute to His name.

G. W. Bailey: The area in which I have been working for the past year takes in Portsmouth, Southampton and the Isle of Wight. In these churches there are 116 Sabbath-keepers. Southampton, as you know, is one of the oldest churches that we have. It was there where Brother Ings and Elder Loughborough laboured in the very early days of the cause here in England. There are fifty members connected with the Southampton Church. The Sabbath-school, Young People's and Home Missionary Departments are all busy carrying on in their several spheres of operation. One good sister was brought into the Southampton Church recently through home missionary work. One of our brethren came in contact with a curate of the Church of England. He was out of harmony with the Church of England regulations in that he could not see his way to sprinkle infants. He himself had been baptized and, seeing the truth in this, was elbowed out of the Church of England. He started a school and has, I believe, fifty pupils. A brother came in contact with him and he is very interested in the truth. We are very hopeful of this man. There is another that I have been dealing with who was preaching the second coming of Christ in his

mission house. Now he believes with us and has been turned out of his position.

At Portsmouth we have fifty members, the Sabbath-school contains sixty-three members, and a great interest is taken in it. The funds from the Sabbath-school have been greatly increased; last quarter they amounted to £17. The members here take about 400 copies of every issue of "Present Truth."

I may say that Dr. and Mrs. Drutt are working out at Fareham, and they have now three Sabbath-keepers.

A few words with reference to the finances might be in order. The figure for the Isle of Wight for 1923 was £121. 6s. 10½d.; Southampton, £360. os. 4d. for the year ended June 30th of this year; Portsmouth, £418. 4s. 3d.; making a total of nearly £900. In this field, or in connection with it, we have baptized twelve new members in the year ended June 30th this year.

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7.30 p.m. Evening Service

PASTOR C. S. LONGACRE.

The Transforming Power of Christ

Text: Matt. 9:35, margin.

Following a service of song when selections were rendered by the choir, the Stanborough Male Quartette, Miss Smith and Madam Trace, Pastor Spearing led in prayer, particularly remembering those members unable to attend the conference. Pastor Longacre then spoke as follows:

As I look down upon the faces of this multitude to-night I wish in my heart that Jesus might stand upon this platform and speak to you. I am sure as He looked into your faces, that His heart would be moved with compassion again, because He could look down not only into your faces, but into your hearts, and could read there every burden, every trial, and every sorrow which you are carrying to-night, and He could offer to you a real remedy. I can simply look down into your faces. I cannot look into your hearts. I know nothing of the sorrows and trials and troubles and cares that you have; but Jesus does. I am glad we have a Saviour Who is ever present. He is a present help in time of need.

In Luke 5 we read about the poor leper, who heard of the fame of Jesus and His healing power and started out to meet Him. The record says that he was full of leprosy from his head to his feet. He had been banished from his home, from his wife and children; he was an outcast from society. From a physical standpoint his case was hopeless. There was no remedy for him on this earth, and so he came to the Saviour for help. As he came into His presence he was watching to see whether the Saviour would put up His hand and say, "So far, but no farther," for that is what the priests used to say to him. But the Saviour moved not His hand, and the leper came and looked up into His face and said, "Lord, if Thou wilt, Thou canst make me clean." And the record says the Lord looked upon him, and seeing his utter helplessness had compassion toward him and said, "I will: be thou clean." Immediately he was cleansed.

The Saviour had a purpose in healing this man. On one occasion He said: "I healed this person that ye might know that I have power to forgive sins." That was the main object in His manifesting that great divine healing power in the presence of the people, to show them that He had power to forgive sins. Now we believe that the Saviour has power to forgive our sin, to justify us of our sins that are past, but do we believe that the Saviour has power to cleanse us from our *present* sins, to give us the victory over our besetting sins, and to give us complete victory over all sin?

That picture which is presented in Luke 5 is the worst portrayal of human misery and of real helplessness that could be possible. Did it ever occur to you that this is simply an

illustration of the leprosy of sin that has fastened itself upon our souls? I would rather have leprosy over my body, and have the leprosy eat off this right arm, eat out this right eye, eat off this right foot of mine, and I go lame and halt and blind all the rest of my days, than have the leprosy of sin fasten on my soul and I not know how to get deliverance from it. And yet I think there are people in the world to-day who have the leprosy of sin fastened on the soul, and do not know how to get rid of it.

I want to tell you something of the secret of the Christian life, the secret of overcoming sin, for there is a secret in it. Paul says that this secret was hidden for many days from the world, and he speaks of it as a mystery. Col. 1:26, 27. "The mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Our hope of glory, our hope of salvation centres entirely and absolutely in Christ Jesus—and in nothing else. We cannot be saved and obtain the kingdom of heaven by merely keeping the law of God, believing in that law, having faith in it. We are not saved by faith in the Gospel. We are not saved by faith in the Lord's supper. We are not saved by faith in the church. We are not saved by faith in the cross. We are saved only by faith in Christ Jesus.

We are saved by the Christ Who gave that law. We do not keep the law to get salvation; we keep the law because we are saved. We believe the Gospel, not to obtain salvation by the Gospel, but because we are saved by the Christ of the Gospel. We are not saved by the cross, but we are saved by the Christ Who hung on the cross.

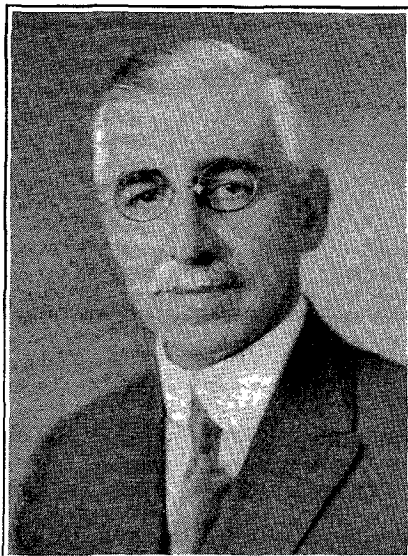
John 1:12. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." That is a wonderful text. It does not say, "As many as were received into the church." It does not say, "As many as received the law." It does not say, "As many as received the Gospel." It does not say, "As many as received the Lord's supper." It does not say, "As many as received baptism." But "as many as received Him, to them gave He power to become the sons of God." It is possible to receive all these other things and still not receive Christ.

I want you to notice the wording of this text, "As many as received Him, to them gave He power." Most Christians would make it read the other way round. "As many as receive power, they obtain Christ." There are many people who are waiting for some wonderful experience, some mighty demonstration of power, before they will accept Christ. That is not what the text says. It is "as many as received Him, to them gave He power." The reception of Christ comes first, then comes the power. You can enjoy all the power you can use, because then it is the power of God. It takes more than human power to make you a child of God. It takes divine power, mighty power, and this is the power that is promised to us when we receive grace.

Another thing that this text clearly teaches is that we have got to receive Him before we can become a source of blessing to others. It is just like a boy with a ball; you toss the ball to him, but he has got to open his hands and receive that ball before he can return it to you. So it is with all the

blessings of God—you have got to receive them first before you can give them to anybody else. Now, all the things that we enjoy of a spiritual nature are blessings and gifts from the Most High. And they are given to us as gifts; all we need to do is to accept them, just to take them. When Christ is offered to you, you have to do one of two things, you have either to receive Him, or you have to reject Him. The Saviour used the illustration of the bridegroom and the bride concerning the relationship between Himself and the believer. You know when the bridegroom offers himself to a bride, that bride has either to accept the offer, or to reject it. You understand that illustration. And when she does accept, what does that mean? Why, then everything that is his becomes hers.

I remember a woman living in Pittsburg, America. She was so poor that she could not go down into the city and buy any goods on credit. The next day that poor washer-woman could go down to any merchant in the city of Pittsburg and buy thousands of dollars' worth of goods on credit. What made the difference? Why, that poor washer-woman had married a multi-millionaire, and when she married him, and the news was flashed abroad, that woman's credit immediately improved, because all that was her husband's was hers. Christ refers to that very thing: "Without Me ye can do nothing," ye have nothing, but when a real union takes place between us and Christ and we receive Him, then we receive all that is His, all His riches, all His grace, all His power—without Christ you have nothing.



C. S. Longacre, *Religious Liberty*
Secretary of the General Conference.

I want to call your attention to what the Saviour has promised to do if we receive Him. In John 8:32 He says, "Ye shall know the truth, and the truth shall make you free." The Jewish people to whom Christ was talking said, "We be Abraham's seed, and were never in bondage to any man." They thought that as long as they were not in a prison cell and did not have chains of iron on their feet and were not belonging to anybody, they were not in bondage. Jesus answered them, "Verily, verily, I say unto you, Whosoever com-

mitteth sin is the servant of sin. And the servant abideth not in the house for ever: but the son abideth for ever." That is the reason why we must receive Him for "as many as received Him, to them gave He power to become the sons of God." If Christ shall make you free, ye shall be free indeed. That word "indeed" means completely, entirely. He sets us free entirely, completely from the bondage of sin.

I was very much impressed by a painting I once saw. It was that famous scene where a young Christian maiden is brought in before Cæsar on trial for her faith in Christ Jesus. Her lover stands by her side. He is still a heathen. She is asked just to take one grain of incense and put it on the altar of Diana in order that her life might be saved. Her lover urges her, takes her arm and tries to get her to put the incense on the altar. But the maiden realizes that her faith is in Christ and if she should do that thing, small as it seemed to the others, she would be denying publicly her faith in Jesus Christ. Her lover pleads with her but she refuses to do it. She was buried alive, but she did not deny her faith in Christ.

I would rather have that kind of freedom and know that kind of liberty in Christ Jesus than be free from the bondage of man. I have had the privilege of getting many of our people out of prisons, but I would rather get our people out of the bondage of sin—ten thousand times rather—than out of

some earthly prison. To be free in Christ is to be free indeed.

Paul tells us something of this freedom and liberty in Christ Jesus. "Know ye not, that so many of us as were baptized into Christ Jesus were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:3, 4. Then he says that the old man must be crucified with Him that the body of sin may be destroyed that henceforth we should not serve sin. We know there is a vast difference between being free from sin and being absolutely sinless. John said, He that saith he hath no sin in his heart is a liar, and there is no truth in him. But Paul says, "Sin shall not reign in your mortal body. Sin shall not hold dominion over you." What does that mean? Let me illustrate.

I have a garden and my neighbour has a garden. The soil is exactly alike; both gardens are sown with exactly the same kind of seed; they are both watered with the same rain and they have the same sun upon them; the seed has been sown in the same way with the same amount of earth on top of it. My neighbour cultivates his garden, but I do not. The weeds come up in both gardens. He roots them up and turns them under and the more it rains and the more the sun shines and the more fertilizer he puts on the more the weeds grow. The weeds are coming up all the time but he keeps rooting them up and turning them under, but he can never say there are no weeds in his garden. But it cannot be said that the weeds are holding dominion there. Now I do not cultivate my garden. I have the same kind of seed and the weeds come up and it is not long before the weeds choke the seed that I planted. In my garden the weeds have dominion. It is so in the Christian life. When you do not root up the weeds and turn them under, then they begin to hold dominion. That is what happens to the person who does not seek to get victory over his sin.

In Romans 7 Paul gives us a description of the man who sought in his own strength for victory over sin. Paul himself tried to get the victory over sin through the flesh, by struggling and striving to get it. We shall never get the victory over sin by striving for it, by making an effort to get it, by trying to work out the plan of salvation by our own efforts. It is an impossibility. Paul says, "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me." Rom. 7:14-17. That is a good thing for a sinner to find out. Paul did not know it for a long time, but finally he came to the place where he knew there was no good thing in the flesh, no hope of getting the victory by struggling. Then he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" Verse 24. "Who shall deliver me," says the Greek, "from this dead carcase?" It was the custom in those days to punish a man by putting him in a room and tying him to a dead carcase. And they left him there in that bondage with the dead carcase until all the flesh had decayed off him. That is a terrible punishment. Can you conceive of anything worse? That is the illustration. Paul says, "O wretched man that I am! who shall deliver me from this dead carcase, this body of sin?" I know what that means. I went through the same experience. I tried one time to get the victory over sin through my own effort, and finally I gave up in despair. I was on the point of committing suicide. I got to the place where I knew my case was hopeless, utterly hopeless. Then, my friends, I found that same deliverer that Paul found, and as he says in chap. 8:1, 2: "There is therefore now no condemnation to them

which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Let me show you how that law works. Some years ago I was asked to help to start a school in New York State, and we went into the woods to clear the way for the school building. Over there we have an oak tree which does not shed its leaves in the autumn like most other trees, but they stay on all winter until next spring. There was a terrible hurricane that blew over that State, but it did not blow off those oak leaves. And the sleet and the snow could not take them off. I went out to try to shake them off, and I shook as hard as I could. I tried to strike them off, but could not. I struck off parts and made them look more ugly, but could not strike the leaf off. Just so I might say I will take a rod and beat off my sin, but that is not going to do the thing. One morning I went out there and I saw that the tree was shedding its leaves. There was no wind blowing, the air was perfectly still, but there the leaves were dropping off the tree. It was making no effort, standing perfectly still, and yet those leaves that I could not shake off a few days before were falling off. And I said, Here is a miracle, a wonderful demonstration of some divine power. What has happened? The sun had been shining for some days and had been pushing the sap, the new life. The new twigs were growing, and just as soon as that new life came into touch with those dead leaves, they just dropped off of their own accord. What you and I need is to have the law of the spirit of life come into these members of ours, and manifest its divine power there. And that law of the spirit of life, that new life in Christ Jesus coming into our life will cause the sins which cling so tenaciously to us to drop off of their own accord. There would be no struggle. There is a change that takes place; the things that we used to love, now we hate, and the things that we used to hate, now we love.

I want to give you one personal illustration of how this transformation works in the life of a Christian. I was holding an effort in one of the big cities in America. I had been holding efforts there for years, but I had never put forth an effort to reach the better classes. I had a great desire to reach the higher classes, and so I engaged the finest hall in the city, making some advertisement. I got that hall full, and I preached there Sunday night after Sunday night for a good many weeks. One night I stood at the door and a lady arrayed in much finery, in silks, plumes and feathers, with diamonds in her hair and around her neck and on her arms, came to me. She gave me her card and invited me to her home. When I went to that home everything was there that the human heart could desire in wealth and decoration. She said to me, "I have been listening to you for a number of weeks and I have become convinced that what you are preaching down there is God's message and you have God's truth. Now," she said, "I would like to know what I should have to give up if I should become a Christian? If I should become a Seventh-Day Adventist, in order to be received into the church, would I have to give up my theatre, would I have to give up my garden parties, would I have to give up my beer, would I have to give up my finery and my silks, and my feathers, and my rings, and my diamonds?" She wanted to know what she had to give up—that same old question. I said to her, "My sister, did you ever hear me preach against these things down there in that theatre?" No, she had never heard me mention those things. "Then, what makes you ask me such a question?" Then the lady said to me, "I understand that Seventh-Day Adventists don't go to theatres, and they don't play cards, and they don't drink beer and things like that, and I want to know if it is absolutely necessary to give that up in order to join with your church." "Well," I said, "That is a subject that you and I

don't want to discuss at this moment." I said, "My sister, do you want to be saved, do you want to go into the kingdom?" And she answered me, "If I know my own heart, I certainly do." "My sister, are you then willing that the Lord should show you what you ought to give up?" She replied, "I would certainly be willing to give up anything." Then I suggested that we pray together and she agreed. So we knelt down and prayed.

Before we arose from our knees I heard that woman sob as though her heart would break. I spoke with her, "Now, my sister, I am going to ask you one question. You said you didn't pray. Now I want you to promise me that you will go and just speak to the Lord, just talk to the Lord in a room all by yourself, and ask the Lord to show you just what you ought to give up in order to be a Christian." She said, "I will do it." Then I left her and she kept coming to the meetings for weeks until again one evening she gave me her card. She said, "When you asked me to pray that He might come into my heart and into my life, I didn't know what it meant but I know what it means now. I have got that whole question settled. One day I went into that room; and I prayed, and the Lord came so near to me. I didn't know just what had happened to me, but that evening my husband came home and asked me to go to the theatre. When I went to the theatre it seemed like a strange place,

and when the curtain lifted I felt so miserable I did not know what to do with myself. I asked my husband to excuse me as I did not feel well. I went home and went into that room again and the Lord settled the theatre question for me and the card party question for me. Why, I just hate them now. I firmly believe that the Lord has changed my desires and feelings regarding these things entirely. I am going to invite some of those people who used to come to the card parties and beer parties, and I will have you come and give them a Bible study."

It meant something for that woman to do that, and I want to tell you that she is as faithful a Seventh-Day Adventist as you can find upon this earth and she has no struggle with her sins, she has no struggle with the desire for jewelry and the fashions of the world. The Lord Jesus Christ has come into her heart and life and wrought a complete change.

We need the Lord Jesus Christ to come into our hearts by His Holy Spirit and work that reformation that will bring new desires, imaginations and ideals into our hearts. Has He wrought that change in you? If He has not, then you have not received Christ; something is wrong. May He give you the power to become the sons of God, even to as many as believe on His name.

SABBATH, AUGUST 2nd.

10 a.m. Sabbath-School

Report by F. W. Goodall

EARLY this beautiful Sabbath morning, several hundreds of our members were to be seen wending their way from various parts of the great city to be present at Sabbath-school by 10 o'clock prompt.

They began to come by fives and tens, then by fifties and hundreds, and soon they formed into a continuous stream. Under the direction of the ushers all were quickly seated.

Special arrangements were made for the junior and primary departments and these met together in the lower hall.

The opening hymn of praise—"Who is a pardoning God like Thee?"—expressed the sentiments of every heart and in the prayer, led by Pastor L. F. Langford, our thoughts were directed upward to the throne of grace.

Pastor A. S. Maxwell conducted the review of the lesson, the subject of which was "Promises of Victory." He emphasized the thought that God *promises* complete victory over every sin.

A musical item entitled, "Just for To-Day," was ably rendered by the Stanborough Male Quartette.

We were pleased to have with us the Foreign Missions Secretary for the European Division, Pastor W. E. Read, who in a most interesting and impressive way pictured before us the progress of the message in Northern Africa. His appeal on behalf of this needy field met with a ready response.

Owing to the large attendance the senior division did not form into classes. Pastor H. F. De'Ath conducted the study of the lesson for the day entitled, "Victory Through Surrender."

The junior division, under the leadership of Sister Howard, was ably conducted. Brother Langford, who is on furlough from West Africa, gave a most interesting mission talk. This division was divided into twelve classes for the study of the lesson. Deep interest was shown by all in the story of Elijah.

In the kindergarten room Sister Brewer gathered around her a group of tiny tots who followed with rapt attention the illustration of the lesson made realistic by means of a sand tray and suitable devices.

The attendance in the senior division was 810 and the offering £66. 9s. 9d. 106 juniors gave an offering of £1. 3s. 6d., and the 22 kindergarten children 4/8, making a grand total of 938, with a total offering of £67. 12s. 11d.

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11.15 a.m. The Morning Service

"A Prepared People"

PASTOR L. H. CHRISTIAN.

Text: Luke 1:17.

THERE is a statement in the Spirit of prophecy I wish to read as I begin this morning: "Solemn, serious times are upon us, and perplexities will increase to the very close of time."

I was thinking of the fact that there are two conferences in London at this time that mean very much to God's cause. One is the Inter-Allied Conference. I believe that our hearts should go up in earnest prayer to God that He may guide in the deciding of its affairs, that this work may not be hindered.

That conference knows nothing of *this*, but the God of heaven knows this one. And of the two I fancy He sends His angels in a very marked manner to this conference. God has a purpose in this gathering this morning.

In "Early Writings" we read these words: "At the commencement of the time of trouble, we were filled with the Holy Ghost." A little farther on it says: "The commencement of the time of trouble, here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while

Christ is in the sanctuary. At that time"—which is now—"At that time, when the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel." We see it. I do not know whether you are aware of it in England, but I know it is generally recognized that twice during the last three years Europe has been standing right on the very brink of another war—ready to take the plunge. But the nations have been held in check that nothing may come in to prevent the work of the third angel's message. "At that time the 'latter rain,' or refreshing from the presence of the Lord will come," and, my dear friends, it has come. God never breaks a promise. God never comes too late. At that time the latter rain or refreshing from the presence of the Lord will come. You have seen evidences of it in London.

My text is found in Luke 1:17. Speaking of John the Baptist: "And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." The spirit and power of Elias was to come with the one supreme purpose—to *make ready a people prepared for the Lord*. We are living in the time of a great missionary advance. We rejoice in the progress, but what will it profit this people if we warn the whole world and lose our own souls? John the Baptist, the type of this people, was sent to prepare the way of the Lord with the Jewish nation.

I have thought, again and again, what a mistake Israel of old made. He was born in Bethlehem but they knew it not. He came unto His own and His own received Him not. Jesus said to them, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" But they knew not the day of their visitation. The failure of Israel to receive Christ is a type of the failure of the world to-day to receive the message, but I thank God that it is not a type of any failure on the part of God's people to receive and to do His work, and to be prepared for the coming of Jesus when He appears.

What does it mean for us to become a people prepared for the Lord? It means a preparation for the work, for the time of trouble and to meet the Lord. The Spirit of prophecy says: "I saw that many were neglecting the preparation needful, and were looking to the time of refreshing and the latter rain to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of the Holy God."

First of all I want to bring you the cheering word that God's people will become ready. We read in Revelation 19: 6, 7 a beautiful account of the day of God. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." Again we read in Revelation 14:5: "And in their mouth was found no guile: for they are without fault before the throne of God." These people are ready. They are prepared. They stand before Him whose eyes are flaming fire and they are without fault. We read of them again in Revelation 7.

When I was in Russia a couple of years ago during the famine, we were having some blessed meetings in Moscow, prayer meetings with the brethren there, amid their sorrows and troubles. As I left them, they said, "We want to send with you to our beloved fellow-believers in western Europe,

a Scripture greeting," and I wondered what they would send. They turned to the 7th chapter of Revelation and the 14th verse. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." That is the hundred and forty-four thousand. "His wife hath made herself ready."

A people prepared for the Lord is first of all a people prepared to meet the Lord, ready to be translated when He comes. But in reading our text we find that in order to be prepared for the Lord, we must receive the spirit and the power of Elijah. I cannot but feel that in a certain sense we miss the full meaning of that expression, "the spirit and power of Elijah." We think of Elijah as the mighty hero, as the great prophet of God, we think of him bringing fire down from heaven—not only on Mount Carmel, but twice at another time—to punish those that would have taken his life; we think of him slaying 800 of the prophets of Baal. But, as I study the work of Elijah, the spirit and power of Elijah become different to me. You remember that Elijah had fled from Jezebel, and went into the wilderness of Sinai. While he was there, there came a mighty earthquake, but the Lord was not in it; and there came a fire, but the Lord was not in the fire; and there came a tempest, but the Lord was not in that. And then there came a still small voice, and Elijah covered his face with his mantle and ran out into the opening of the cave because he knew that not in the earthquake, and not in the tempest and not in the fire, but in that still voice was the presence of God. Should you ask me what is the greatest result of the spirit and power of Elijah I would not say that fire came down from heaven or that he crossed the Jordan after the stream had parted in two; *the greatest result of the spirit and power of Elijah was seen in Elijah himself*. The greatest fruitage of that spirit and power was that in that time of apostasy and idolatry, Elijah was prepared to enter glory.

It will be no accident that the 144,000 are translated. It will not be merely because they live at that time. They would have been translated if they had lived a thousand years before. It is because they have the experience so that death has lost its power upon them. That is the preparation coming to the people of God. When the generation of mankind is the weakest, when our will is weakest, when our moral power is not strong, when our intellectual faculties are more or less impaired, in this very time when sin abounds as never before, grace will abound as never before. A people will be prepared to meet the Lord.

I am afraid that some of our people are losing out of their hearts the living faith in the soon coming of Christ. It seems to me that in places at least the world is taking too large a share of the thought and attention of God's children, and that the bright hope of the coming of Christ is fading. When I was down by the Black Sea about three years ago there was a church in prison for the truth. They had come through the plague and the famine. They had got two of their members out of prison and they came to our conference and they asked to meet me. They knew I had come from the General Conference and they had a very important question to ask. I thought maybe they needed me, maybe they felt that I could persuade the Government officials to let the church out of prison. They met me and began to speak and their question was this, "Do you think?"—it was September then—"that the Lord will come before Christmas?" and they asked it in such a simple-hearted way that I could tell by their faces they hoped I would say, "Yes." And, friends, I wished I could have said, "Yes." I wish I could now say, "Yes" to a question like that. I asked them, "Do you think you are ready if the Lord should come?" The tears were streaming down their faces and they said, "Brother Christian, there is nothing to live for on earth. We want to be

ready, we have confessed all our sins, we have accepted Christ and His atoning blood, what more can we do to be ready?" I greatly admired their longing for the coming of Christ, and wish that in our hearts might be that same desire burning brighter and brighter that Jesus would come quickly.

Are you longing for His appearing? Would you welcome Him or the tidings that He was coming now, to-day? Would you be glad if this were the last day of probation before the Lord should appear? It is an appropriate question. It is a good question. Speaking of that preparing to meet the Lord, we know very well it means to separate from sin. It means a change in so many things and complete surrender and victory in the Lord. I find some people seem to be discouraged and there is often reason for it. I believe, brethren, that as a people, many of us are not ready; that there needs to be a real awakening and turning to the Lord in order that we may be ready.

"But," you will say, "What shall we do to be ready?" It is simple, very simple. First of all surrender to Him. That is not easy. That is where the cross feels the heaviest. But, dear friends, we can never enter heaven with one hand holding on to the world, or one finger holding on to the world. We can never enter glory if we excuse a single sin or hold on to any evil habit or permit it to hold on to us. There must be a complete cutting loose and a complete surrender to Him. Then next to the surrender comes a living faith in God.

Some time ago I was standing over in the East, in Galatia, with another brother outside a large prison. Inside of the prison was an Adventist church. Every member was in. We tried to see the church but failed; we tried to see the judge, but we failed; we tried to intercede through an advocate, but we could do nothing. We stood outside the prison, and the thought came to us, There is no help in man, but you can petition God. We turned our hearts to prayer outside of those walls that looked impregnable. We prayed God to open those prison doors, and later I learned that within twenty-four hours of our praying God had opened the door and put them all out and set them free. God heard our prayer, and it was a miracle to all that part of Poland that those people were set free. There is power in prayer. There is power in faith.

I met not long ago a sister whose husband was a Roman Catholic; she is living in a Roman Catholic country of Europe. The priest came to her one morning and said, "We are going to take your children." The woman had two, a boy and a girl. The priest said, "I will take that boy and make him a priest; I will take that little girl within a week (and the law permits it), and make a nun out of that child of yours, and they will never see you again." The mother turned to him and said, "Before you do it, I am going to pray to my God." The priest mocked her and said, "Your God cannot stay the power of Rome." She called a few of her friends together and they placed their prayers against the papal power and the priest never came and took those children! Something else happened that exposed and ruined him, and all who heard of it said, "A miracle has come to our people; there is a power in heaven that responds to faith and prayer."

I know of a man out in the Polish territory, who had not had food in his home for four days. He and his family of children and his wife were praying one morning, when they heard a voice saying, "If you have faith you will be saved." They were suffering the pangs of starvation and they turned to God in prayer and faith. Just a few moments later the postman came along with a letter from an unknown person addressed to this brother. He took it and when he opened it there was money that would save, and did save, his family from starvation. I saw the family a few weeks ago. He came up to the meeting and in the course of his testimony, mentioning the experience, said "I would like to meet the man who

sent that letter," and the moment he mentioned it another man got up and said "I sent it before I was an Adventist. In a dream or in a revelation before I turned to God, I saw an envelope addressed, and a voice stated, 'Send that much money to that man!'" He said, "I did not know there was such a person; I did not know there was such a city. I took the envelope and put the money in and dropped it into the mail, and when I had done it I thought I must have lost my mind." Soon after he did that strange thing, he learned of this message and came up to the meeting to thank God for the message, and there he met the brother who had received the letter, and happy they were to meet. That is what faith can do, friends. It is true, as we read, that "whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:4.

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3 p.m. The Praise Service "The Peace of God"

C. S. LONGACRE.

ONE of the greatest and most beautiful things in this world is to represent fully the life of Jesus. I want to speak especially this afternoon on this subject. To receive Christ means to receive His love, His attributes, His calling and to manifest His character before the world.

I want to read a paragraph from "Steps to Christ": "The children of God are called to be representatives showing forth the goodness of Christ and the mercy of the Lord. As Jesus has revealed to us the character of the Father, so we must reveal it to the world."

Jesus, dwelling in you, desires to speak to the hearts of those who are not acquainted with Him. Perhaps they do not read the Bible. They do not hear the voice of God speaking to them, but if you are a true representative of Jesus it may be that they will be led to understand something of His goodness and be won to serve Him. There are many people in this world who never read the Bible and never go to church; but in you the Lord sends to them a letter of love. In you He sends an epistle of His teaching, His love and His character, that through your influence you may lead these people to accept the goodness and mercy of God.

Christians are to reflect to the world the light shining from Christ. Their lives and characters should be such that others may get a right conception of Christ and His service. We should make the service attractive. Christians should cover up gloom and sadness. Murmuring and complaints give to others a false representation of God. Some Christians' lives give the impression that God is not pleased to see His people happy and in this way bear false witness against our heavenly Father.

Are you a happy Christian? Are you a joyful Christian? That is how the Lord wants us to be all the time. Many walking the path of life dwell on failures and their hearts are filled with grief and discouragement. My brothers and sisters, do you know that God has never yet used a discouraged man or woman in His service?

When He commanded Joshua, three times He said, "Be strong, and of good courage," and then assured him of success. No discouraged man or woman will meet with success in the cause of God. Discouragement is very catching and if a minister preaches discouragement it is not very long before all the people catch the disease, for a discouraged soul casts a shadow upon the pathway of others.

Angels are listening to hear what kind of report you are bearing to the world about your heavenly Father. Temptation is hard to resist and grief is hard to bear but do not tell your griefs to your fellow-men. Make it a rule never to talk to

anyone about your discouragements, but do what you can to help others by words of hope and good cheer.

I believe in a religion that is full of cheerfulness and happiness instead of gloom—a peaceful religion. That is the kind of religion I have faith in. Isaiah 48:18 speaks about the peace that is ours: “O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” My brothers and sisters, you know what the commandments are and what they require of us. The river referred to here is mentioned in another part of this same book. It is a deep-flowing river. There are some rivers that are very narrow, but they are very deep; and there are some rivers that are very broad, but they are very shallow indeed. There are some people, you know, who think that we are narrow—narrow-minded—because we do not accept Modernism and things like that, and they think they are broad. But you can be broad and very shallow, and you can be narrow and very deep. The river that the Lord refers to here is one of those deep-flowing rivers. I have seen them—so still and quiet, with not a ripple on the surface. That is the way your peace will be. Keep God’s commandments and hearken unto them, and nothing will disturb you. Righteousness is like the waves of the sea. Did you ever stand on the sea-shore and watch the waves come in one after another? That is the way it says your righteousness shall be. One wave after another rolling in upon you. And the effect of righteousness shall be quietness and assurance for ever.

Verse 22 of the same chapter says: “There is no peace, . . . unto the wicked.” I want to touch on that verse. There is no peace to any man who is outside of Jesus Christ. I care not what kind of a life he may be living, how moral he may be in his life or what high ideals he may set up before him, he does not know anything about the peace of God; he does not know what peace is. A man who violates the law of God, who transgresses the commandments of God, a man who lives in sin, a wicked man, knows nothing about peace. Listen to what He says further upon this point in the last two verses of the fifty-seventh chapter: “But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.”

I remember the time when I was outside of Christ, when I was an unconverted man. I tried to live a good moral life and yet I was not satisfied, I knew I was a lost man. I was working on a farm, and I used to milk the cows every night and every morning. There was a church on a hill not far from our farm, and every time some person died in the neighbourhood and was going to be buried in that churchyard, the church bell would toll the number of years that that person had lived. And as I sat there and milked the cows at night while that church bell used to toll off the strokes, sometimes counting up to eighty, I’d think to myself, Young man, you have nothing to fear, there is a long life before you. You can sow your wild oats and have a good time before you need take life very seriously. And I dismissed death in that way. Then some night that bell would toll again, and it would strike only four, sometimes six, sometimes eight, and then I would say to myself, After all, death is not so far away, and I would think about my future and realize my unpreparedness to meet my God. A feeling of dread and horror would come over me because I knew I was a lost man. I knew I was living in sin, and I had made no arrangement with my God concerning my sin. At night when I laid my head down on the pillow to try to go to sleep, I would begin to think about my future and again that awful feeling of being lost would come over me. I did not know, my friends, what peace was.

The great burden upon the heart of our Saviour as He went back to heaven, as He spoke for the last time with His disciples who were to represent Him before the world, was that they might have His peace—the peace that was in His own heart

and life. When He met with them for the first time after His resurrection it is recorded that He breathed on them and said, “Peace be unto you,” and the very last words that He spoke to His disciples just before He was crucified were: “Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” John 14:27. You will notice He says, “My peace.” It is not the world’s peace, it is not man’s peace, it is not carnal peace—it is not the peace of the human flesh, it is the peace of Jesus Christ. He gives it to us as a free gift. He offers us something that we can lay hold of and claim, and when we do claim it, it becomes ours and then we have His peace, the peace that was in His heart and life. That is what it means to receive power to become the sons of God because when you receive this gift of peace you receive also the power.

Let me read just a few texts on this point. Isa. 26:3. “Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.” I want you to notice this; it is a wonderful statement. You cannot keep *yourself* in that condition; it is impossible. But here is a promise from God of what He will do. What kind of a peace is perfect peace? It is the peace that is never disturbed, that is not ruffled by trials and disappointments. It is a peace that you do not lose, but which abides with you and stays with you under all circumstances and conditions in life—a peace that keeps you sweet no matter what happens to you. That is the kind of peace that is promised.

“And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.” Isa. 32:17. I have heard men get up behind a pulpit and say that the work of righteousness was a great demonstration of power, great excitement. Unless they had a very exciting meeting and a great demonstration and a great noise they felt they had had no evidence of the Spirit being present.

Paul, describing the natural state of man, says in Rom. 3:17: “The way of peace they have not known.” No man or woman, I care not how good he may be morally, if he is outside of Christ, has known the way of peace. Now let me tell you how Paul says we are to get this peace. Rom. 5:1: “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” That is the way to get peace and that is the way to get rejoicing of heart—being justified by faith.

I never worry about the past. I have confessed all my past to God and have asked Him to forgive. I believe the precious words of Scripture which say that “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” In another place God says He will blot out our sins as a thick cloud. Did you ever see a cloud come up in the west and gradually disappear entirely? What has become of it? Where is it? That you can never find out. The Lord says when we confess our sins to Him He will blot them out like the thick cloud. “I will cast them behind My back and remember them no more for ever! I will cast them into the depths of the sea”—and the Lord does not tie any corks to them! Why worry about the past? When we have confessed our sins to God we are justified! we have remission! and then we have peace with God.

In Phil. 4:4 Paul tells us, “Rejoice in the Lord always: and again I say, Rejoice.” Are you really happy all the time? Does the peace of God which passeth all understanding fill your hearts and minds? When I first became a Christian the Lord wrought such a change in my life that people noticed it. My father, my mother and my sisters did not accept this truth when I did and they persecuted me. Before I was a Christian, if they said anything to me that did not suit, I gave them a “piece of my mind.” After I became a Christian I thought that it was not becoming that a follower

of Christ should lose his temper and become impatient. The Lord changed my heart and I could be sweet in the midst of trying circumstances; in fact, my parents became alarmed and wanted to send for the physician! They thought that I was crazy because I did not talk the way I used to. I had their souls upon my heart, and I had the pleasure after three and a half years of leading my own father and mother down into the watery grave of baptism. But I never would have succeeded in doing that if I had not lived a life which represented Christ. The Lord did change my mind, and gave me a peace that "passeth all understanding." If you do not believe it, talk with my wife about it! If your religion does not count in the home, it won't count anywhere else. Remember that you and I have got to carry our religion first into the home. We have to be sweet in our homes.

Let me quote one more text, Col. 1:15. What does Paul ask us to do? He says you should permit the peace of God that passes all understanding to rule in your hearts. Oh, my brother and sister, will you let that peace rule in your heart? Will you just let the Lord come into your life? You must make the surrender; you must let Him come in and reign, and His joy, and His love, and His heavenly peace abide in your heart. Let us be joyful Christians.



3 p.m. Young People's Meeting

PASTOR E. KOTZ.

AFTER usual opening exercises and a solo by Miss Hadley, of Birmingham, entitled, "I gave My life for Thee," the address was delivered by Pastor Kotz.

There is a well-known story that is related in 2 Kings 5:1. "Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper."

Here we have a description of a mighty man of this world. Naaman was mighty and had found grace in the eyes of his king; he must have done wonderful things, but he was a leper. I once had a chance to talk with a leper; he had lost almost every toe of his foot, yet he did not believe he was a leper; he said, "This is just a common sickness, but I am not a leper." It is such a terrible, hidden sickness. Just so with the leprosy of sin. We, in our sinful life, sometimes think the same.

Now, this mighty man had living with him a little girl. We sometimes think, if we were men, we would go out to India and to other foreign countries, and do something for the Lord, and the young men think when they grow old, they will do great things for the Lord. Now, here is a little girl, she is captive, yet she is able to do a wonderful work for the Lord, because she speaks of what she knows as the truth.

Verse 9 says that Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha; he came expecting great things. What happened? A message came; he certainly thought that as he was the servant of the mighty king the prophet would come himself, and would do something extraordinary. Hence when a messenger came and told Naaman to wash, he was disappointed.

Young people often have a similar experience. They join the church and expect something extraordinary, some wonderful experience. They wait in the church, but nothing happens, and then they get disappointed, just as Naaman did, and they turn away.

Elisha told Naaman to go to the waters of Jordan. Now they are very dirty-looking waters, and Naaman, thinking of his own land, naturally drew a comparison between the Jordan and the waters of Syria. Sometimes people, especially the young people, compare what they are going to get in the church with what they might get in the world. If we are going

to make such a comparison, we must be quite honest. To-day we see the theatres in the world looking so pleasant and bright, and then we come into the gloomy halls of our churches. They look just like Jordan looked to Naaman. The waters in Damascus and Marah seem to be much brighter than the dirty waters in the Jordan.

Now, Naaman had a good, faithful servant and through his influence, though he thought that the waters in his home country were less bitter than Jordan, he baptized himself in the waters of Jordan and came out healed.

We read books of Shakespeare and Shelley—wonderful books. But sometimes we compare these books, written by mighty men, with the Bible, and the more inexperienced we are the more likely we are to say that the waters of Damascus and Marah are much better than Jordan. But as soon as we get deep into some experience, maybe, sickness, and we are face to face with death, we do not want to read Shakespeare before we die. As beautiful as those books are, when we become acquainted with the Book of the Lord, we find out that this Book makes us clean.

Now, young people, turn with me to Gal. 1:15, 16. Paul was commissioned by the Lord to go to the heathen. What did he do? How long did he pray after he got that commission? What did he think? Have you ever thought about it? It is stated here in the text. What does it say? Immediately. I do not even believe that he prayed very much, I think he had done the praying before. Sometimes, like Balaam, we kneel down and pray a thing away if the Lord gives us something we do not like. I had a letter from Africa two weeks ago from one of our teachers. He told us of an experience he had met. He had moved from his field, Kihurio, a beautiful place where he had large gardens, and he went to Kissi. I built the first school there and I know it is a very lonely place. He had to leave his relatives, his mother, and all his home friends. And he wrote: "Now, Brother Bull, told me to go. I had no other reply but 'yes.' I told him I had heard, I would go and I went." Isn't that wonderful? Somehow or other I could not forget that: "Yes, I have heard, I will go and I went." And so he did. I think it is wonderful to hear a heathen boy speaking like that. He said: "I had great distress the first days and I was quite alone with my wife at the Sabbath-school." He did not like it; he wanted to have more companions, and he tells us how he prayed to God to give him another companion and the Lord answered his prayers and gave him a Mohammedan chief. That was a wonderful thing, because those men are mighty men and never expect to be Christians. That man came to him and said, "I want to follow Jesus." He writes to me full of joy to think that the Lord has answered his prayer. Isn't that the Adventist spirit?

You, as young people, have specially good opportunities, but we sometimes overlook them. Jesus came to the well and He sat down and instructed the disciples, but they wanted to buy food and so they went into Samaria and then came back. Meanwhile Jesus had talked with the woman of Samaria. He talked about the food, the bread of life. They did not understand it. They had gone to the baker's there in that town; they had bought bread. Had they said anything about Jesus? Had they told the baker, "Now you had better go and see that man sitting at the well?" The Saviour knew they had not done their duty, that they had missed an opportunity. They had not done their missionary work.

We as a people must serve the Lord. We as young people must serve the Lord. Where? Where we are. In the church we study all the time to be about our Father's business. Well, we can see about our Father's business right at home. If we are kind to our neighbours and to the people at home, and if we do all the little duties of the day, we are about our Father's business. And is that all we can do as young people? No!

There is the Harvest Ingathering, the Big Week, and all the missionary work we have from week to week. We certainly have a great chance to be about our Father's business.

Elijah was told to prophesy that there would be no rain for several months. Then God sent him to the brook Cherith. Did Elijah think that it would be silly to go to the brook because if God had declared that there would be no rain, that stream would be dried up? No. He trusted God and went there. But the stream did dry up after a while and then did Elijah lose his trust in God? No. Then when God told him to go to a certain widow, did he think, Well, that is not any better? A widow would not have anything to give him, for she was not a rich widow. Did Elijah complain? Many people complain when asked to do Harvest Ingathering or when asked to sell a few copies of our papers. You will have difficulties in the Harvest Ingathering Campaign this year. I know Brother Harker has met with difficulties already. Switzerland is not a free country. We cannot collect there. One of our young people presented the booklet (which sells for twenty-five centimes) and told the person that if he so desired he could give her more for it. This young lady was reported to the police and got into serious trouble. It was considered that even this was collecting. So you see we have our difficulties also.

I will tell you something which happened when I was out in Africa. We were to have a baptism. All the candidates choose a new name out there; they do not want only to be baptized but they want a new name—a Christian name. They take, of course, all the names of the evangelists and prophets in the Bible. Well, we had so many Matthews, Johns, Elijahs, etc., that we had to put Roman numerals after them and call them Matthew II, John IV and so on. We had to tell them that they must find some names in their own language. They have really wonderful names, meaning "the one that has been redeemed," and many fine names like that. But there were two boys who wanted to have names from the Bible. We told them that they must not be the same as anybody else. When they stood before us ready for baptism, we asked them what names they wanted. They told us they were names from the Bible. I got interested because I thought all the Bible names had been taken and they had promised not to have them like anybody else. One boy said, "I want to be called 'Hosanna,'" and the other "Hallelujah," which means, praise the Lord.

A praise service followed this address, begun by the hymn, "Ten thousand thanks to Jesus," from the Young Life Campaign Hymnal.



7 p.m. Foreign Missions Rally

PASTOR W. E. READ in the chair.

Hymn 180: "Lord of the reapers, hear our lowly pleading."

Pastor J. E. Jayne in prayer: Our gracious heavenly Father, we adore Thy great and holy name. We invite Thy sacred presence. Cast out of every mind each thought that in any way separates a soul from Thee and hold communion with these, Thy children. We thank Thee for the saving power of our Lord and Saviour Jesus Christ; we thank Thee for the fellowship of those of like precious faith in all parts of this world; we thank Thee for Thy promise to be with us all our days, even unto the end of the world. O Lord, we confess to Thee to-night that we have very great need of Thy presence. From the depths of our hearts we pray that Thou wilt never forsake us. We thank Thee to-night that, as ambassadors for our Lord and Saviour Jesus Christ, we can beseech men to be reconciled to God, and we pray that Thou wilt make of each an able minister of the new covenant. Send Thy Holy Spirit to write Thy righteous law upon the fleshly tables of our hearts that we, from a living experience, may speak to men that know Thee not. We cannot help ourselves, O God, Thou art

the mighty helper; be unto us all we need, supply our every want in the fullness of our blessed Lord and Saviour Jesus Christ, Who, having not seen, yet we love. We ask it for His name's sake. Amen.

The Mission Task of the European Division

Pastor W. E. Read: I would like this evening to read one text of Scripture, found in Matt. 24:14. "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

We have read that text many times; doubtless we have given it very careful study. We have read the twenty-fourth chapter of Matthew over and over again. We have read of the signs there portrayed and our hearts have been stirred. There is one of those signs that is in process of fulfilment to-day—the progress of the work of God in all parts of the great world.

God is working to-day; His Spirit is being poured out and many souls in every land are being won to a saving knowledge of His blessed truth. I am glad that the message to-day is onward. I think, however, it is a good thing for us to face the real situation. Sometimes we speak of our work as being established in almost every land in the world. And many times we are apt to settle down to the conviction that once established in a land the message is being given to that land. In a sense that is true, but in many countries of the world to-day we have but one or two representatives of this message and the area is larger by far than the whole of the British Isles. There are millions of people with perhaps one family to represent the cause of the third angel's message. Think of Africa—a land of 180 or more millions of people, a land of wonderful distances. There are, according to the latest, and perhaps the best estimates that have been given, about 3,000 different tribes of people in that great continent. They speak many languages. In Europe alone we have about seventy-five different tongues. You think of India, a land of many millions of people, and there are, according to the latest estimates, no less than 284 different languages and dialects spoken in that Empire. But you come down to Africa, and there are no less than 840 different languages and dialects spoken in that great dark continent. How about the language problem in Africa? How are all those people going to be reached with the third angel's message? There are no less than 119 different mission boards working in Africa to-day. Before the dawn of missionary effort in that great continent, there was only one tribe of people that had any literature, that was the Housa tribe on the west coast of Africa. But since the dawn of missionary enterprise, more than 500 African languages and dialects have been reduced to writing, and most of that work has been accomplished by the missionaries who have laboured in that land. If modern missionary effort has contributed nothing more, it has certainly made a wonderful contribution educationally to that great continent. Again, the British and Foreign Bible Society has translated the Scriptures, in part or in whole, and published them in one hundred and sixty-three of the languages of Africa. Outside publishing houses have produced the Scriptures in fifty-three more, so that there are over two hundred of Africa's languages in which portions of the Scriptures are published. And yet, dear friends, where are we established with our message? How much of Africa have we taken? How many missionaries do we have in that great continent? A large section of Africa is under the care of this country, but we have occupied but little of the great stretches of that continent. With all the efforts of the past decades, and with all the work of those one hundred and nineteen mission boards, there are still in Africa millions of people who have never even heard of the name of Jesus. In one of the latest missionary reports from the International Missionary Council, there is the statement that of all the forty millions of people in Central Africa more than one half are without the influence of a Christian missionary, out-

side the radius of the influence of any mission station, and even those who are within the radius are inadequately served by the number of missionaries that are at present in that section of Africa. Do you know there are whole parts of that continent where there is not a single missionary of any board whatsoever? Think of our own work. We are in Sierra Leone on the West Coast of Africa; we are in the Gold Coast; we are in Nigeria, but if you could see how small an area these missionaries have touched, you would begin to wonder whenever these colonies would be warned. You think of Nigeria alone. In that large stretch of territory we have four missionaries with their wives. The latest Government report states that in Nigeria alone there are not less than 226 different tongues and dialects. What a mighty problem we are facing in Nigeria! Then, there is the great Anglo-Sudan, there is French Africa, a great stretch in Equatorial Africa, the Sahara, and yet not a representative of this message. There is Uganda, one of the most packed centres of this continent, but not a representative of this truth. You can go through the whole of Kenya, and except for a little strip, there is not a single representative of the third angel's message, and in the whole of Tanganyika, apart from five stations, and two missionaries over on the coast, not a sound of the message is being heard to-day. When are we going to take possession of Africa, to say nothing of China, of India, and all the other great portions of the mission field?

There is a mighty work to be done; and yet as we think of that great and mighty task, we should remember that Jesus is coming soon, that ere long the gates of heaven will part, and Jesus with all His angels will come to gather His people. That coming of Jesus is near at hand, it is even at the door. How can these two facts be harmonized? With this great work unfinished, how can Jesus come soon? I know in my heart that the coming of Jesus is near at hand. We have believed it for years, we are looking forward to the fruition of our hopes, and we will not be disappointed. The coming of Jesus is sure, it is certain that He is coming, and coming soon. And before Jesus comes, dear friends, this Gospel message shall be preached in all the world for a witness. You ask how it is going to be done. I cannot tell you, but I know it will be done, and done in time, notwithstanding the problems we face. All the difficulties will be removed and God's people will rise in the strength of God, consecrating their hearts to His service. When the latter rain is poured out, with its copious showers from heaven, then we will see the earth lightened with the glory of God. When God has all His missionaries placed in His service just where He wants them to be, and His people in the places where they should be, then all God needs to do is to send the latter rain, and the work will be finished in might and power and be finished quickly. I am glad that God is moving to-day upon the hearts of His people.

We have altogether as mission fields, recognized as foreign mission territory, twenty different fields in this Division where our work is established. Working in these fields we have about ninety missionaries. That takes in all our missionaries and their wives. We also have a force of about 250 native workers. Some of them are doctors, some are licentiates, and a few are ordained ministers. We are working in thirty-one different languages in the fields where we are operating. There are altogether about thirty different stations with one hundred and sixty out-schools, and a membership, almost wholly native in the various mission fields, of about 2,500 people at the present time. There are in baptismal classes many hundreds of people. Down in Kenya alone there are several hundreds studying the truth, many of whom will soon identify themselves in baptism with this people.

As you move in and out amongst the different stations and see the work that is being done, it is good, it brings joy to one's heart. When down in Kenya at our general meeting, all our missionaries came in and almost all their wives and chil-

dren came. We had a splendid meeting together. The Lord came near to us, and blessed us. Brother Bartlett is doing splendid work down in that field. The Lord has blessed his labours abundantly. At that meeting the brethren were very anxious indeed that when I should come back to the homeland I would bring all their greetings to you here. They are all of good courage. They are feeling glad of two things particularly. They have been looking forward for some time to having proper medical facilities. Provision is being made so that they can have a hospital for their native work. We are also planning to put further facilities in their hands to assist the publishing work there. We rejoiced, and the brethren in Africa rejoiced also, at the magnificent effort made here last April in gathering together such a good sum of money so that a press and other equipment can be sent out to the publishing house in Kenya. They will be glad to get it. They will use it. When we get into Uganda, we shall have to publish more literature, for the people there can read.

I did feel glad for the privilege of meeting with our missionaries in these fields. They are having some wonderful experiences with the native believers. The Lord is blessing them in their work. Down in Pare, for instance, our native teachers are getting in touch with the Lord. Some of them are good men, really bright, intelligent and consecrated to the truth. One particularly had an experience some time ago which gave him wonderful courage. During the time of the war many of these teachers were imprisoned. When our German missionaries were withdrawn from the field of operations, particularly in Pare, they were left to carry on. There was no money coming into the treasury so they cultivated their little plots of land, kept up their work, and cared for the interests of the mission as best as they could. But they were put into prison. One of these teachers said to me, "As soon as I knew that we had to go to prison, I prayed that the Lord would bring us deliverance in two months. I looked out over the field, and it seemed to me that things could not be left for a longer period than that. We went to prison. Every morning and evening I prayed that the Lord would deliver us after two months. By and by the two months ended: we came to the last day. When I awoke that morning I still prayed. But I said, 'This is the day when my prayer should be answered.' All the others went out to work as usual, but I felt in my soul that the Lord was going to answer my prayer, so I stayed at home. Two hours after the time I should have gone out to work, an officer came and told me that the Governor had set his seal on the paper that made us free and we could go home." The very day for which he had prayed! This experience strengthened this young man's faith in prayer.

We had a large meeting at Mamba. All the natives came from the out-schools and before the close of the meeting, some of the teachers rose up and said, "We would like to make a statement. When you go back we want you to tell the brethren and sisters in England that we love them. We love them because they love us. The reason we know that they love us is because they are sending out their gifts and missionaries all the time. They send their missionaries here to bring us the message of God." So I bring you the greetings of these brethren and sisters in Pare.

Down in Mwanza, where Brother Cuthbert is located, a young girl had a very trying experience. She began to pray in her home, began to keep the Sabbath, began to be a Christian. Her father was a heathen, her mother was a heathen, all the rest of the family were heathen, but she began to kneel down and pray. Her father would not have it. He began to scold her. When he found that did not work, he commenced to beat her. When that did not work either, he took her outside and thrashed her with a branch of a tree until she was bruised from head to foot, and yet the girl still held to Jesus. When he found all was of no avail, he banished her from the

home. Somehow his hatred had not abated after that. He went to the native chief and lodged a complaint about his daughter—she would be a Christian, and he wanted the chief to make her come back to her home. The chief said, "I believe that the men and women in this country should have the privilege of worshipping whatever God they want to. If they want to be heathen, let them. If they want to be Christian, let them. Why come to me to execute judgment? You have already punished her, you have banished her from your home. What more do you want? Now go home and be pacified." That young girl continued to go to the mission station. Just before I got down to Mwanza, she had become the wife of one of our native teachers. She is engaged in the work on one of the missions and is doing splendid work by the side of her husband. It costs something to accept this message whether in the home fields, or in the foreign fields.

I had the privilege of staying about two weeks in the island of Madagascar with Brother Rasfelt. Our work began there in a very wonderful way. Two men went to the island of Mauritius with a few tracts in their possession. They were nominally Catholics. They went over to Madagascar to work in the graphite mines there. There was a pastor living near to Brother Rasfelt who got in touch with them. They visited another little home and although these men were originally Catholics, they began to teach the third angel's message. Seeing the interest, they opened their Bibles and went through these tracts. They—Roman Catholics—were teaching the third angel's message. I went into the little home and really it was like any S.D.A. home. There was a library and the shelves were filled with our books. Just about this time six people went over to work in these missions and got in touch with the men. Brother Rasfelt received a parcel from home. It was wrapped up in brown paper in the usual way, but as a kind of packing some white papers were put on first. One of these was a copy of "Signs of the Times" in the French language. These two things worked together and made a wonderful impression on these men. Brother Rasfelt was editor of a newspaper. He took an article from this copy of the "Signs" and published it and it was read all over by the native Christians and created a wonderful interest. Another pastor there has translated "Steps to Christ" into the Madagascar language and this year provision has been made to print and publish that book in the island. God is going before us. Mission work in the island is over 100 years old. It was 1818 when the first worker was sent out. Later more workers arrived but four of the six were laid to sleep very soon. The others were forced to leave the island because of sickness. One of them went to the capital and interviewed the king and requested permission to enter into real missionary enterprise. The missionaries were banished and yet twenty-five years later when they came back they found a flourishing church in Madagascar. The work had gone ahead in their absence. The people in this island have a character that somehow stands against persecution and I think that when our message gets a hold on them, we shall see some wonderful developments. The place is ready for us to enter.

I pray that God will help us to be faithful to Him in our gifts and sacrifices. As young men and women we should be willing to go to the mission fields and as parents we should be willing to send our children and then give our own selves to the Lord for service here; and then by and by all triumph together in the everlasting kingdom, for His name's sake.

Medical Work in Kenya

Dr. Madgwick: A few weeks ago I never thought I would be here to-night. But God answered my prayers.

I take this opportunity of thanking you people in Great Britain for the part you have taken in providing the hospital for us in Kenya.

When we went out there first we understood that plans were already laid for a hospital to be built, but in this we were disappointed. After a while we were allowed £75 wherewith to build a dispensary! This building however, did not prove very successful as the white ants destroyed the grass roof and the whole building collapsed. The others that were erected afterwards shared the same fate.

Then the Government would not grant us permission to build a proper hospital. There was already a Government hospital in existence but the natives refused to go there although they received free treatment; they preferred to come to our dispensary. They complained that the place where the Government hospital was built was too cold. The natives do not care to go to the Government hospital for the simple reason that they do not get efficient treatment there. I have had people who have been to the Government hospital on several occasions come to the mission hospital at Kanyadoto and ask me to treat them. They get free treatment at the Government hospital, they get injections there, but they prefer to come to the Kanyadoto hospital and pay full price for these injections. They also bring their friends. Sometimes a whole batch will come.

Among the patients who came to us we had to turn away large numbers of cases that needed surgical treatment. I remember one day an old lady walked a distance of about seventy miles, and she was suffering from a tumour internally. She begged me to remove it, but I told her we had no accommodation for her. We had to turn her away. There are many cases like that. Just before I left we were getting on the average eighty to eighty-five patients a day. That works out at about 2,200 people a month, counting six days to the week. We usually start work in the morning from 9 o'clock and carry on till there are no more patients to deal with.

We have a very good equipment of instruments out there. Just before I left I packed all the instruments in cases and stored them in Brother Armstrong's house ready to be transported to Gendia. When I return and find the hospital built we shall have to make further provision for this building. We shall have our hands full. We are going to build this hospital on the Gendia-Kisii road. This is a main road and it is warm; that is what the natives like. It is in the centre of the most thickly populated part of South Kavirondo. The natives like to live in the plains where it is warm, so this hospital will be just in the right place.

You must understand that the natives are like babies. Before they can understand God they must learn to read and write, so our work over there consists chiefly of educational work, and by educational work I mean reading and writing and the study of God's Word. We find when they have been through the school they join a baptismal class.

The medical work has a great influence in this district. The natives gain confidence in us. They know that when they attend the mission they get something worth while out of it. And so patients who have benefited from the mission form the material from which we can get our membership for the churches. The medical work is a means of opening out-schools in the various districts. Before we can go into a district, put up a school and start work we have to get the Government's permission. The Copts are in our district and they are anxious to keep us out, but if we have a good influence upon the natives of the district, the chiefs agree that they prefer the Adventists, and they make special application to the District Commissioner for us to remain there.

I cannot tell you of the hospital out there, because we have none. The medical work is associated with Brother Armstrong's mission work. We were living in a grass house, and when our missionaries needed medical attention we had to do our best to accommodate them. So we erected another grass

room outside our house for that purpose. That room has been occupied ever since it was erected.

When we put up the hospital building and erect our home we purpose to have two rooms at least in which to treat our European missionaries. We must have some accommodation for them. Two of our missionaries have had to go down the line for operations at a great expense to the mis-

sion. So it is up to us to find proper accommodation for our missionaries. We are not putting up a hospital because we fancy we need a hospital, *it is because we actually need one.*

[Following Dr. Madgwick's address, reports were given by Pastors Lowe and Langford of the work in West Africa. These will be published in later issues of the WORKER.]

SUNDAY, AUGUST 3rd

9.15 a.m. Bible Study—Pastor E. Kotz

"Jesus Only"

I am happy to be with you at this Union Conference. It is the third time I have been to England, and every time I come I do love the people here and the members of our church. Somehow I feel that what the world is trying to bring about has already been brought about in our church—a mighty union, a league of nations—and so I am glad to be here this morning.

I know the Lord will carry home to your hearts what I have to say. I want to read a text in 2 Tim. 2:1: "Thou therefore, my son, be strong in the grace that is in Christ Jesus." We can make this experience ours if we work with Jesus. You remember that when Jesus took some of His disciples upon the mount of transfiguration, they saw there Moses and Elijah: but after a while, when they lifted their eyes, they saw no man. I hope you do not see, this morning, a man standing here. I hope you do not see men in your Union and in your churches. They saw no man, save Jesus only. It was a wonderful experience for them, and so I pray that you will see Jesus, and that you will see Jesus only and that He will deepen your desire for greater consecration.

The other day I said to my wife that really I had a desire to go back to Africa, because it is easier to be spiritual in Africa, but we know that the Lord is found not only in Africa; He is everywhere. He is willing to make us strong whether it be in the British Isles or in any other part of the world. This strength, however, does not mean stiffneckedness. I read the other day of a sister who went from the east of America to a certain Sabbath-school in the west where she was not known. No one spoke to her. No one paid any attention to her. No one spoke a word of encouragement to her, but how those people would have been anxious to be introduced to that lady if they had known of the important position she held in the General Conference! We have too much stiffneckedness. We must not differentiate so much.

Now, if we see Moses we find something else. We find that Moses was the meekest man on earth. It is said of the last church, "Here are they that keep the commandments of God," but before that it says something else. What does it mention? The patience of the saints. That is what we find in the life of Moses and in all those men of God.

Now if we look upon this message, if we see what the message is doing to-day for us, and if we see what the message is doing for the people in the whole world, we certainly feel encouraged, and that helps us to become strong too.

In 1903, when it was my privilege to accept this message, there were 8,000 Sabbath-keepers in the whole of Europe. I remember when I came to the first big meeting in Germany, we had 100 people present, and we all thought it was a wonderful meeting to have so many there. Now we have far more than 70,000 believers in Europe. It is wonderful how this message has comforted the hearts of men, and the hearts of people, in all parts of Europe, especially in those countries where there is the most trouble, where it seems so difficult to work. Of all the souls won in 1923, 1,768 have been introduced to the truth

by the lay members. In one part of Central Europe they were publishing 29,000 of their regular mission paper in January. From January up to July the regular output went up until in July it was 407,000 every month, and we hope to bring it up higher yet. That shows how our churchmembers are trying to be strong in this present truth. And you have a fine paper here. You should strive to bring the circulation of that paper up to where it ought to be. I am sure you have done a good work in the past, and I am just as sure that you will do still better in the future. I am sure, because our people are a wonderful people who will not disappoint the Lord. Men of the world say, Well, it is wonderful. Every member of this church is a missionary worker. And the Catholic Church said some time ago, "We have a lot of enemies, but the Adventists are the enemy of the Catholic Church, and that because every member of the church is a worker." That shows that the Lord is willing to make every member of this church strong, if we let Him do this work through His Spirit in us.

I suggested just a moment ago that especially in those countries where difficulties are, the people pray, and seek the Lord, and He makes them strong. Just the other week I had a letter from Brother Isaacs in Poland. There the colporteurs are being arrested by the police; they are being put into prison; they are being whipped; then they go out, after all that, and once more sell the books. That is the spirit, brethren and sisters, that we must cultivate. That is the spirit that will bring this message to a glorious finish.

It was my privilege to visit Rumania some months ago. While I was there we heard the message that a child which had died somewhere in the town, could not be buried. It was lying there for two days, for three days, for five days, it lay there for ten days, and the brethren were not allowed to bury the child. The brethren were taken down into the market place and all the people came out to see them whipped and beaten. The more they get into trouble the more they love God, and the more souls are won to the truth. In spite of all these difficulties last year one thousand were added to the church in Rumania. I was there when a colporteur was brought down to the city of Bucharest from out of the country somewhere. He talked to the policeman of the truth, and the policeman said, "This is a wonderful thing, I have never heard of it before." The policeman came to the meetings ever after that. That reminds me of the canvasser who was brought before a judge, and when asked to explain just what he had been doing, he took out his book, canvassed the judge and sold him a book.

We read in Jeremiah 36 that when all the pages were torn out of his book and thrown into the fire, another edition was printed. A large edition, too. That is how it goes with our publishing work, because the Lord is strong and He wants to make us strong. We have a brother here from the Baltic States. He related to me an experience the day before yesterday. He had been working there alone, and during the

whole year has baptized eighty souls. God is doing wonderful things, and is going to do more wonderful things for us if we pray and have faith to trust Him.

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10.15 a.m. Third Business Session (B.U.C.)

Following a most informative report of the Seventh-Day Adventist Union, Ltd., by the secretary, Brother W. R. Raitt, Pastor Jayne called upon Brother H. Osborne to give the report of the International Health Association, Ltd.

The International Health Association, Ltd.

BOARD OF DIRECTORS.

J. E. Jayne
H. Osborne
W. R. Raitt

G. L. Gulbrandson
W. A. Ruble

H. OSBORNE.

I am very glad this morning to have the opportunity of telling you something of the work and activities of the I.H.A. It is not very often that we can come into the limelight. Before I give you the figures and the outline of our work, I would just like to review the facts concerning the appointment of the manufacture of foods as a part of the third angel's message.

We read in the "Testimonies," how in 1858 two good people of our denomination stood out in faith on the question of health reform. Five years after, in 1863, the servant of the Lord had given to her instruction from God in connection with the application of health principles, and two years after that, in 1865, while people were sitting down to dinner with turkeys, chicken, and all kinds of other nice things on their tables

Mr. Downes: Bad things

Mr. Osborne: she was given further light in connection with the preparation of health foods.

Soon after, institutions were started, and following that, sanitariums and health institutions for the manufacture of foods. Dr. Kellogg commenced to manufacture foods in the United States. In England a committee of members, with Brother Bartlett as secretary, met together and a location was found in Horley, near Redhill. In 1900 a fire broke out, and the whole of the stock—or most of it—was destroyed, but I am glad to say that we are still using some of the Redhill machinery at the present time and it is still doing good service.

In that same year, 1900, a place was found in Birmingham, 70-77, Lake Street. The work grew in spite of the difficulties and trials of those pioneers, but they laid the foundation for the work that we now enjoy. We are thankful to those men who laid the foundation. We still have in the factory one of those pioneers—Brother Hyde. We are glad that he has joined the factory once again.

In 1907 the factory was moved to Stanborough Park. Compare this with other factories manufacturing foods at the present day. During the year 1922, we had an increase in sales over the previous year and up to the end of June this year we have a further increase which almost equals the sales during the abnormal periods when there was scarcity of foods and ours were in great demand in spite of very little advertising. We find that competition is keen to-day owing to the many kinds of food being put on the market. New foods are coming on the market almost every month. This competition makes it necessary for us to keep up with the world's standard of organization. We must improve our methods of business. With the co-operation of the workers we are making considerable headway along these lines.

Added to the competition from the new factories in England, the Shredded Wheat people are planning to establish a factory within twelve or fifteen miles of Watford.

We have also a great deal of competition to meet in the large amount of cereals that have come from America since 1920. These American firms have an advantage over us because they have a large amount of capital and appropriation for advertising which we have not. If we are to meet this competition we must keep up the standard of quality of our foods, we must keep up the standard of our packing methods and improve the wrappers on our tins, and the designs. There is a good deal of work in a factory to carry out advertising schemes. We want all the inventive and creative genius that we can get.

I would like to speak for two or three minutes on the question of gluten bread. In 1918 our workers began to manufacture gluten bread, and they did very well when they started. Last year we carried out some experiments and analysed our gluten bread from time to time. We have gained the confidence of the medical profession. Last year our sales increased 50% without any advertising. As a result of this demand we can now use the travelling oven, but we are only running it daily. We hope our sales will increase so much that next year we shall be able to use it night and day, employing more workers.

We have introduced a Sales Promotion Department, and are hoping to use our funds for advertising in as economic a way as possible. Our profits in the past, perhaps not many of you are aware, have been contributed or handed over to the British Union Conference and the S.D.A. Union, Ltd., for the support of this work.

What are our aims for the future? We must keep up the standard of quality, keep up efficiency in the office, and also co-operate as closely as possible, following the instruction which has been given in the "Testimonies." Our aim for the future is to be a factor in the finishing of the work in this country. I hope that all our members will use our foods and recommend them to their friends. This will save money and increase our sales.

The Stanborough Press, Ltd.

BOARD OF DIRECTORS.

J. E. Jayne
F. A. Spearing
A. E. Bacon

G. L. Gulbrandson
A. S. Maxwell

G. L. GULBRANDSON.

It is with a degree of pleasure and thanksgiving that the management of The Stanborough Press, Ltd., presents a general survey of work done during the years 1921, 1922 and 1923.

It is necessary to recall that during the summer of 1921 a period of general depression set in, bringing to a sudden halt the era of expansion and inflation that had been experienced during the years 1918-1920.

Whatever reasons may be given for this depression, it must be admitted that Europe generally has felt the brunt of it, and England, with its high manufacturing costs and its currency at high value, has found it well-nigh impossible to maintain a satisfactory volume of exports, with a consequent stagnation in all lines of business.

January 1, 1922, found the House with just under 25,000 copies of "Daniel and the Revelation" in signatures and bound books. That year the sales hardly reached 4,000 copies. If the same rate of sale should have continued, it would have taken six years to clear away the edition.

After having received counsel from the chairman of our Board of Directors, a new policy was outlined—a less expensive binding was prepared which enabled colporteurs to place

books in a much greater number of homes. During the year 1923 the sale of "Daniel and the Revelation" increased to 9,500 copies. The first half of 1924 saw 5,500 copies sold. This record makes it clear that the Lord helps when His people address themselves to the task in hand.

Thoughtful people will ask how the factory could be kept profitably employed during this time. This has been no small problem for the management to solve; since it is not sound business to manufacture books for stock. Such a policy would mean the "freezing up" of funds invested in paper, wages and factory expense.

Our Board was impressed with the desirability of putting out a small book at a popular price that could be placed in large quantities without prejudice to our subscription book work. Again the Lord opened the way. "Steps to Christ" and "Looking Beyond World Problems" have had a total sale to date of a quarter of a million copies, and the territory is just being opened. There is a wonderful future before the "shilling books."

"Present Truth" and "Good Health" between them have made a million entrances a year, thus bearing their part of the burden. We trust that the pointed and timely messages carried by these splendid journals may continue to impress the hearts of men.

It will be of interest to all to know that all "earning" departments of the House were operated at a profit for the year just closed. Careful study is being given to production costs, and improved methods in the factory are resulting in economies that enable a favourable showing to be made.

For the year 1921 the Balance Sheet showed a net profit of £556. 2s. 4d. For 1922 the figure was £564. 2s. 4d. Last year, 1923, brought £598 to the treasury. Thus it will be seen that last year came within £4 of the highest record, that of £602. 6s. 1d. for the year 1920.

Financially, The Stanborough Press, Ltd., occupies a satisfactory position. The fluid assets are sufficient to care for all payables and reserves. At the close of 1923 the capital invested was £16,573, of which roughly £2,000 was in cash, £3,000 was in accounts receivable, £5,000 in manufactured stock, £500 in paper stock and £6,000 net investment in plant.

During the period under review it was the privilege of the House to assist the Union to the extent of £2,750. It is the desire of the management to continue to devote a good proportion of increase to the building up of the work in all parts of the field.

The future holds the promise of the finishing of God's work in the earth. Governments on every side are at a loss to know how to meet the problems that face the world. England and its colonies, France, Sweden, Denmark and other nations are turning to the Labour parties in an attempt to find a solution of their perplexities. The United States is even now in the throes of a great political struggle that will have far-reaching influences. In spite of their favourable financial situation, their problems cause them to seek earnestly for some leader who will direct them aright.

The following tribute to "Daniel and the Revelation" was received recently from "a complete stranger except where Christ is concerned," as the writer introduced himself. "Through the kindness of a friend, I have had the privilege of reading a book by Uriah Smith, entitled 'Daniel and the Revelation' If the author is alive I tender my sincere thanks to him for the work. *I have never read anything that has so enlightened and uplifted me as this book has done. I have read every word and firmly believe the writer's teaching.* The reading of this book has been so inspiring and filled me with such fervency that I have taken the liberty to bring some of the truths and warnings to the notice of friends and neighbours, and I believe that the great God of all will crown with success the effort to win souls through its contents. *It is like*

fire to my soul and must break out in some form of expression."

"The future is as bright as the promises of God." People need the comfort and hope contained in our books and periodicals. The church must arise as one man and "work while it is called to-day, for the night cometh when no man can work."

The Colporteur Work

S. JOYCE.

I am glad that in the providence of the most merciful God I am privileged to stand here before you to-day to speak of His prospering hand that has been, and still is, with His servants—the faithful colporteurs—who have toiled amid rain and shine, heat and cold, to place our Spirit-filled literature in the homes of the British Isles since our last Union Conference.

That period has been a most trying one for our gallant army of invincible colporteurs. To begin with, the late president of the British Union Conference declared publicly that until August 1921 we had been simply playing with the book work. Now, he declared the real business will begin. Then to augment his declaration the report was broadcast that all our rural territory had been canvassed.

I know that then the field missionary secretaries had quite a task to find acceptable territory for work with "Daniel and the Revelation," because so much "grasshopping," "skimming," "plum picking" had been done over the field with "Daniel and the Revelation," yet there were 25,000 copies or more of them on hand.

You will rejoice with us, I am sure, over the fact that the field has been caused to absorb 20,000 of those truth-laden volumes since our last British Union Conference. 5,500 of them have been sold since January of this year; 2,000 of that number in June and July. Where? you exclaim. Why, in these British Isles. How? That is a big question, I must confess. Brother G. L. Gulbrandson, the manager of the Publishing House, thought it so big that he arranged for, and took a leading part in, a Colporteurs' Convention last February, to which Elder Raft and Brother J. A. P. Green were invited from the continent. This convention was a time of refreshing from the Lord. It brought new life and courage to all who attended it.

Action was then taken that gave every colporteur a clean sheet with The Stanborough Press, and it is most gratifying to know that they have kept out of debt since then.

Brother E. H. Marsh, the manager of the circulation department, has kept in close and sympathetic touch with the field. His weekly letters have been highly appreciated as have the lessons on Gospel salesmanship and other educative literature which he has sent out. The Stanborough Press is not simply a publishing house. It is to all intents and purposes a real tract and missionary society. The managers have assisted us in every way to make the work a success.

We now turn to the field secretaries. Brother Davies could tell how he and others under training at Leicester, Derby, Nottingham, and in other of our great cities, have toiled from door to door soliciting orders for "Daniel and the Revelation"—the book they have learned to love.

Brother Whiting could tell how he spent a month drilling and instructing students at our Missionary Training College before they went out with "Daniel and the Revelation" to make records such as W. C. Raitt and others have made.

You will be interested in some of these records. Brother Raitt in north-west Ireland has reported, as the result of eight weeks' work with "Daniel and the Revelation," the sum of £III. 19s. 6d. This is the best student's record thus far this summer. Brother Stephen Morley, on the border counties of North England and Scotland, comes next with £III. 9s. 6d.,

just 10/- behind Brother Raitt. Brother Clifford Reeves is third on the list with £105. 6s. 6d. obtained in the southern highlands of Scotland. Several others are quickly catching up on these three. Brother Stanley Bull with £22 worth of orders for "Practical Guide" in a week and Brother R. Haining with £32 worth in the same week will soon overtake them if they do not speed up quickly.

We are truly thankful for the good work these student colporteurs are doing, but we are still more grateful for the splendid work some of our "all-the-year-round" colporteurs have done. Take as an illustration the record of Brother J. Hardy. He has actually sold £257. 8s. 4d worth of subscription books since January 1st of this year, while that good old stand-by, Brother P. Mayoh, in the same time, sold £204—not in rural territory either, but up in Manchester. I need not tell anyone that Manchester is indeed a big city; and so is Birmingham where for many years Brother Griffiths has been labouring successfully with "Great Controversy," and Belfast where Brother Howie and his company of recruits have done so well since the close of the Irish annual meeting.

It was divine help that enabled Brother E. J. Whiting to secure £21. 3s. 6d. worth of orders for "Daniel and the Revelation" during five days of last week, not in Scotland, Ireland, or Wales, but right here in England, yes, and in South England too, in a district that others despised and left in disgust after a brief trial. He took £12. 2s. 6d. worth of those orders in two days. Surely God blessed his efforts.

He has also blessed the efforts of Brother W. H. Hilton in the Irish Free State as he has endeavoured since the College closed to place "Practical Guide to Health" in the Catholic homes there and to encourage others to do likewise.

As I left Watford on my last trip, a gentleman inquired, "Are you Brother Joyce?" I said, "Yes." "You are the Union Field Missionary Secretary here?" Again I had to answer in the affirmative. Then he said, "I am Dr.—— I am just over from the States with this gentleman (pointing to his companion). I am always interested in the book work for I have done a lot of canvassing myself." He found it the entrance to the medical work. Brother Baird canvassed for several summers with "Patriarchs and Prophets," and I know he is not ashamed of that fact. It would be very much more difficult for me to mention by name all the ministers in this Union who have passed through these portals to the ministry, than it would be if I tried to tell you of the one or two exceptions to the well-established custom. I know our editor passed right through them to the editorial office, and so did most of our foreign missionaries like L. F. Langford, H. W. Lowe, Spencer Maxwell, T. G. Belton, W. McClements, etc., etc., and last, but by no means least, we have our Gospel salesmen. True, we have some good salesmen who were experts before they entered the publishing work, but they are very few in number when compared with the great army of colporteurs who took their first lessons in this art as they entered these portals. They are truly wonderful portals and should be greatly prized by our young people—yes, and by every believer in a soon-coming Saviour.

Elder A. G. Daniells once said: "As I look over the world and see the thousands who have never heard one word about this truth, many of whom would purchase and read our publications and be saved by the truth they contain, if someone would only take this literature to them, I wonder if the Lord will save those who might do such work but remain idle." Can you afford to run the risk?

At this point the chairman called for the second resolution, as follows:—

RESOLUTION 2.

3. *Whereas*, We recognize the work of the evangelistic colporteur as a most effective means of winning souls, therefore,

Resolved:

(1) That we enlarge our corps of evangelistic colporteurs by encouraging suitable men and women to take up this line of service, and

(2) That we encourage such individuals to make it their life work.

RESOLUTION 3.

Whereas, We have in this Union a missionary periodical which, through forty years, has proved a most effective means of winning souls, therefore

Resolved (1), That as individuals we take at least six copies of each number of "Present Truth" for personal missionary work, and further

2. That we give earnest consideration at Home Missionary meetings to ways and means of increasing its circulation by regular list work.

After this had been spoken on by the Circulation Manager, Brother E. H. Marsh, and by the Editor, Pastor A. S. Maxwell, it was carried with enthusiasm.



2 p.m. Bible Study

Prayer by Pastor W. J. Young.

Solo: Miss Hadley. "O Divine Redeemer."

Pastor Longacre: In 1 Chron. 12:32 we read that the children of Issachar were men that had understanding of the times and knew what Israel ought to do. There are certain times in the work of God when opportunities are presented to us by God that are not presented at any other time. I believe we are living in a time such as the world has never seen, and a time that presents opportunities such as the world has never seen. There is a day coming when God's great and mighty power is to be made manifest. That day is just before the end of time, when the Lord finishes His work in the earth. The book of Revelation makes it very clear that God is going to give a special message to all the world, and that message is to be given with mighty power. In four different places in the Revelation that message is represented as being carried by an angel flying in the midst of heaven, but that angel is merely a symbol of God's messengers. In every case the angel proclaims his message with a loud voice, and when we come to the last angel which represents the finishing of the work just before the plagues are poured out, that angel is represented as coming down from heaven having great power. We read that he cried mightily with a loud voice, and the whole earth was filled with his glory. That is a symbol of the nature of the closing message and of the mighty power and great glory that is to attend the giving of the message just before the end.

You and I are connected with the greatest movement that the world has ever known. I used to wish when I was a boy that I had lived back in the days of Christ, when the Gospel was first preached, but I have got over that idea, and I am glad that I live down here in this day and generation when God is going to finish the work of the Gospel. I would rather live in this day, because my opportunities to do good and to proclaim the Gospel are greatly multiplied from what they would have been had I lived in the days of Christ. Opportunities are present to-day, in this great work in which we are engaged, such as were never present in the world before. I tell you, it is an honour to belong to this chosen company that has been selected by God to finish His work in the earth.

While they have opportunities such as were never presented before, their trials likewise will be greater than the world has yet known. They are going to gain an experience which no other people ever obtained; they are going to be able to sing a song, which no other people were ever able to sing, a song of experience.

I want to show you this afternoon how this wonderful message is being proclaimed with power, and the progress it

is making. I want to show you some of the demonstrations of the Spirit. I have now been engaged in the Gospel ministry for over twenty-seven years, and I have never seen the power of God so wonderfully manifested as I have during the last few years. I have come to the place personally where I believe that God is bearing witness to the presentation of this mighty truth as He has never done before, and that a peculiar power from on high is attending the giving of the message, just as the Scriptures and the Spirit of prophecy tell us it would before the end. I used to have to work for a long time, weeks and sometimes months, before I could get anyone to take their stand for this truth. But I don't have to do that any more. I have seen occasions upon which I have preached a single sermon to a large crowd of people, and many have taken their stand for this truth as the result of that one sermon. Sister White said the time would come when we would not have to labour so long as in the past to get people to take their stand for this truth, and the people who came in would not have to make the preparation that they used to have to make in order to give this truth with power. I believe we have reached that time.

We get reports from all parts of the world, from every country, of the wonderful progress this message has been making during the last few years. People have prophesied that this work was going to go to pieces long ago, but I want to tell you, my friends, they are mighty big pieces, and they are growing larger every day. And I am glad to meet some of these large pieces as I travel from one country to another, for in every country I find that God is working mightily. The light is beginning to shine through and souls are rejoicing in the truth. One minister sends in a report that He baptized on a single Sabbath day over 650 souls. And these people are really staunch Seventh-Day Adventists who have come out of gross darkness into light. That is simply one experience of many. He is preaching week after week as he goes from place to place to baptize the people that are coming into the truth.

Over in America a couple of years ago, a national campaign was launched along the line of religious legislation in America. We have to meet what we call an opposition in the form of the Protestant churches. Over here in Europe and Great Britain you have great opposition from the Catholic Church. Over here it is the beast that exercises its power. According to the prophecy there was to be an image made to the beast, and was to exercise the same power as the beast. That image is being formed over in America in the shape of the apostate Protestant churches which have forsaken their Protestant principles and are seeking to unite the Church and the State. They are seeking to legalize their religion, they are seeking to establish their observances in the civil law, and enforce them upon the citizens because they are in the majority. When they arranged their campaign along this line a couple of years ago, we arranged a counter campaign, and the Seventh-Day Adventist Church was the only Protestant church in America engaged in that campaign.

This, naturally, brought us very prominently before the public, and before the whole country. We called upon the newspapers to help us defend the liberty of our citizens and our country, to keep the Church out of politics that the conscience might be free. We had been sending the "Liberty Magazine" to all the daily newspaper editors in the country for over eight years. I wrote a letter to these editors, over four thousand of them, laying before them the situation about the campaign that was on. I called upon these men to stand by the principles of liberty, and to stand by the rights of the Constitution and guarantees of freedom. And, do you know, I got letters back from over 2,500 of those editors, and they all said, "We are with you in this fight, and we will stand by you until the finish. Send on ammunition, send on material

and we will publish it," and for two months those daily newspapers of those great cities, some of them printing millions of copies that were circulated every day, published our articles. Not only that but they called for articles on the Sabbath question, and how the Sabbath was changed from the seventh to the first day of the week, and they published those articles just as we wrote them. And in the course of those two months those editors from all over the country just sent out broadsides into the enemy—all at their own expense—and the enemy had to seek shelter and protection from the attacks that were made upon them by the editors and the magazines of the country. Our agent tells me that he calculated by the clippings that had been sent in to our office that over twenty-five million newspaper pages of material had been printed and circulated by those big daily newspapers. Was not that a wonderful thing? What would it have cost us in time and in means to circulate and print twenty-five million newspaper pages of material of this message, and place it in the home of every family in the country? God said that He was going to take the resources of the Gentiles and turn them over to the church, and He is doing it. Some of these editors got out extras and printed nothing else in them but matter on the third angel's message! and four of these editors themselves accepted the truth. It is a wonderful thing when God begins to take hold of things and manipulate them.

As a result of that campaign, I was asked to give lectures on the third angel's message. Large business organizations asked me to come and speak in their cities at their own expense. They hired the largest halls, the largest theatres in the cities, if I would only come and answer their invitation. We never had invitations like that before to speak in these cities on the third angel's message, without any expense to ourselves, and oft-times the cost amounted to hundreds and hundreds of dollars. I spoke every Sunday afternoon and night, and during the week for four months on this subject. I tell you, we had some wonderful demonstrations of the mighty power of God on those occasions. We had no difficulty in getting the people to come. Often there were as many clamouring outside as had been allowed to come inside. I was called to one place, and when I arrived there found that the streets were blocked up for a whole square, and I could not make my way into that theatre, which was already filled. But I eventually pressed my way through and we had a wonderful meeting that night. They were a crowd of people who didn't go to church any more because, they say, the church has lost its message and is preaching politics. As I pictured before those men the wonderful love of God, His mercy and the comfort of His presence, I could see the tears streaming down their cheeks. Sin was written all over their faces, but that message reached their hearts, and broke them all up. Instead of going out of the back door those people rose up in the audience and demanded that I come back. "Is this the last that we are going to hear of such a message as you have given? We want to hear more of that message, that God loves sinners." These people were hungering for the knowledge that somebody loved them, that there is someone Who still loves them and cares for them. After the service a millionairess came straight up to me and said, "Mr. Longacre, you have to come back and speak to this crowd again next Sunday night and I will meet all the expenses involved." Do you know what happened the next Sunday night? When I came to that theatre again it was packed and the crowd on the outside was larger than the one inside. This was a God-given opportunity and we took advantage of it. It was a wonderful witness to the message given, and a fine church was raised up after those meetings.

I went to another big city and held an effort there. The hall we took held 2,200 people and it was crowded clear up to the roof. The same thing happened there. A minister

of that city said it is a great pity for such an interest as this to be stirred up and then, when the people had become enthusiastic, to let the interest die out. So he asked me if he could announce a meeting for the next Sunday night and I gave my consent. We held meetings in that hall for six months, and when we had finished there seventy-six were baptized into the church.

I have also had the privilege of speaking before all kinds of commercial clubs for business men only. No one can join these clubs unless they are proprietors or owners of a business establishment or of a large store or of some factory, or are professional men. This club at which I was invited to speak had as its chairman the Lord Mayor of Columbus, Ohio. There were over twenty millionaires present and about fifty business men who belonged to the club. The judge of the Supreme Court of Ohio sat at my side. I was to speak on the question of Sunday Laws, why they were wrong and why they should be repealed, and I did not know how this man would take what I had to say. When I got through he asked the privilege to say a few words and I thought, Surely I am going to get it now! He got up and said, "I have listened to many speeches made upon this subject but I have learned more what religious liberty really is and what it really means at this meeting to-day in thirty minutes, than I have ever learned before. I am in harmony with every principle that was laid down to-day, and I must admit that we have statutes on the books which are diametrically opposed to the constitution and I think these should be struck off." This man came up to me afterwards and, taking my hand, said, "We came to this meeting prejudiced. We thought that you were on the wrong side of this question, but you have changed our minds on that subject." I was glad for it means something when you can talk to millionaires and change their minds on that question.

I was called to go down to the Southern State to speak on this question. Perhaps you know there is antagonism between the north and the south and the south does not like to have anybody from the north dictate to them. When I went down there, coming from the north as I did, the Ministerial Association got stirred up and the chairman sent me a written notice that I should leave the State and not deliver that lecture. He said, "If you deliver that lecture and say anything derogatory about our Sunday Laws in this State, undoubtedly there will be a mob organized and you will not get out of this city alive." I was warned not to go down there and I was told that it was not opportune to speak in a place where there was so great excitement; but I had learned from my experience that the right time to strike is when the excitement is at the highest.

I made the chairman's notice public and a couple of my friends induced the mayor to come as chairman of the meeting and introduce me. I felt somewhat relieved when he introduced me something like this: "My friends have asked me to preside at this meeting. I do not know anything about the doctrines of the Seventh-Day Adventist religion, but I had an S.D.A. in my regiment and he said he would not fight and he kept the Sabbath day. He said he would not fight nor kill anybody, but he said to his companions, 'If any of you get hit and injured I am coming right out to nurse you and pray for you.' We lost 60% of our men in the first battle and this S.D.A. was not a coward, he was not afraid of the bullets. He came right out into the front line trenches

and he took the boys back and he nursed them. This he did repeatedly. That is all I know about S.D.A.'s and I do not think they are such bad people after all. Now I do not know about this Sabbath day question, but I believe that everybody ought to keep some Sabbath. I am happy to be able to introduce Mr. Longacre to-night."

That was a pretty good introduction. As I had entered the house a man had stepped up to me and said, "You had better be careful to-night. There is a big crowd outside and they are all loaded with stones and rotten eggs." I said, "You go back and tell them to come in and listen to me and if I say anything that is un-American, un-patriotic or un-Christian, I give them full liberty to throw those rotten eggs at me." They came in. When I got through that night I knew I had the crowd with me. As I went out I met that crowd at the door, and they said, "The preachers have grossly misrepresented you to us. Why, we believe in these principles you hold, we are for you and one with you." Nothing but the power of God had turned those men.

My friends, if we were only willing in this day of His power and would take advantage of these God-given opportunities! May God help us all to do our part to further this message in the earth.



W. A. Ruble, M.D.

3.15 p.m. Fourth Business Session

(B.U.C.)

Good Health Association, Ltd.

BOARD OF DIRECTORS.

J. E. Jayne
W. H. Meredith
G. W. Baird
A. Carey
W. R. Raitt
A. E. Bacon
H. Osborne
G. L. Gulbrandson
F. C. Shone
W. A. Ruble

E. H. Marsh
S. Joyce

F. A. Spearing
J. McAvoy
C. H. Hayton

BUSINESS MANAGER'S REPORT.

A. Carey: Three years have passed since we had the privilege of reporting on the work of this institution to an assembly such as this.

We find in glancing over the records for the first half of this year that 341 persons were received into the institution between January 1st and June 30th. Of this number 216 were patients coming directly under the care of our Medical Superintendent, Dr. Ruble, and 125 were boarders. In looking over this list we see that more than half of the number mentioned were either former patients of The Stanboroughs or Caterham Sanitarium. It is very gratifying indeed to have old patients returning to the institution, and also interesting to see that about 160 new patients have taken advantage of the facilities offered by this institution.

Of this number 51 were recommended by former patients, 15 by local doctors, 10 by our own churchmembers, 8 from advertisement in "Good Health," 3 by the Battle Creek Sanitarium, 1 by Dr. Cave when in Barbadoes, 1 by the Sydney Sanitarium, 1 by our sanitarium in South Africa, and 70 by general advertisements and in miscellaneous ways. We also had 83 out-patients who received medical care and treatments.

Of our churchmembers we have had 30 in the Sanitarium

as patients. Ten of those were able to use the endowed bed. We are really glad for the support of the church in maintaining these beds, thus making it possible for the sanitarium to open its doors to our people.

There have been given 6,260 treatments in all, which is an average of 241 per week :

	Wet Treats.	Massage	Electrical	Total
Gents	1080	234	721	2035
Ladies	3335	458	432	4225
	<u>4415</u>	<u>692</u>	<u>1153</u>	<u>6260</u>

The result of the first half year's trading shows a profit of £373. 14s. 11d. This, compared with the same period of 1923, is very encouraging. Looking at our ledgers we find £250 was the amount of profit made from January 1st to June 30th, 1923, thus we have an increase in profit this year of £120. This surely is gratifying when we see that the overhead charges for 1924 have been considerably increased.

May we submit to you now a few comparisons :

Total income for 6 months ending June 30, 1923	£7494
Total income for 6 months ending June 30, 1924	8762
Increase in gross income 1924 period	1268
Average weekly income January to June, 1923	£288
Average weekly income January to June, 1924	337
Increase in income per week	49
Average income per patient per week, 1923	£6
Average income per patient per week, 1924	6 10 0
Average expense per patient per week, 1923	5 16 0
Average expense per patient per week, 1924	6 4 6

You have already observed in the *Missionary Worker* that we are now supplying our patients with softened water and also that a new automatic electric elevator has been installed. These improvements were much needed and are greatly appreciated by all who visit The Stanboroughs.

Our dining-rooms accommodate comfortably only 35 people and frequently we have to seat 60, so we are looking for the time when suitable dining accommodation can be provided.

We feel it is only the power of God which helps us to go forward, coupled, of course, with a faculty working in perfect harmony, and a loyal staff. We express our deep gratitude for the loyal support of the present sanitarium staff, for their interest and their unselfish labours for the welfare of the patients. This promises well for the future success of the sanitarium.

Following Brother Carey's report several members of the sanitarium staff and others read valuable papers on various phases of the medical work.

Dr. Ruble : I wanted to talk for a few minutes on the striking evidences we are seeing in the world to-day of the health principles we have advocated being accepted. Science is saying these principles are right, and is heralding them to the world. We have always stood for vegetarianism. Much has been brought to our attention of the efforts made by scientific men to stem the tide of cancer, and it is most interesting to note what the leading scientists are saying is the cause of this disease. One book asks why it is that one out of twenty

that die in London die from cancer. Some of the leading scientists are proving that one of the causes is a flesh diet. The use of flesh meat causes auto-intoxication in the body, weakening the structure and the health and the resistance, so that this terrible scourge fastens itself on a large portion of the population to-day. Science has begun to realize what we have realized for a long time. I had a book on dietetics come to my desk the other day, and the language there was as strong as any in our books.

Probably one of the reasons why flesh meats are instrumental in the formation of cancer is that they have little or no salts in them. If you want the salts you must eat the bones as flesh-eating animals do. So if you must eat meat, eat the bones !

We have been interested of late in observing the results of eating between meals. We have been experimenting on our nurses and the X-ray results are most striking. We gave them breakfast and four and one-half hours afterwards took an X-ray, and the stomach was as it should be. We gave them the same kind of breakfast a few days afterwards, and then let them have something between meals, and then four and one-half hours after took an X-ray. We found the stomach to be more than half full and at dinner time it was nearly the same. At tea time it was still there and at supper time it was the same. Science is coming to substantiate the truths God has revealed in almost every line, and along health lines especially.

The world is to become more and more diseased. Fifty-six out of every 100 are rejected from the army on account of lack of physical fitness. Before the war the number was not more than twenty-seven. It has doubled in the last ten years. There you have evidence of the evils of wrong living. We, as Seventh-Day Adventists, must advocate right principles and pass them on to the world. May we all be faithful in this regard.

RESOLUTION 4.

Whereas, The "Good Health" magazine is an effective medium for introducing our work and message to those who are not usually reached with our religious literature, therefore

Resolved (1), That we advise our Church Missionary Societies to encourage the regular sale of "Good Health" with the object of interesting people in the truth, and further

2. That specially selected workers in each church be encouraged to devote their entire time to this as a self-supporting form of missionary activity.



6.30 p.m. Preaching Service

OPENING Hymn : 415. "Oh ! the Deep, Deep Love of Jesus."

Elder J. E. Jayne, praying : Our gracious heavenly Father, we worship Thee at this hour. We recognize the unseen guest in the presence of the Holy Spirit. We invite the attention of Thy holy angels. We would join with them as they praise Thy great and holy name. We pray Thy very rich blessing upon Thine own Word. Teach us to hide it in our hearts, that we may not sin against Thee. Send to each to-night Thine own message in Thine own way from the heavenly sanctuary. We pray that Thou wouldst richly bless Thy servant, our brother. We thank Thee that Thou didst call him and deliver to him the ministry of reconciliation.

O God, make him Thine own ambassador at this hour. May men hear Jesus' call to them to be reconciled to the heavenly Father. Forgive our sins, dear Lord. Separate them from us we pray and put them as far as the east is from the west. Dear Lord, fill us with Thy Spirit. Give to each, we pray Thee, a personal experience that we may reflect the image of Him Who loved us and gave Himself for us, Who bear our sins in His body on the tree. Help us to look forward with glad anticipation to His soon return, when we shall see Him and be like Him. We ask for His name's sake. Amen.

"Conquering and to Conquer"

PASTOR L. H. CHRISTIAN.

Text: Rev. 6:2.

"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." This white horse, with him that sits upon it, represents the Christian church. White represents purity of life and doctrine. The horse and he that sits upon it shows the power there is in the Gospel of Jesus Christ through His church on earth. But we have here not merely a beautiful picture of the church as a whole, from the apostolic age to the coming of Christ, this beautiful symbol represents the experience of every child of God. I mean the experience the Lord desires us to have. We are to lead a life that goes forth conquering and to conquer, from power to power, from grace to grace, and in our character from glory to glory. (1 Cor. 3:21, 22; 2 Cor. 4:15.)

To-night, together with our study of the Word of God, I wish to study the work of God and to give you some incidents from Europe, Africa and Asia, which show how to-day the hand of the Lord is for His people and how this blessed advent message goes forth in the power of God conquering and to conquer. I believe that we as His children fail to understand many times the high privileges we should enjoy. We forget that there are more on our side than with the enemy. We become discouraged, forgetting that Christ is crowned the supreme sovereign of the universe and we are to be crowned with Him and reign with Him. "All things are for your sakes." All the planning and all the works in the courts above are for the sake of God's people. As the Lord directs the destinies of the nations, as one is overthrown and another is raised up, political changes, economic changes, whatever and wherever they may be, all things are for your sakes. That is not only true in the larger things of the history of the world, but that is prominently and beautifully true in our own personal experience. All things, the darkness and the light, the sunshine and the shade, things that are easy and the things that are hard, the disappointments, as His appointments, all things are for your sakes, that the abundant grace may, through the thanksgiving of many, redound to the glory of God.

To us of the advent movement, this is our fiftieth anniversary. It is our golden wedding. Golden weddings are rare occasions. They are seasons of joy and memories, some happy and others sad. Fifty years ago there was in Europe only one worker in this advent movement. To-day there are 3,500. At that time we had one little congregation with eleven members. To-day we have over 2,250 congregations, with a total membership of over 72,000. We have gained more members in the past ten years—many more—than in the first forty years in which we laboured. During the one year, 1923, more members joined us than we gained in this advent movement the first twenty-five years we were here. The Lord is at work. At that time we had not a single printing press. To-day we are printing in twenty different places and in seventy-five different languages. At that time we had not a single colporteur. Now we have over 2,000 faithful men and women going from home to home with the precious pages of this blessed advent message. At that time, of course, we had

no schools and no sanitariums to promote the work of health, hygiene and temperance. Just these last three years alone, we have established seven new schools in this European Division of the General Conference—one in Riga, two in Central Europe, one in the north of Finland and others elsewhere. Every one of these schools is crowded with students. We are training in our schools at the present time men for the ministry and women for Christian help work in more than thirty languages in Europe. It is not merely in Protestant countries, in civilized countries that progress is found in the work of God. We see its mighty advance, conquering and to conquer, in lands like the Balkan States and the Baltic States, in Soviet Russia and in Asia, Africa and the islands of the sea.

When I was a boy, I read much in school of Jonah and Nineveh. I noticed a few months ago that this advent movement has organized a church in the city of Nineveh. We thought the people there were poor, but they had already given over £1,500 in tithes and offerings. Our membership is growing, our institutions are progressing. The largest health institution we have in Europe has had this year an average patronage of over 400.

"When the Most High divided the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." This is a remarkable statement. The Most High divided the nations. He gave them their inheritance, their boundary, when He separated the sons of Adam, He set the bounds of the people according to their measure. What did the Most High have in mind when He made Great Britain? What did He have in mind when in less than two weeks eighteen thrones on the continent fell? When the State Church of Russia crumbled? When Austria, that old centre of bigotry and oppression and persecution was broken in a day? The Scripture says that when the Lord thus separated the nations, and set the bounds of the people, He did it according to the number of the children of Israel, that is, the real Israel, according to the spirit. God is interested in one thing—the salvation of mankind.

In December I was over in the occupied territory. You have read a great deal of it. I had a view of conditions as they were and are to-day. I visited parts of the occupied territory in Germany where the Belgians are. It is a Catholic centre. That country is strongly papal. Eight millions out of nine are Roman Catholics. That is why an effort was made to establish a separate government, and have another papal state in Europe. In this city we have been unable to rent halls, we could have no advertising, because of the power of the Black Army, that insidious force of intrigue and corruption, the Jesuits. In one city, not far from this place, there were six or seven Protestant churches, including one of the advent movement. Every one of them was occupied by the French soldiers except the one where our people used to worship, and that had been given over to one of the other churches.

One day a young preacher of ours went up to the commanding officer of the city, gave him one of our books, and asked him to read it. He went back two days later, and the commanding officer thanked him. He said: "That book has light for our time. I would like more of it." And the young man gave him two more. Then this young minister said to the officer: "I would like to tell the people of this city what is in that book." The commanding officer then said: "Why don't you do it?" The minister said: "I cannot get a hall. I have been to the police, but they are controlled by the priests, and they won't let me have a hall in this city." The commanding officer was a bit quick-tempered; his face got red, and he said: "I would like to know who is ruling this city, the German or the Belgian forces?" Then he said:

"What hall do you want, and when would you like to begin preaching?" The young man said: "I want to begin Thursday night." The result was he secured a hall, and they advertised the meetings. At the first lecture announced for 7.30 p.m. he had at 5.30 a thousand people standing outside waiting to get in. He let them in and gave the lecture to them. And as they went out of one door, another thousand came in at the other and he gave the same lecture to them. When I was there they had just organized three new churches within the past six weeks, and four weeks later they organized three more. So the political situation does not hinder the work of God. The fact is, we have baptized more people in the occupied territory in the past year than in any other part of Europe. There is nothing that can stop the progress of this blessed cause. Look at Czechoslovakia before the war, under the iron heel of Austria, one of the mightiest powers in Europe. Then we were not allowed to baptize in that country. Protestantism in many places was forbidden. But when Austria broke up, more than 1,800,000 people went out of the Catholic Church, and there was liberty for the blessed Gospel of Christ all over there.

In Russia, when the Revolution came in 1917, there were twelve of our ordained brethren in prison, or in the wilds of Siberia. Many of our members were in prison, but the Revolution came and set them all free, and we have had liberty there. Our membership has grown in Russia and thousands are turning their faces towards the light, and are rejoicing in this blessed message.

But there is another text I wish to mention. The lesson it contains is obvious to every Bible student: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel." Phil. 1:12. Paul, the mighty apostle, was an organizer, a great man of doctrine and dogma; and this great man of spiritual power, had been cast in prison.

Paul was the great apostolic leader and when he was persecuted and imprisoned the church felt that it faced a tremendous and almost irretrievable defeat. But Paul says that the things that had happened unto him had turned out rather unto the furtherance of the Gospel. We have had persecution in Europe. In one of our fields in this Division 167 of our members have been killed for the name of Christ. But in no field, as far as I know—and I have visited them all since the war—has a single member given up his faith to save his life. There is power in this Gospel; there is saving power to live and saving power to die for Jesus Christ.

Just a few weeks ago I was over in Poland. That country is intensely Catholic, but right in the midst of persecution God is causing the light of Christian heroism to shine as we never see it in these favoured lands. There is a young man over there who has a burden to work for the Catholic sisters or nuns. He had been a Catholic, he was a spy during the Great War, and as such he had gone clear over beyond Odessa and there the soldiers caught him and sentenced him to be killed. They put him into a fast train to take him up to their main station to have him shot, and they said, "We will shoot you this afternoon at four o'clock." They led him down in chains. He was standing in the train by an open window. They were going at full speed. The young man told me the story. He said, "Something said to me, You might as well throw yourself out of the train as be shot. You might as well try it." So while the officers were playing cards he suddenly threw himself through the open window. They did not care much about him, they let him go. He hobbled as best he could through the woods and came to a Russian blacksmith. He asked him if he would not file off all those chains. The blacksmith did so and set him free. Then he started off for Poland, but it was a long way. He knew he could not go in the daytime, for he would be killed by the

soldiers, so he walked at night. For two weeks he had almost no food. Then he said to himself, "I will go into that old house. If I am not shot I will die of famine anyway." And so he went in and it was the home of an Adventist family. They asked no questions but gave him food and gave him a bed. As he expressed himself later, "The old blacksmith took the irons off my hands, but the Adventist lady took the bands off my heart," and he became an Adventist. Then he came back to Poland and went to work for Jesus; he could not help it. He had a burden to work for the nuns. He began to give Bible readings and I met four that he had brought to the message and who had been baptized and belong to our church in the city. The priests heard of it, the nuns and the Mother Superior heard of it and they started a persecution. They went after him from house to house and wherever he sold a Bible they offered twenty times the price if the people would sell the Bibles to them. But the people said, "There has been a young man round here who looks like an angel; he talks about the love of God; we will never sell the book!" And so one day they caught him as he was giving a Bible reading. These four nuns were present and some others that had recently given themselves to Jesus. The Mother Superior organized a mob and challenged him to come out and he had to do it or they would have stormed the house. But he was a brave boy. The moment he came down through the door the Mother Superior stood there with quite a large pailful of stones, and another nun had a basket of sand, another a bucket of water. They threw water over him, they filled his eyes and ears with sand, and they pelted him with stones until he was falling unconscious and he told me that just as he swooned away he seemed to hear a voice saying, "If you have faith you will be saved." And he said that his last words were, "Lord, I have faith in Thee." Now you can interpret the rest as you choose, but I am only telling you what happened. The moment he said that a tall, white-haired man rose out of the crowd and with a commanding voice shouted, "It is not permitted to kill that young man," and then two young men, no one knows who they were—they may have been angels, I do not know—came up through that mob and took that young man—he had become unconscious meanwhile—and carrying him, followed that elderly gentleman down out of the crowd, over a fence into the woods. That was in the morning, and at five o'clock in the afternoon he came to and went back to the people to whom he had been giving a Bible reading and led them into this message in which they rejoice to-day.

There was a call for a worker for Russia in a dangerous place, and that young man volunteered. "Brethren," he said, "When I was a spy in the army I was afraid of nothing; now that I belong to Jesus Christ, I am not afraid to die for Him." He went out there and worked. They almost killed him, but before he was through he had won their hearts.

One night a mob came to his house and broke all the furniture. Then he was led out by the priest and when they had knocked him so that he was senseless two or three times, they stood by and thought their work was done and that he was conquered. But he got hold of his Bible and he said, "Friends, I had been praying before I came and I have got some texts I want to read." He was so weak from bleeding he could scarcely stand. But they listened to him while he read about the love of God, and the love of God broke their hearts. And we have organized a large church of those people. So "all things are for your sakes." And the things that seem the most forbidding are the ones that work out to the furtherance of the Gospel of our blessed Lord and Master.

A few months ago I met two young men, one was brought up an Adventist, the other man had had a university education, but was an atheist. Those two men were thrown together in the same military prison, under the same trying conditions.

The Adventist young man had not seen a Bible for nine months and the atheist had never read a Bible. Those two young men argued every day, but they could not get anywhere because the Adventist had no Bible. It came to be quite an interesting discussion among the officers as to whether the Adventist would conquer the atheist, or the atheist would conquer the Adventist. One day a Russian soldier came by. Someone had given him a Bible but he could not read, so he was anxious to sell it to get some money to buy liquor. He sold it to the atheist, and those two young men started to read. And in less than two months the outcome of it was that the atheist had become an Adventist and was baptized and went back to his country to give this message.

The first thing he did was to take all the pictures and ikons down from the walls of his little room, and the first thing the priest did after that was to put him in prison, and he was there for three weeks. He knew very little of our message; he had never been to our schools and knew only what he had learned from that young man in prison, but he worked out there until he had a large number of people rejoicing in this message, happy in Jesus Christ. Then persecution came. They had divided their company into three groups and were worshipping out on the hills under the trees

to be hidden. Suddenly, one afternoon, the police and the priests swept down upon the three groups and put that whole church in prison. We have had many a church in prison. We had another church not far from there sentenced to three months' imprisonment. A whole conference was in prison sixty-six days—president, workers, delegates, visitors and everybody. I visited the sisters of that church in their homes when their husbands were in prison. The wives and daughters had nothing to eat and nowhere to get it and I had nothing to bring them until I could return later with it. But one policeman refused to put those men in, so they put him in, and three days later he declared himself a Seventh-Day Adventist and then they let him out! "All things are for your sakes." Nothing can stop this message even in the midst of persecution. You will see it in this country some day. There is persecution coming in all the world; Rome is getting ready and apostate Protestantism is joining hands. You can see it here. But not as much, thank God, as in some countries, but in the midst of persecution and difficulty and hardships, God's work goes right on conquering and to conquer.

◆ ◆ ◆ Palestine Lecture

Following Pastor Christian's address Pastor A. S. Maxwell gave his stereopticon lecture on Palestine.

MONDAY, AUGUST 4th.

9.15 a.m. Bible Study—By Pastor C. H. Irwin

Christian Education

Text: 2 Cor. 6:14-18.

WE have been accustomed to apply these verses to ourselves as a people, and to consider that we have been called out from the world, away from its errors, its sins and its false doctrines; that we have been called away to the true Sabbath; that we have been called away from an indefinite view of the hereafter to a clear, specific vision of the world to come. But Sister White, in addressing one of our college faculties, read this chapter and said it was a distinctly educational message, that is, we are called out in the matter of education. We are to be called out of the world, we are not to be unequally yoked with the world in education, we are to be separated from the type of education that is given in the world to-day. That does not mean a secular education with a little Bible study added. If there ever was a time when mathematics, science and all the other phases of education should be taught from the standpoint of the Bible, it is now.

Our children should be called from the world. We cannot be unequally yoked together with unbelievers if we wish to save our children. We get instruction relative to our children and school in the Bible and the Spirit of prophecy. The Bible gives the outline, but the Spirit of prophecy gives the details. I want to show the intimate relationship that exists between the cause of God and our educational work as illustrated by the school of the prophets. [Pastor Irwin here quoted from "Education," pages 43-45.]

You will notice that in no small degree the work of the schools of the prophets was responsible for the marvellous prosperity during the time of David and Solomon. Here is an instance where God's people were at the head and not at the tail. The history of all the other nations of that time seems to have been a blank. Solomon in those days paid absolutely no attention to what the nations around were doing, but he followed God's plan; that is what made him so great. "All the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his

heart." 2 Chron. 9:23. The prosperity and wisdom of Solomon were largely due to the influence of the prophets. Solomon forgot these great schools for a time. Finally Elijah re-established the schools of the prophets. Then he established four new ones. One was down on the Jordan at Jericho. The last thing that Elijah did was to go round and visit all the schools. He was a real educational secretary. The first thing Elisha did was to go round and visit the schools and you will remember that it was in the schools that the three great miracles were performed by Elisha.

All the subjects taught were sacred. They taught the law of God through Moses. They taught sacred music, sacred poetry and languages. These are the subjects that we teach in our schools. History can be taught as a sacred subject. Language can be taught as a sacred subject. In our schools we teach the English language as a sacred subject. There is nothing in the Hebrew language that makes it any more sacred than the English.

Now we have, in addition to the Bible, the Spirit of prophecy, and I make bold to say that if it were not for the Spirit of prophecy in our midst, we should have no such thing as Christian education to-day, because it has been these writings which have called our attention to the subject and have explained the plan.

We have the example of Jesus Himself in our work. Christ was a school principal. All the time He was in His ministry He had charge of a school. He had twelve students, and as I have studied the character of those students, as outlined in the Bible and the Spirit of prophecy, I think He had about as many different varieties of personalities to deal with as we have in our schools to-day. They were all different; each one had to have specific training for the specific work that he was to do, and furthermore, He had one traitor in the lot. Sometimes we have to turn a student out of school; we do it as a last resort, but we must remember that Jesus had to dismiss one of His. Not all will receive

the light and truth that is to be obtained in our schools.

In the Spirit of prophecy we read many times that Jesus was the greatest teacher this world has ever seen, not because He was the best disciplinarian, but because He used the best methods and had the greatest art of teaching. To-day, if teachers would study carefully the life of Jesus they would learn all the principles of teaching they need.

Now we come down to our own school work in our own time and apply some of these things. The school of the prophets had a country location; the students worked with their hands on the farm and in the workshop; that was part of the programme. They had a rich curriculum. The subjects were all sacred; the students were supposed to become leaders and counsellors in Israel. Those who study books all their lives never make good counsellors or leaders. That is a broad statement, but it is true nevertheless. Take the leaders of our denominational work to-day; they are men who have come through difficulties, many from farms or workshops, they know how to work. Our missionaries tell us they want practical men and practical women. There is something about working with the hand and getting a practical education that develops good sense and good judgment and ability to manage and direct and execute. The Lord knew what He was doing when He established this plan for our schools.

Some people may say it is sufficient to select a few young men to enter the ministry and educate those and let the rest go. That is not God's plan. All our children are to have the privileges and blessings to be obtained in our schools. Who can tell which one is going to be a worker in the cause of God? We cannot. Writing on this subject Sister White states the case of Samuel when he went to select the king of Israel. This king was to come out of the family of Jesse. Naturally Jesse brought forward the most promising and the finest looking. But Samuel said, "No, this is not the one," and I imagine they brought the next best looking and so on through them all, but Samuel said, "No, this is not the one, have you no more sons?" And Jesse replied, "Yes, I have the one with the sheep." That boy was out working. Samuel said, "Bring him in," and he was the one who was selected.

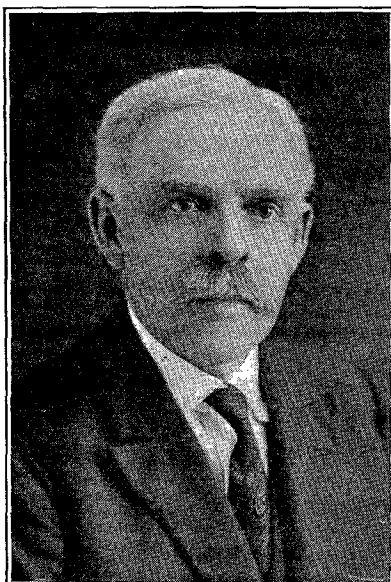
Sister White has said everyone should have a training in our schools; even if they are not to become teachers or prominent workers they have a soul to save. Someone has taken some statistics over in the United States—I cannot wholly vouch for their correctness, but they are very nearly correct—and they show that 90% of the students who attend our schools, beginning with the church school, remain loyal to the truth.

We have been told in the Spirit of prophecy that in our educational work we should take eternity into account. Our schools here below are simply preparatory schools for the great hereafter. Even the best educated men do not know very much. Elder Farnsworth, who laboured over in this country, was very fond of music. I heard him say one time that over in the better world he was going to take a thousand years' course in music! After he had done that he could take a thousand years' course in something else. Think of the education a man would receive if he should study that way throughout the ceaseless ages of eternity as compared

with a scholar here. There is no comparison at all, it is like comparing infinity with zero. There is a time coming when, if we are faithful, we shall have the greatest teacher the world has ever seen for our teacher. That is our goal and we should take eternity into account when we lay plans for our education here.

We have been told in the Spirit of prophecy that of all the institutions in this world, the school is the most important, because it prepares workers for all other institutions and branches of our work. And not the least important are those schools in which the children are being taught. I often tell our elementary church school teachers that in a way they have a better opportunity than I have had because they deal with the children at that susceptible age and at that time of life when they are easily guided in the ways of righteousness and truth.

I know that you in England will learn some lessons from experience. When we started our church school work in the States, we began schools everywhere with unprepared teachers. Then came a reaction, and after a time we had to start over again. I do not advise any school to start without a qualified teacher. But I do say this, let us establish them as rapidly as we possibly can. There is coming a time when the older ones will not be able to work, but at that time the children can work as they did in the 1844 movement. The object of our church schools is to prepare these children to do that very work. The church school is a very important factor in our work and it will be an instrument by which the last work in the giving of the message will be done.



C. H. Irwin, Secretary Educational Department, General Conference.

10.15 a.m. Fifth Business Session (B.U.C.)

Educational Work

COLLEGE BOARD OF DIRECTORS.

J. E. Jayne

F. A. Spearing
G. L. Gulbrandson
H. Osborne
W. R. Raitt

G. W. Baird
A. S. Maxwell
J. Rigby

J. Rigby: The enrolment during the past year was 121, of whom nine came to us from the continent to attend summer school. The average for the past three years has been about 110, 75 of these being resident.

One notable feature of the financial aspect of this work is the number of students who are able to avail themselves of facilities for earning part of their expenses whilst attending College. During the year just ended £1,782 worth of labour was furnished to students, a portion of which was in connection with the domestic, general and office side of the school work, some in the industrial departments, and £270 from employers outside the College home.

The income from board, residence and tuition for the year was £4,812, so that it will readily be seen that over one-third was furnished by labour.

A few words regarding the industrial departments may be of interest. During the year the farm provided £400, the garden £63, and the laundry £189. Plans already in hand make provision for the further extension of these facilities

and it is hoped that in the very near future the industrial will be not the least of our activities.

The farm continues to supply the needs of the estate in milk, etc., and during the last two years has sold milk to the value of £2,200 and other produce, £500, besides feeding stock on home-grown produce. In view of the difficult situation confronting agriculture in Britain to-day, the financial situation of this department for the past two years is quite satisfactory, thanks to the careful attention of Brother Murdoch.

The laundry has maintained its position and has been a great help. Since the College took it over in 1921 over £900 has been furnished towards College needs, new machinery has been added and the department put on a sound financial basis. Success is due to the loyal co-operation of the staff.

The scholarship scheme last year did not bring in so many students as was hoped. Ten young people between them earned £371. Information to hand indicates that the figure will be greatly increased this year.

During last autumn another plan to help students meet their expenses was put into operation. Each Sunday, when suitable, a lorry was furnished to take a party of young people into London for the purpose of selling "Present Truth" and "Good Health." By reason of the kindly interest of the Publishing House and the International Health Association it was found possible to give this transport free of charge and £67 thus earned was received from students to apply against their expenses. We expect greatly to extend the scope of this work which has three points in its favour.

1. It helps to spread the message.
2. It helps the students to help themselves.
3. It gives them practical training.

The College looks to those present at this conference and to the churches they represent to help us to help our young people to fit themselves for the Master's service.

At this point Brother Baird made a strong appeal for aid for those students who were worthy, but who could not get an education for lack of means. There was an excellent response.

The following resolutions were accepted unanimously.

RESOLUTION 5.

Inasmuch as the church school teacher has the responsibility of the spiritual life of the children committed to her care

Therefore Requested, That we ask the local conference in which the church school is found to grant a missionary licence to every approved church school teacher.

RESOLUTION 6.

Inasmuch as there is an ever-increasing need for trained workers in all the different departments of our work

Therefore Resolved, That we ask conference presidents, ministers and Bible-workers to co-operate with us in bringing before our young people the privileges of a Christian education fitting them for service in the Lord's work.

Report of Normal Training Department

Mrs. Howard: The world needs to-day that kind of instruction that will make men and women honest in their work, in their business transactions and in every walk of life. This principle is the foundation of true Christian religion, and like everything else, it must be taught. Teaching is a profession as truly as that of the physician or the minister. Normal training has to do, first and foremost, with the preparing of individuals for the teaching profession. Someone has said that teachers are born, but that is not the whole truth. True teachers are those who have gone through long hours of training, uniting their inherited teaching tendencies with un-

failing pedagogical principles which have been proved by many years of experience.

The need of more and better trained teachers for our church schools, and the usefulness of the efficient teacher as a Gospel worker in the mission fields, emphasize the necessity of a thorough training. The field of the Normal Department as an essential part of the school implies a recognition of these principles: that proficiency in the art of teaching is dependent upon a thorough knowledge of the fundamental principles of the science of teaching; that this knowledge should be both historical and philosophical, and that clear conceptions of methods can most readily be attained by an intelligent study of them in practical operation. The Department accepts as its field specifically the professional function, and in every way seeks to develop a distinctive teaching atmosphere, to foster the best expression of the teaching spirit, and to set the highest standards for teaching preparation.

We all agree that there is nothing of greater importance than the salvation and right training of our youth and children. Teachers are of so much importance that notice has been given them in the Bible. "They that be teachers shall shine as the brightness of the firmament." If the teacher is of so much importance, his development and training must also be of importance. The highest qualification of a teacher is to be teachable. Egotism and prejudice are like a cork in a bottle, they let nothing either in or out. To think that we know it all, and cease to study; to be prejudiced against instruction because it does not come from just the source from which we expect it to come, is equally fatal to mental or spiritual progress, and indicates a spirit of unteachableness. It is not so much who teaches us as what is taught that is to be considered. If the instruction is good, we should accept it. It is a poor policy to throw away good, wholesome food because we do not like the appearance of the one who brings the food. We should constantly search for light, and recognize it when found, regardless of the direction whence it came. Those who instruct others must study.

To do successful work as teachers, they must have a reservoir of information from which to draw. There is much truth in the statement: "He who does as well as he knows, is apt to think he is doing as well as he can." Those who rest upon this principle make a great mistake. He who is actually doing his best is all the time seeking for better ways of doing things. *No one need be ignorant*, for it is only an evidence of his unwillingness to learn, and this is no excuse for second-class work.

What are we doing to increase our efficiency as teachers? The Lord expects us to give the very best service possible. The Spirit of prophecy says: "If you are called to be a teacher in any branch of the work of God, you are called also to be a learner in the school of Christ. Teachers will become disqualified for their position if they are not learners. If you take upon you the sacred responsibility of teaching others, you take upon you the duty of going to the bottom of every subject you teach."

Teaching is defined as "causing another to know." In order, then, for the teacher to fulfil his mission, he must study the *best methods* of imparting knowledge. Someone has said that "the teacher's task is to bring the child to Christ, to build him up in Christ, and to send him out for Christ."

One religious writer of note speaks of the teacher's work thus: "It is a great work, reaching inward even to the sacred centre of the soul's life, reaching upward even to the throne of God, reaching forward even to endless eternity. It is a work upon souls, for eternity, under divine inspection, with divine agencies, and is dependent upon divine inspirations."

The Normal Department of the College is designed to

meet the rapidly-increasing demand for trained teachers in Seventh-Day Adventist schools. It offers a two-year course, full Senior Cambridge work being prerequisite. It is the aim of this Department to qualify teachers who will be efficient and thorough in their work, and who will be a spiritual inspiration to the schools they teach.

Young men and women with high ideals and strong Christian character are needed in this work, and there are always positions for this class of teachers.

A church school is conducted in the Normal building where practical teaching in all standards is carried under the supervision of the Normal director and critic teachers.

In the training of teachers special emphasis is placed upon the specific subject matter which finds a place in the programme of our church schools. There is required from the student teacher the amount and quality of work normally represented by secondary and collegiate standards of instruction. The prospective teacher is required to study pedagogical principles and methods, under the instruction of the Normal teacher and after having completed the required work, she is then asked to do several hours' observation each week in the model school which is conducted in connection with the Normal work of the College. Thus is gained practical knowledge of teaching problems and a confidence based on experience. When the teacher in training has gained a certain amount of proficiency, she is required to do practice teaching daily in the first six standards. Lesson plans are required and all student teaching is under careful supervision. A teachers' council is held weekly and problems of common interest are discussed.

The Lord has blessed our teachers in their work, as is shown by the growth and development of the schools under their care. Not only is our field calling for teachers from among our young people, but the Mission Board is also making heavy demands. We need young men and women who are wholly consecrated to this branch of the Lord's work.

We would make an earnest call for young men and women who will give themselves to the teaching profession.

Missionary Volunteer Department

J. Harker : Here in the British Union God has blessed us with a large proportion of young people. A recent census, which is still incomplete, reveals the fact that there are 1,100 and more of youth and children, excluding all under the age of seven, connected with our churches. This number would make a fair-sized conference. It is 300 more than the combined membership of Wales, Scotland and Ireland. About 600 of these would be classed as seniors, ranging from the age of 15 upwards; the balance are in those critical years reaching up into adolescence. Out of the entire number, we are glad to say that about 450 are baptized. Furthermore, there are over 700 connected with Missionary Volunteer Societies, either junior or senior. This leaves us with at least 550 not as yet enrolled on our church books, and 400 not Missionary Volunteer Society members. The unbaptized, of course, are largely juniors, and perhaps 30 to 40% of those not connected with societies, are isolated. It is gratifying to know that our young people are responding to the efforts put forth on their behalf. During 1923 alone 61 were baptized and received into church fellowship. The consecrated young life means much to the advancement of the work, not only in the British Isles, but in other parts of the world.

The number of societies at the close of 1921 was 48. To-day there are 68, an increase of 20. The membership three years ago was 778. To-day it stands at 1,057, an increase of 279. The larger proportion of this increase is due to the formation of new junior societies. Much more remains to be done in this line. The census returns show that 300 children between 7 and 14 are not meeting in any society. One of the

greatest difficulties is the lack of suitable local leadership. We should pray that God will raise up those who will carry a definite burden for these younger members of the Lord's family.

The activities of the young people are many and varied. They range from Bible-work to the running of missionary errands. As the work done by the Missionary Volunteer Societies is included in the Home Missionary report we shall not give all the items at this time, but we will mention some.

6,581 Bible readings given, 825,000 pieces of literature have been circulated, 73,000 hours of Christian help work are reported, and in connection with public efforts hundreds of thousands of bills have been distributed.

The young people excel especially in the Harvest In-gathering work. It is difficult to get the exact sum collected year by year. We are certain, however, that fully 40% of all that is gathered is due to the efforts of the youth.

OFFERINGS.

It may be interesting to go back to 1916 when the Missionary Volunteer work was in its infancy. The amounts reported for that year and onward are as follows :—

1916	£1	6	6
1917	26	18	0
1918	95	1	0
1919	198	9	8
1920 (Banner year)	258	8	5
1921	220	6	5
1922	159	18	8
1923	177	8	11
1924 (6 months)	99	9	6

The offerings goal for this year is £200. As we have already half that amount, we take it the other half will be on hand by December 31st.

In closing this report we would state as a definite conviction that a great future lies before the youth and children of the British Union. Already many are giving their lives in service to God in the mission fields and each year finds a new batch of graduates thrust into the work in the home field. By such workers and under the power of God, Great Britain will yet be shaken from end to end. Let us, as those to whom God has given responsibility for winning and training these future workers, not fail to do our part.

Resolution 7 was read and approved as follows :

RESOLUTION 7.

Whereas, The salvation of our young people and their training for service are matters of first importance and demand the very best care and supervision which the church can provide

We Recommend, That evangelists, pastors, and church officers give close attention to the needs of the young people and children connected with our churches, making suitable provision for their society meetings, supervising their Standard of Attainment work and by personal effort seek to win them to Christ.

This resolution was supported by vigorous speeches from Pastors Irwin and Kotz, the latter saying :

I wish just to read one verse that gives us instruction concerning the attitude we should have towards children and young people. 2 Cor. 1 : 24 : "Not for that we have dominion over your faith, but are helpers of your joy : for by faith ye stand." I think that is a wonderful help for us. We don't want to have dominion over the faith of the young people. I heard of a young people's meeting where the elder did not take part in the meeting but sat behind a curtain in which there was a hole, and through this he watched the meeting. He didn't want to take part but he felt that he ought to take some kind of interest in them. The young people didn't like that; they would rather be alone than have the elder

looking at them from behind the curtain through a hole. And sometimes we do something like that. We go into the meetings and sit side by side with the young people, but perhaps in our attitude we draw a curtain between ourselves and them. We should not do it; we should be helpers of their joy. When I was a lad sixteen years old, I heard of the truth. Then I liked to smoke very much though I was so young. One day the minister of the church came along and, smiling, said, "Does that cigarette still taste well?" He didn't want to have any dominion over my faith, he wished only to be a helper of my joy. That was the last cigarette I have ever smoked. If we preach at our young people, then we try to have dominion over their faith, but if we are helpers of their joy, they will always appreciate it. The Lord help us to get them all into the blessed truth.

Sabbath-School Department

J. Harker : During the period covered by this report substantial progress has been made in the Sabbath-School Department in spite of the fact that since 1921 the union secretaryship has changed hands three times.

Perhaps the year of greatest progress was that under the administration of Pastor W. J. Young in 1923. Brother Young, who was greatly assisted in his work by a visit from Pastor J. S. James, of the General Conference Sabbath-School Department, did much to build up every feature of Sabbath-school work.

There are to-day 122 Sabbath-schools in the conference. This does not include family schools, of which there are quite a number. The membership at the close of June 30, 1924, was 4,114, which is 235 in excess of the churchmembership and shows an increase of practically 400 for the three-year period.

While we are thankful for this goodly increase, we cannot but regret the fact that some 900 churchmembers are still missing the blessings of the Sabbath-school. The standing of the conferences in missing members is as follows :

South England, 27%, Wales, 27%, North England, 21%, Scotland, 16%, Ireland, 6%.

There is encouragement, however, in the following facts :

1. The percentage of missing members to-day is lower than in 1921. At that time 34% of the churchmembers did not attend Sabbath-school. To-day, the average for the Union is 23%.

2. Fifty out of the 122 schools in the Union have reached the membership goal and several others are making good progress in this matter.

3. The number of lesson pamphlets sold by The Stanborough Press for the past quarter is higher than ever before. The figures are : 3,700 senior, 500 junior. This would seem to indicate that at least 4,200 persons have access to the lessons, aside from the kindergarten and primary scholars who study from "Our Little Friend." We trust there will be continual improvement in the matter of our membership goal until every churchmember is enrolled as a member of the Sabbath-school.

In 1920 the plan of giving credits for attendance and daily study of the lesson was introduced. These incentives are, without doubt, helpful. From January 1, 1922, to June 30, 1924, the following credit cards have been issued :

For punctual attendance	2,819
For daily study	1,395
For both attendance and study	3,220

These, of course, are quarterly credits. Many continue throughout the year in both attendance and study and receive a Sabbath-school book-mark. During the same period these ribbons have been given to 259 persons. Some have completed two, three, four and five years in succession. One brother claims to have studied the lesson every day for twenty years without a break.

OFFERINGS.

When we consider that more than 50% of all that comes into the General Conference mission treasury is from Sabbath-school offerings, we begin to realize to what extent the expansion and development of our missions enterprise is dependent upon this source of revenue. Funds are pouring into the treasury at the rate of £6,250 per week. Here in our own Union we average about £90 per week. In 1922 the total offerings amounted to £4,202; in 1923, £4,530; for six months of this year, £2,304. The latter amount doubled would give us £4,608 for 1924, and would show a steady increase from year to year. While there has been a gradual increase in the totals for each year, the per capita has been more or less stationary. The amount is 5½d. whereas the goal is 9d.

For the second quarter of 1924 the per capita for the different fields is as follows :

Scotland 7d.; Wales 6d.; South England 5½d.; North England 5d.; Ireland 4d.

The 13th Sabbath offerings also show an increase. The total for 1922 was £935; for 1923, £961; for 6 months of 1924, £559. The latter amount if doubled would make the total for the year £1,118. The 13th Sabbath offering now provides 25% of the total Sabbath-school contributions.

We are convinced that if our offerings to the Sabbath-school were more intelligently and systematically planned for, there would be larger offerings without imposing hardship on any individual.

LESSONS FOR THE BLIND.

A new feature has been introduced into the department during the present year which is meeting an urgent need. The office of the "Christian Record" in America, which has for some time past supplied free literature for the blind, is now publishing the Sabbath-school lessons in braille. We have already sent out sixty-one monthly lesson pamphlets and further requests are coming in. From letters received, these lessons are greatly appreciated both by our blind brethren and sisters and other readers.

We take this opportunity of expressing our appreciation to superintendents, secretaries and teachers of every department for their willing co-operation and service. The faithful, systematic study of the Word of God was never more needed than to-day, hence the importance of the Sabbath-school.

Let us pledge ourselves anew to its support by faithful study and attendance, not failing to put forth earnest endeavour to bring in the missing ones.

The resolution on Sabbath-school work was read at this point and unanimously adopted.

RESOLUTION 8.

Whereas, There are still many churchmembers throughout the conference not sharing in the privileges and blessings which the Sabbath-school affords

We Recommend, That during the next quadrennial term earnest efforts be put forth throughout the Union to establish our Sabbath-school work on a still stronger basis, so as to realize as fully as possible the aims of the Sabbath-School Department in attendance, daily study, soul-winning and mission offerings.

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2 p.m. Bible Study "The Task Before Us"

PASTOR L. H. CHRISTIAN.

I WISH to read just a few Scriptures and then go on with some of the experiences the Lord is giving us to help the task before us. (Acts 20:24; 1 Thess. 2:4; 1 Cor. 9:16.)

God has entrusted His Gospel to us; He has made us

His depositories of the knowledge of His law and truth and He holds us responsible, not only as a church, but as individuals, to take this light of life to the uttermost parts of the earth. That is a call to deeper consecration, more earnest and more intelligent zeal; it demands the best of plans, and the best of methods, and the fullest self-surrender to the one great task of carrying the message to the world.

I want to speak to you of how God is preparing the way. Not long ago, just a few weeks in fact, we were giving attention to the opening of work in a part of northern Europe that has never heard the message. Half of that nation is Protestant and half Greek Catholic. They have been there all these years and we have done nothing for them; we have no workers there and no literature in their language. Just as we were laying plans for getting the work started in that field we found that we were short of funds and just as we discovered that we received a letter from a lady we had never known, sending a cheque that paid for the carrying on of the work for some length of time! But there was something better. Friends came in who had visited that country and reported that there were 200 people in there keeping the Sabbath, and they were sending an invitation to us to go in. They had read a little literature in a language they could understand, and in spite of persecution those 200, though they had never seen an Adventist, were keeping the Sabbath and urging us to go in and teach them the way of the Lord.

Some of our people here and there have walked more than 1,000—I know of cases where they have walked more than 3,000—miles to escape persecution and famine. One of our brethren, trying to save his life, came to a large town of some 10,000 people. The people began to talk with him, and one man said, "We are all stirred up; we do not know what is coming. Just a few days ago one of the merchants in the city had a dream. He dreamed that he saw a white cloud and that Christ was on that cloud, coming to judgment." He was a Catholic and knew nothing of what that meant. He had never read his Bible; had scarcely seen one. Next morning he walked out to a shop and met another merchant and said to him, "I have had a wonderful dream." "What have you dreamt?" "I have dreamt that I saw a cloud coming in the east and Christ was there." And the other merchant said, "I have had the same dream," and they walked along the street a little way and met another man and they talked with him and said, "We are very troubled, we have had a dream, we saw a white cloud and the Lord Jesus was upon it." And the man said, "I have had the same dream." Before noon they found that eight or more prominent families, some belonging to the local committee, had all had the same dream the same night and they knew not what it meant. And then this brother happened—would you say happened? I think God sent him—to come up there, and he said, "I can explain it to you." He turned to the fourteenth chapter of Revelation where the apostle John saw the white cloud and one upon it, the Lord Jesus, the judge. He told all that village of the advent message and now we have a church there. Isn't that the Lord going before us? Isn't that what we read in Joel, that "it shall come to pass in the last days that I will pour out of My Spirit upon all flesh"? That is what we are seeing. God is going before us; God is calling us to this world-wide movement, and He, by His Spirit, has prepared the way, not only in the homeland, but in foreign lands. To-day we must be keen to see how God prepares the pathway and quick to follow every opening providence.

But you will say, "Is there not to-day a great movement here and there in Europe that calls itself the 'Reform Movement'? Might it not be that in this time when the providences of God are so signal and so marked, that that other movement is of God and we should join it?" I do not suppose any of you would say it. You would not if you knew anything about

it. But I want to say something about what some term an "apostasy movement" though the term is hardly the most fortunate, for there is no movement. In Rumania and in Germany there are some people who have become confused a bit and have gone off by themselves, but the honest in heart are returning just as fast as we can invite them and are uniting with the General Conference and the people of the living God to finish this work. We do not trouble about those things; we find that the Gospel brings them back and that the confusion soon dies out. As far as I have seen on the continent, not one conference or even church has left us. Not one minister on the continent, in good standing, has left us. It is a fearfully dangerous thing to leave the advent movement. I am glad to tell you that under the power of the Spirit of God His people are united and stand together with confidence in their brethren, confidence in their leaders and, most important of all, with that which is first, confidence in God and the truth of the message.

I find the statements of these people so utterly misleading. Some time ago I read a statement that they had had a large meeting, and I know positively that there were not fourteen present. They reported that they had taken something like 600 of our members in one place, whereas, as a matter of fact, they had not taken sixty, and fifty of that sixty we were glad to have leave us, I am sorry to say. But the work of God in that field is more than double what it was two and a half years ago. We have increased from 2,000 to nearly 5,000 in fact, we are over 5,000 there to-day, in the midst of persecution and troubles. The very fact that the evil one is active indicates to us that the Lord, too, is at work, and when the work of the Lord is progressing often these other things come in.

I have had the great privilege of having spent the last two winters out in Africa. I have met our faithful missionaries in Abyssinia and Egypt and the East Coast, and they are themselves telling of what God is doing in the mission fields. We have a most noble band of self-sacrificing workers in the regions beyond. We are not decreasing in our foreign mission work; we are to send out more young men and women, and we are to send out the best we have. We are to send into the mission fields those that we do not see how we can spare. There is a vast work to be done in those fields, a beautiful work. I cannot in a few words speak of it to any advantage, but really when I met Brother Bartlett, Brother Spencer Maxwell, Brother Matthews and all these dear brethren and sisters out in British East Africa, studied with them, prayed with them, listened to their cheering testimonies and words of faith, and saw their spirit of self-sacrifice, I said to myself, "What a great boon to this cause Great Britain has given us in these noble men, and what gratitude we owe to them for going down there after the work had failed because of the war, and continuing to build up the work begun by the Germans before the war." We must strengthen our foreign mission work.

In speaking of the task before us, I would like to call your attention to God's plan of departments. How are we going to do the work? We can speak of it as a movement, as a whole, but we read in Mark 13 a scripture which indicates that in the last days there would be a very definite vision of work: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Verse 34. God wants His servants to have spiritual authority. He gave to every man his work—the different branches, the different departments—and commanded the porter that he should watch. As we notice the progress of God's cause to-day, we cannot but see the value of these departments.

Take the publishing work. Over in Canada one of our

colporteurs sold a book to a man there. This man went back to his native land and was drafted into the army. He had nothing else to do but to read, and he had nothing else to read but this Adventist book. He read it, accepted the message and promised God that he would go up to this country I have spoken of and testify to his countrymen. He had not seen his wife for three or four years. When he came home he said, "I have got some beautiful light." He began to take down the pictures and images in the room. She thought he had become an atheist or lost his mind, but he took down the pictures and images and stored them in the cellar. She slipped away and informed the police and accused him of having taken God out of her house. The police court-martialled him because he had taken the idols out of his house. Before he was to be shot, the judge asked him if he had any request to make. He said to the priest, "Is that Bible the Word of God?" He said, "Yes." "Well," he said, "Will you do me the favour, father, of reading a portion of the Scriptures for me before they tie something before my eyes and stand me against the wall and shoot me?" The priest's heart was touched and he said, "Certainly, my son, I am glad to do anything for a dying man." So he asked him to turn to the second commandment and the priest, not knowing anything about the Bible, began to read, "Thou shalt not make unto thee any graven image. . . ." When he had finished reading, he was a bit nonplussed because they were going to shoot a man for obeying that commandment. The soldiers who were present clapped their hands, "For," they said, "the priest said that that was the Word of God; and the man has done the very thing that God has said. If we shoot anybody it will be the priest!" That was the beginning of that young man's experience there. He raised up one church after another until now we have scores and hundreds of people out there rejoicing in the blessed light.

Down in Rumania two and a half years ago where some of our people were in prison, one of our colporteurs was arrested and the soldiers tried to make him promise that he would not sell books, but he would not do so. He said, "I am an Adventist and to be an Adventist is to be a missionary, and to be a missionary is to be a colporteur." The soldiers tortured him from 8 o'clock in the evening until 3 o'clock in the morning until he lost his reason. When his wife visited him before he died he sat back in his cell and said, "Do not hurt me, I am an Adventist." He did not know what he was saying. We appealed to the Government down there, showing them a picture of his mangled body and they set our people at liberty.

Brethren, a large number in Great Britain need and ought to take up the colporteur work. We need to strengthen that phase of our work. Do not wait for preachers to be sent to warn your city; warn it yourself. You will be surprised what a prayer list will do for your neighbours in bringing them to Jesus Christ. That is the task before you.

I would like to speak at length on our educational and Young People's work and Relief work. I wish to say a little on the Relief work. We have gathered and distributed well over £90,000 in Relief work during the last four years. You here in Great Britain have been most generous in helping us. Some months ago a delegation from East Poland sent word that they wanted me to meet with them and they said, "We wish to thank our brethren in Great Britain and America because they saved our lives." You do not know what it meant to them. At the time when we sent out the first amount of £500 all their women and children were in bed for they had no clothing. Many of them did not have one meal a day nor a house to live in. They were living like animals in burrows in the ground.

I must tell you of the wonderful care of the Lord over His people—care in all the little things. There was one of our
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churches with the members arrested and there was a judge and the priests who were persecuting that church in Europe. They were trying to first get them beaten and then sentenced to long imprisonment. They did beat them—flogged them cruelly—and decided they would sentence them the next day. But I want to tell you what happened to the judge. He came home that day and found that every one of his cattle had been killed by lightning! The neighbours remarked on it, and consternation filled his heart. He said, "It must be that I am sinning against God in sending those people to prison." It is a serious thing in those countries for a man to lose his cattle; it is almost taking his daily bread. The next morning he called that Adventist church into the court, discharged them and asked them to pray that the Lord would not kill his children. That is the way God cares for His own.

In one of the villages where our people live, we have a house where they meet for worship. They were being persecuted; many of them had been flogged and had been in prison a length of time, and they were talking of it in the Adventist church. It was a dry season and a fire broke out which burned the whole village, every house except the Adventist house which was left standing in the midst of them. All the places around were burned down, but not a straw on the thatched roof of the Adventist house was hurt. And people said, "It must be that God is with those folk." The persecution stopped and the work went onward. We had in the beginning forty members, and the priests had had a council with the bishop (who was there when the fire broke out) and they had laid plans to drive the Adventists out of the country or kill them. But when the fire came the bishop was scared and hurried away. Within six weeks of that we had seventy-five members there. Now we have over 100. It is God Who does these things and it is good for us to think of them and understand them.

God has committed the task to us; He has given us the great privilege of sending this light to the world and He cares for His own. "If God be for us, who can be against us?" That is the blessedness of it. I would like to have spoken more in detail of what some of our brethren have gone through, how some of our ministers have lost their lives. Many of them have been in prison; many of them have faced death like the heroes and martyrs of old. And as I see what our workers do, what they give up, how they leave their homes, some of them not seeing their families for one and two and three years, when I see what their families have had to endure and are even now enduring, I realize that in those countries God is baptizing His people with the baptism of Christ, the baptism of suffering.

God has given us every blessing here in the British Isles, and I do not want to speak of the task before us without going right directly to the work here in the homeland. I am not interested in how slowly the work has gone in the past, I am not interested in studying why it has been slow here and there as it has been. I believe we are standing on the threshold of great events for God in this movement in Great Britain. I believe our workers will go out from this meeting with new power and a new devotion to this blessed message. I believe that we will go every one to his own church with a new determination to live, to work, to sacrifice for the Lord Jesus.

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3.15 Sixth Business Session (B.U.C.)

AFTER the singing of the "Ingathering Victory Song" and prayer by Pastor Whiteside, Pastor Read appealed for funds for the Kenya hospital. He spoke of the real need of a hospital in Kenya Colony and outlined the equipment that would

be needed in order to carry on the work in that place efficiently. The building would be a simple one and inexpensive. It was necessary to have a ward for Europeans, for sometimes they were sick. An urgent request had come from the Indians for help, and so it was decided to build a ward for them. They had already begun to collect for that purpose amongst themselves. They were rich, and able and willing to subscribe for their own quarters.

On Jubilee Day (August 16th) all the money raised would go towards the Kenya hospital, not only the donations from the British Isles, but from the whole of the European Division. The missionaries themselves had subscribed no less than £200 towards this worthy object.

The following resolutions were then adopted:

RESOLUTION 9.

Whereas, There is urgent need of greatly increased facilities in connection with the medical work in Kenya, and

Whereas, The European Division Committee have recommended that a special Jubilee Offering be taken throughout the Division on August 16th in behalf of the Kenya medical work, therefore

Resolved, That such offering be taken in all our churches and companies on August 16th.

RESOLUTION 10.

Whereas, The Harvest Ingathering Campaign has proved a great blessing to the cause both at home and in the mission fields, therefore

Resolved (1) That we approve of the goal of £6,000 and the Campaign period of six weeks, pledging ourselves to do our utmost to secure a sum equal to or exceeding this amount.

2. That we give careful attention to all Campaign regulations issued by the Home Missionary Department, and those of the police in restricted territory.

Home Missionary Department

Brother J. Harker then read the report of the Home Missionary Department for the year ended December 31, 1923.

J. Harker: Reports for the year 1923 alone show that 93 persons were baptized and received into church fellowship who received their first knowledge of the message through the simple ministry of our lay brethren. Out of a total of 120 churches and companies in the British Union thirty-eight have had additions during 1923 as a result of the work of church-members.

Sometimes it is the Harvest Ingathering that begins the interest, or it may be through the distribution of literature. Missionary correspondence has also brought results. In some cases, the simple invitation to one of our church services, or a public lecture has constituted the first link in love's golden chain which binds souls to God and His precious truth.

It needs to be continually emphasized, as stated by the president of the General Conference, that "missionary work is not some strenuous big thing. Just a word, just a warm handshake, just a friendly interest will accomplish great things. These roundabout ways of reaching the hearts of the people oft-times count more than direct action."

It is quite evident that very much of this simple ministry can never be reported, nor can the full story be told in connection with the various items that are reported. Out of sixteen lines of activity we make the following selection. The figures given are for three years:

Bible readings	11,840
Missionary visits	42,981
Missionary letters written	19,828
Treatments given	4,792
Hours Christian help work	103,885
Literature, including papers, tracts and books, sold, loaned or given away	1,445,725

This represents a large volume of work and is unmistakably a proof that the efforts put forth in the interests of Christian service in the churches are not in vain. Who can tell what fruitage will yet be as the result of these missionary acts which are largely interwoven with the daily round of duties—the common lot of our lay brethren?

HARVEST INGATHERING.

For eight successive years we have conducted an autumn campaign for world-wide missions commonly known as the Harvest Ingathering. In 1916, the year when our first effort was made, we were asked to raise £300, the equivalent of 2/6 per member, taking as long a time as we pleased to accomplish the task. Last year we collected during the campaign an average of £1,000 a week, and in this year's effort we hope on Jubilee Day to see £1,000 collected in a single day. The splendid increase made year by year is well illustrated in a contrast of two four-year periods.

1916–1919 the amount was	£9,852
1920–1923 the amount was	£34,306

If we may be permitted to anticipate the £6,000 set as a goal for 1924, the total amount raised in nine years through the Harvest Ingathering will be £50,000. This is exactly half the amount raised on all offerings to missions since the conference organization in 1902.

Aside from the good accomplished by this money in the mission fields, we have the joy of seeing some souls added each year in the home field.

BIG WEEK.

Another missions effort promoted jointly by the Publishing and Home Missionary Departments, is Big Week, a spring campaign conducted in the interests of the Missions Publishing Fund. In this field we have participated in Big Week for four years. Large quantities of literature have been sold and the profits given to the fund. In 1922 the complete edition of 100,000 copies of "Present Truth" was sold in connection with this campaign. The amounts credited to the fund year by year are as follows:

1921	£250
1922	334
1923	338
1924	425

Each of these sums has been well invested in buildings and equipment for the extension of our publishing work in mission lands.

In reviewing the work of the past three years we are not unmindful of the important part played by our leaders, conference workers and church officers in all that has been accomplished under the fostering care of the Home Missionary Department.

For the support of the past, we desire to express sincere appreciation, but there still lies before us the unfinished task of sounding God's warning message in all the world. This can never be accomplished by the ministry alone, therefore we earnestly request the continued co-operation of every conference labourer in the work of inspiring, teaching and training the lay forces of the British field that every soul of the forty-eight millions in our territory may soon hear the cry, "Behold, the bridegroom cometh!"

We also thank the gallant army of laymen—men, women, youth and children—who have toiled prayerfully and incessantly in the highways and byways for the salvation of their fellow-men. Surely there will be stars in the crowns of many as a reward for their self-sacrificing labour.

This report was followed by further Home Missionary resolutions, as follows:

RESOLUTION II.

Whereas, Throughout the British Union, we have a large field for missionary activity, and whereas, the Lord has richly blessed the humble efforts of our churchmembers, therefore

Resolved (1) That as a preparation for still greater service, we seek to maintain a strong current of spiritual life in all our churches.

2. That wherever possible the churchmembers be called upon to unite with the conference workers in their efforts to reach the people.

3. That we give systematic and well-defined instruction in the various lines of missionary activity.

RESOLUTION I2.

Whereas, The territory comprising the British Union is very largely composed of thickly populated cities and towns, presenting wonderful opportunities for evangelistic endeavour, and

Whereas, Special counsel from Mrs. E. G. White calls for an enlarged programme of soul-winning effort in these areas, especially in London, therefore

Resolved, That we utilize to the utmost our resources of men and means in well-organized evangelism amongst these unwarned millions.

Referring to the resolution Brother Harker spoke of the necessity of the maintenance of spiritual life in the churches. We should have a revival of the prayer meeting. We should make up prayer lists, and hold on to them.

Pastor Jayne spoke of the great need for training amongst the members of our church. When the large efforts were conducted in London, it was necessary to take girls from the I.H.A. and from The Stanborough Press to supply the demand for workers to take literature to those who asked for it. If the members of the church had been trained and organized, this would not have been necessary. He described the great amount of preliminary work that could be accomplished by the members if they were organized as they should be, and as he hoped they would be in the future.

At this point consideration was given to the treasurer's report, which was read and approved.



7.30 p.m. Preaching Service

Religious Liberty

PASTOR C. S. LONGACRE.

I HAVE been requested to speak to-night upon the subject of Religious Liberty, and I have chosen the shortest but the greatest sentence that has ever been uttered as the basis for my views. It is, "God is love."

If there is one truth in the Bible that Satan has tried to blot out of the minds of men, it is the truth that God is love. If someone should ask me to inscribe upon the lids of the Holy Bible one statement that would express the contents of this Book then in letters of gold I would inscribe, "God is love." You turn to the first chapter of Genesis, you find in the very first chapter the love of God shining forth in all its fullness and glory. You turn to the last chapter in the Bible and you find the love of God streaming from it. You turn to every chapter from Genesis to Revelation and there is not a single one from which you do not find the love of God shining forth. Turn to the prophecies, to the history of God's people, to His dealings with His children, to the Gospel, everywhere you find the love of God for His children, and for the sinner. The Bible is God's love story to a sinful world.

There are some things in the Bible that are hard to understand, but the hardest thing for me to understand is the fact

that God loves such sinners as you and me. But impossible as it is to believe, it is true. There is enough power in that wonderful little sentence to break the hardest heart, to take the vilest sinner, and cleanse him and make him fit to sit with Christ upon His throne in glory. I have heard ministers get up in the pulpit and say that God hates the sinner, that He is after him with a two-edged sword to hew him down. That is not true. God loves sinners. He loves them with an unflinching, unchanging and everlasting love. The Bible describes the ultimate destruction of the unrepentant sinner as God's strange act. It is so unlike anything He has ever done. But God will have done all in His power to win the sinner, to draw him to Himself by the power of divine love. It is only after exhortation, love and mercy have failed that the sinner will be left to be destroyed by his own sins. There are some people who take the position that they are God's representatives here upon this earth, to act for God in everything, to represent God in everything, to administer His judgments, to execute His vengeance upon the evil-doer. God has never asked us to represent Him in anything but His love, His mercy, His goodness, His gentle influence, meekness and comfort. He has never asked us to represent His wrath or His vengeance upon the evil-doer. "That," says He, "is Mine."

Where has that doctrine of human agents meeting out the judgments of God led in the past? To a union of Church and State. It has led in days gone by to the most cruel persecution that was ever meted out upon human beings by the professed followers of Jesus Christ. It always has led there, and it always will. I care not what may be the name of the church which holds that doctrine, she will always persecute.

I want to read a few texts right on what the attitude of a Christian should be. 1 John 4:11: "Beloved, if God so loved us we ought also to love one another." Again, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?" Verse 20. Any religion that teaches its adherents to hate and disregard their fellow-men because they differ from them on religious doctrines, is not of God. That religion knows nothing of the love of God.

Jesus Christ Himself was a lover and not a legislator. He was a redeemer and not a policeman. He was an intercessor and not a judge. He sought to write His statutes upon the hearts of men by the Spirit of the living God, instead of putting them in statute books of the State by the pen of the legislator. Jesus Christ based His kingdom upon the great principle of love. He is going to save men by grace and not by works; by faith and not by force. Jesus Christ made Christianity inspirational, spiritual and not legalistic. I have no faith in a political preacher who substitutes the political club for the cross of Calvary. I have no faith in a church that substitutes the force of law for the power of divine love. Jesus Christ never made an alliance with the sword; He never made an alliance with Cæsar in order to advance His kingdom; He never told His disciples to change His doctrines and teaching into civil law and enforce them upon all mankind. Jesus Christ based His religion entirely upon free-will service. God made the conscience free and He never intended that any man should enslave it. God intended that the only power that should dominate the human heart and conscience should be the power of divine love.

Jesus Christ said, "If any man hear My words, and believe not, I judge him not: I came not to judge the world, but to save the world. . . . The word that I have spoken, the same shall judge him in the last day." John 12:47, 48. Jesus Christ has never delegated to any man, or any set of men, the right to judge their fellow-men in religious matters, in matters of conscience before that last day, and in that last day, God Himself is going to be judge and judge them according to His Word. Paul said, "Why dost thou judge thy brother?" He

is not referring here to civil matters, but he refers to religious matters, the matters of Christ. "For we shall all stand before the judgment seat of Christ." He says, "Let us not therefore judge one another any more."

Whenever you and I compel anybody to conform to an obligation which we think is his obligation, we compel him to commit sin, for, as Paul says, "Whatsoever is not of faith is sin." What do we do with an individual when we compel him to do something in which he has no faith? Do we make a Christian of him; do we make him a better Christian? No, indeed! If he does comply with our request and sacrifice his conscience, we make a hypocrite of him instead of a Christian, and I tell you, my friends, we have got enough hypocrites in this world, we do not need to make them by law and that is all that religion enforced by law upon an unwilling subject can do.

If the professed Church, and the leaders of the professed Christian Church, had always assumed the same attitude towards the unbeliever as Jesus Christ did in that statement, "If any man does not believe My word, I will not judge him, for I came not to judge him, but to save him," there would never have been such a thing possible in this world as a religious inquisition. During the Dark Ages when ecclesiastical power here in Europe was leading in religious matters, the streets of Europe flowed crimson with the blood of martyrs. My friends, the most precious gift that God has ever given to us is the gift of liberty to worship God in harmony with the dictates of our own conscience. If we are anything else but free agents we become tools, with no choice of our own. God never intended that any man's conscience should be coerced in religious matters, matters of faith. Paul said, "Hast thou faith? have it unto thyself before God." In other words, Paul meant to say there is no man great enough, no man wise enough, no man good enough, to sit in judgment on the motives of another man's heart. Paul said, "He that judgeth me is the Lord, therefore let us judge nothing before the time until the Lord come and shall bring to life the hidden things of darkness." No man is wise enough to judge the motives of any man's heart. God alone can do that.

The struggle for religious liberty has been a long struggle. The liberty that we enjoy to-day, which we prize so highly, has cost an infinite price. I have travelled during the last eight weeks over a considerable part of Europe. I visited London Tower where men used to be incarcerated in those dark, cold, dungeon cells for conscience' sake, men who paid the price in their life-blood for the liberties that you and I enjoy to-day. I went up to Bedford and saw where John Bunyan spent twelve long years in prison for conscience' sake. He paid a great price that you and I here in England to-day might enjoy the liberties we have. I went over to the Continent, and I visited Nuremburg. The underground dungeons are still all intact, where thousands of prisoners were confined, where they never saw a ray of sunlight until they died, where they had to lie on beds without any pillows, without a mattress, nothing but hard boards, so hard that I could not even make a dent into the wood with my knife. Those men paid a great price. There, in that five-cornered tower where many of them were imprisoned, I saw over a thousand instruments of torture that were employed by the legalized church of that day to persecute nonconformists to the established faith.

Then I went down to Constance and there visited the dark cells where Jerome and John Huss were confined and spent many weary days. I walked over the road that they walked over when they went to their trial and made their last defence. I walked from the prison where they were confined down that lonely road to the place where they were burned to ashes at the stake. There upon the place where the fire

was kindled, a monument stands. As I stood by that pile of stones I made a vow to the God of heaven and swore eternal hostility to all tyranny over the minds and consciences of men.

Those men paid the price of our freedom and we, as their children, are unworthy of them unless we are willing to defend, safeguard and protect those liberties which they purchased for us. One of the greatest enjoyments that can possibly come to the human heart is the enjoyment of religious liberty, and if there is greater enjoyment than that, it is this, the consciousness that you are fighting for liberty. When I see the carelessness of some Protestants to-day, and hear some of the principles that they are advocating, which are diametrically opposed to those for which those great martyrs for the truth stood in the past, my heart aches. I see indifference and carelessness to-day on the part of a large part of the people who ought to be concerned in this question when their liberties are at stake. Their hands and feet are being tied, as it were, by their enemies, but they are sleeping on; they are not raising a voice of protest; they are so engaged in business, in money-making, and the pleasures of this world, that they do not do anything in defence of these great principles that are being thrown overboard, annihilated and repudiated. I feel the time has come for somebody to stand up and raise his voice in protest against these encroachments upon our blood-purchased liberties.

I am glad that I have the privilege to-night of speaking to you Englishmen, because I have always looked upon England as the real birthplace of liberty. If it had not been for the great Englishmen who left this country and came over to America to worship God in harmony with the dictates of their own conscience, America would never have had the liberties that it has to-day. America was the first country, the first Government in the world, to recognize the rights of the individual in its legislative enactments. But the men who fought for those liberties were Englishmen. I feel that we in America owe a great debt to our mother country.

There are some people who believe in religious liberty for themselves but not for the men who differ in their views. I once asked a man, "Do you believe in religious liberty?" "Yes, I do believe in religious liberty." "Do you believe in Sunday laws?" "Indeed, I do." I replied, "I thought you believed in religious liberty?" What does such a man believe? He believes in religious liberty for himself, but he does not believe in religious liberty for the other man. I asked him, "How would you like it if we Seventh-Day Adventists were in the majority? How would you like us to force you to observe the Sabbath instead of Sunday?" "That would not be right." He could then see the point. Over in America the Catholic Church to-day believes in separation of Church and State. You come over to Europe and you ask the Catholics here in Poland whether they believe in a union of Church and State and they say, "Yes." They do not believe in religious liberty when they are in the majority. My friends, that is not religious liberty. No man or woman knows what religious liberty is until he believes in religious liberty for his neighbour as well as for himself. That is religious liberty! The right to dissent is a sacred right, a God-given right, and it should be protected.

I want to tell you something of the struggle we have had for religious liberty over in America. When the Puritans came over and established their religion by law, they became just as cruel in their persecutions as their persecutors had been over here in Europe. They made religious laws which compelled everybody to go to church on Sunday whether they belonged to the church or not. They compelled everybody to support the clergy whether of their church or not, and they compelled everybody to pay tithe that went into the treasury of the locally established church no

matter whether there were other denominations to be supported or not. They were so strict in the enforcement of their Sunday laws that they would not allow you to laugh or whistle on Sunday. They would not allow you to walk the streets on Sunday unless you were going to church. They would not allow you to ride horseback or ride in a carriage unless you went to church. They closed up every avenue—even the avenue that led to the cemetery—all except the avenue that led to the church. If anybody violated those laws the penalties were terrible. They would burn them with hot irons; they would bore holes in their tongues with hot irons; they would hang them. They had thirteen capital punishments for thirteen religious duties.

They even went so far that they would not permit a man to kiss his wife on Sunday. I found upon the records of Boston a case of two English sea captains, one of whom had been over here in England for six months, and the other one for three years. They returned to Boston, and when their wives went down to the shore to meet their husbands it was Sunday morning. They were so glad to see their wives that they kissed them. And what happened to them? Those two sea captains were arrested by the official man who was always out to see whether the people were keeping Sunday in the proper manner. He laid his hands on them and arrested them without allowing them to go to their homes, and led them to the gaol in Boston, confined them in the stocks and fined them for kissing their wives on Sunday. Well, my friends, I am glad I did not live back there in those days or I am afraid I should have been put in the stocks every Sunday!

I take the position that, according to God's Word and the teachings of Jesus Christ, no magistrate has any right to regulate man's duties toward God. God purposely and intentionally wrote the ten commandments upon two separate tables of stone. He could have written the ten upon one table just as easily as upon two. When Jesus Christ came into this world, He referred to these two tables, and He said that upon the first was written man's duty to God, and on the second table was written man's duty toward his neighbour, toward his fellow-man. The Lord Jesus Christ drew a line of separation between the duty we owe to Cæsar and the duty we owe to God when He said: "Render unto Cæsar the things that are Cæsar's, and unto God, the things that are God's."

We have in America to-day more than twenty religious

organizations working for Sunday laws. It is in America that the image to the beast is to exercise "the power and the authority of the first beast that went before it!" Over here in Europe the first beast received its deadly wound, and here—not in America—that deadly wound is to be healed. You need but to take a trip through the European countries where that power once reigned to find that it is coming back again with all its prestige, influence and power. You are beginning to feel her oppressive heel already. Over in America we have the image of the beast—the apostate Protestant churches—and there are over twenty organizations that have already combined, consolidated, forming an important Church Federation, a great ecclesiastical movement, claiming to represent 85% of the population of the United States and that, therefore, they ought to dictate the laws of the State. They are introducing bills to get Congress to repudiate the great guarantees of religious liberty which our forefathers died to purchase for us.

We have over there the Klu Klux Klan and they are adopting the same means and the same methods that were employed by the Roman ecclesiastical power during the Dark Ages. They say that they have to meet Rome with Roman methods. But I ask you, friends, what is the difference between the two organizations when they adopt the same methods and means to accomplish their ends? I would just as soon have one as the other. No wonder the Word says it is the image to the beast. It is high time that we as a people got to work. It is high time we set our principles before the public. There is a dark cloud hanging upon the horizons of Europe and America. There is a crisis coming and the question is, are you and I prepared to meet that crisis? The Word of God makes it very clear that there is coming a great religious war such as the world has never seen.

But I do not want to close with the dark cloud that is hanging on the horizon. There is a silver lining to that cloud, and some day God will turn it inside out. God will not permit His truth to be crushed nor His people to perish in this great struggle for human freedom. God will ultimately triumph over every foe. His mighty truth is going to prevail. And if you and I accept that truth which is to make all free men, if we live that truth and love that truth and defend that truth, as it is in Christ, you and I will triumph with it in the end.

TUESDAY, AUGUST 5th

Young People's Meeting—Pastor E. Kotz

SINCE we have come to the closing day of our gathering here it would be well to review our experience at this conference, and see what we have to take back home with us. We know that not everybody has been able to come here; some of the members of our churches have been left behind, and are waiting for some news from us—something good that we will take back to their hearts. Just as the children look for sweets and fruit from mother when she returns from marketing, so those waiting at home are looking for spiritual news. We must be prepared to share the blessings we have received from the inspiring talks to which we have listened. I hope that when you go to your homes, to your churches, and I back to the Polish Conference that is to be held next week, those whom we meet will take knowledge of us, that we have been with Jesus.

Now in speaking to you as young people I have in mind that text in the first chapter of 2 Corinthians and the last

verse, which says: "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand." I think young people of all ages, especially in our days since the war, do not like to be ruled too much. We think there is always someone who wants to make us do this and that, and we do not like rules and regulations. The Bible is full of rules and regulations, but they are not to be considered as restrictions—they are all for the furtherance of our joy. Real freedom is only found with Jesus. Jesus does not force people to go with Him. He invites them. He says, "If you are thirsty, come." He does not press us. The Lord has given everybody a free will, but in Gal. 6:8 He warns us of the outcome of the wrong use of that freedom. "For he that soweth to his flesh shall of the flesh reap corruption." This world for six thousand years has been drifting away from God and sowing war, and now the harvest is coming. And what is true of the world and for the world, is true also of

every individual. What you sow you will have to reap.

Sometimes when we go to church we are told that we mustn't do this, and we mustn't do that, and we must behave this way, and must talk that way, and we are inclined to get tired of these regulations. In their games children have regulations, but they are not restrictions—they are in the game to create harmony. You see there is quite a difference between regulations, which are helps to our joy, and restrictions. God gives us full freedom of our will. He wants to be a helper of our joy, and thus He gives us these regulations to enable us to select the right kind of joy.

In their desire for freedom, young people sometimes turn away from the Bible, from the Lord, and go to the philosophers of this world. They think they can give them freedom. They think the Bible is full of restrictions instead of helps for our joy. The Lord gives us the Bible not to spoil our joy, but in order to help us in choosing the right kind of joy.

Make it your joy to do missionary work, and the Lord will help you to succeed in bringing many precious souls into His church in His good time.

Testimonies were given by a large number of the young people present, who expressed their joy in the work of the Lord, and prayed for reconsecration in His service.

Mr. Harker: Brother Kotz's talk somewhat reminds me of Beethoven, the musician. He chafed under the guidance of his tutor. He did not like the rules and regulations, but he had to learn that all those things were helpers. We have his works with us to-day. We should certainly not have had those works unless he had conformed to the rules and regulations of music. And so it is with us. All that the Spirit leads us to do, everything that is in the Word of God, is, as Brother Kotz has said, for our joy. We need to take this lesson to heart. Think about it often, there is a great secret in it. It applies to all our denominational teachings, to health reform, to dress reform, refraining from certain amusements. If we look at this truth in the right light, we shall find that everything that has been put before us is a contribution to real Christian living.

9.15 p.m. Devotional Meeting

The devotional hour was conducted by Pastor L. F. Lanford, who based his remarks upon John 17:17: "Sanctify them through Thy truth."

10.15 a.m. Seventh Business Session (B.U.C.)

Pastor Jayne: We have come to the last day of our session, and I trust that the work done to-day will have a beneficial effect upon the growth and enlargement of the work of God in the British Isles during the few years immediately before us. The General Conference brethren are interested in all the world, and I am sure they have a tender place in their hearts for the mighty British Empire, and they are very anxious I know—because I have talked with them by the hour about it—that the work here in the homeland, the very heart of that mighty empire, shall be strong, shall be deeply spiritual, and shall set a good example to all the colonies, and, in fact, to all the world. We are by no means dealing with small matters; God in His providence has put this little group of men right here in the heart of the world, and all eyes are turned towards London. Whenever you say England, everybody stops and listens.

One of the first things Brother Spicer and a few of the leading brethren told me of the work in England was that there was altogether too much of the little money that they have, and too many of the few men that they have, expended in the administration of affairs. It is not that England should use less money, because England should use more money, not that

she should use fewer men, because England could use more men. "See," they said, "if you cannot use less money and fewer men in the administration, and more men and more money in winning souls."

We have studied this matter as carefully as we could, and this morning we want to present to you the result of our study. It will involve doing away with three of the five local conferences. We have had head-quarters in Wales, in Ireland, in Scotland. These will now be amalgamated with the South and North England Conferences, provision being made to preserve the national lines. These lines are there. We cannot ignore them. We are not going to ignore them, and all the money raised in these fields by these brethren should be theirs, for they are not able to support themselves. Why not let them keep all they raise and use it at home and then hand out a little more to them if they use it wisely? If they use it to win souls, I think we will do everything we possibly can for them.

We will put machines in offices instead of men. If we can use a machine, I do not want a man there. I want that man to win souls, but a machine will never do that. We have counselled with the General Conference and the Division brethren over this matter. They have had a hand in making the proposed suggestion to you. We want these brethren who gave us \$59,000 to help us. We want another \$59,000, and if we do, we must use it wisely. They will do all they can for us, but we must not squander it. We must put it to soul-winning.

RESOLUTION 13.

Whereas, An adequate provision for the carrying forward of our work amongst the forty-eight millions within our territory, calls for an expenditure of means beyond our resources, and

Whereas, The General Conference, through the European Division, has made liberal appropriations to the British Union, providing help for our institutions as well as for evangelistic work in the various divisions of the field, therefore

Resolved, That we express our hearty appreciation for the help so generously provided by the General Conference, and pledge ourselves to unite with them in greater effort to carry the everlasting Gospel to the world.

The resolution regarding the reorganization of the territory of the Union was then read and unanimously approved.

RESOLUTION 14.

Whereas, We have received counsel from our General Conference brethren to reduce the amount of money expended in the administration of the work in the British Union field, to the minimum consistent with efficiency, and

Whereas, The delegates of the local conferences and the mission field of which the British Union is composed, have expressed their willingness to concur in an arrangement in harmony with the aforesaid counsel, therefore

Resolved, That on October 1, 1924, the territory of the British Union Conference be included in two local conferences as follows:

1. The territory now comprising North England and Scotland shall become at aforesaid date the North British Conference, Scotland being operated as the Scottish Division, directed by a vice-president of the conference for Scotland, who shall be a member *ex officio* of the British Union Committee.

2. The territory now comprising South England, Wales and Ireland shall become at aforesaid date the South British Conference, Wales and Ireland being operated as the Welsh and Irish Divisions respectively, each directed by a vice-president of the conference for the respective Division, who shall be a member *ex officio* of the British Union Conference Committee.

Preceding the reading and adoption of the new constitution, Pastor Jayne gave a few words of explanation: At our last session of the General Conference it was concluded that our

work had grown to such an extent and that conditions had changed to such a degree that it was quite necessary to change the constitution of the General Conference, in order to make it conform to the larger work and the changed conditions. Now the British Union Conference has never made such a change. The new constitution brings the British Union into harmony with the general body. We are doing the same with the local conference constitutions, so that as far as our governing power is concerned, we are in union from the General Conference to the smallest organization in the field.

Constitution

ARTICLE 1.—NAME.

This organization shall be known as the British Union Conference of Seventh-Day Adventists.

ARTICLE 2.—TERRITORY.

The territory of this conference shall comprise England, Scotland, Ireland and Wales, and adjacent islands, including the Isle of Man, and the Channel Islands.

ARTICLE 3.—OBJECT.

The object of this conference is to teach the commandments of God and the everlasting Gospel of our Lord and Saviour Jesus Christ.

ARTICLE 4.—MEMBERSHIP.

Section 1. The membership of this conference shall consist of such local conferences within its territory as have been, or shall be, properly organized and accepted by vote of the British Union Conference in session.

Section 2. The delegates of this Conference shall be designated as follows:

- (a) Delegates at large.
- (b) Regular delegates.

Section 3. Delegates at large shall be:

- (a) All members of the British Union Conference Executive Committee.
- (b) Attending members of the General Conference Executive Committee.
- (c) Ordained ministers of the British Union Conference.
- (d) Secretaries of departments of the British Union Conference.

(e) Vice-presidents of local conference divisions, superintendents and business managers of Union Conference institutions, and such general labourers and field secretaries as shall receive delegates' credentials from the Executive Committee of the British Union Conference.

Section 4. Regular delegates shall be persons duly accredited by such local conferences as have been or shall be, properly organized within its territory and accepted by vote of the British Union Conference.

Section 5. Each local conference shall be entitled to one delegate in addition to its president or vice-president of local conference divisions, without regard to numbers, and an additional delegate for each fifty churchmembers of the conference as reported at the close of the last calendar year preceding the session of the British Union Conference.

ARTICLE 5.—OFFICERS AND THEIR DUTIES.

Section 1. The regular officers of this Conference shall be:

- (a) President.
- (b) Vice-president.
- (c) A recording secretary.
- (d) Treasurer.
- (e) Auditor.

(f) Such departmental secretaries as may be necessary to carry forward the work.

Section 2. The President: The president shall act as chairman of the Executive Committee and labour in the general interests of the Conference as the Executive Committee may advise.

Section 3. The Vice-president shall labour in the general interests of the Conference as the Executive Committee may

advise and shall, in the absence of the president, act as chairman of the Executive Committee.

Section 4. The Secretary: It shall be the duty of the secretary to keep the minutes of the proceedings of the British Union Conference sessions and of the British Union Conference Committee meetings, and to collect such statistics and other facts from local conferences as may be desired by the British Union Conference, or by its Executive Committee; to maintain correspondence with the fields and perform such other duties as usually pertain to such office.

Section 5. The Treasurer: It shall be the duty of the treasurer to receive all funds of the British Union Conference and disburse them in harmony with the actions of the Executive Committee of the British Union Conference, and to render such financial statements at regular intervals as may be desired by the British Union Conference, or by its Executive Committee.

Section 6. It shall be the duty of the secretary in charge of a department to promote the general interests of the work entrusted to that department, to provide such statistical reports as may be required, and to perform all other duties usually pertaining to the office of such departmental secretary.

ARTICLE 6.—ELECTION OF OFFICERS.

All officers of the Conference and the members of the Executive Committee except presidents or vice-presidents of local conference divisions, shall be chosen by the delegates at the regular quadrennial sessions of the British Union Conference, and shall hold their office for the period of four years or until their successors are elected and enter upon their duties.

ARTICLE 7.—EXECUTIVE COMMITTEE.

The Executive Committee shall consist of the President, Vice-President, Secretary, Treasurer, the presidents of local conferences, vice-presidents of divisions of local conferences, the secretary or manager in charge of each duly organized Union Conference department, namely, the Publishing, Medical, Educational, Sabbath-School, Religious Liberty, Young People's Missionary Volunteer and Home Missionary, and other persons not to exceed ten in number.

ARTICLE 8.—CORPORATIONS, DEPARTMENTS, AND AGENTS.

Section 1. Such corporations may be created by the British Union Conference in session, or by the British Union Conference Executive Committee as the development of the work may require.

Section 2. The Executive Committee shall nominate trustees or boards for the corporate bodies or institutions connected with this organization, as may be provided in the statutory law governing each, and shall receive their reports.

Section 3. The Conference shall employ such committees, secretaries, treasurers, agents, ministers, missionaries, and other persons and make such distribution of its labourers as may be necessary to execute effectively its work.

Section 4. The Conference shall grant credentials or licences to ministers and missionaries except in local conferences within its territory.

ARTICLE 9.—SESSIONS.

Section 1. This Conference shall hold quadrennial sessions at such time and place as the Executive Committee shall designate by a notice published in the Union Conference paper.

Section 2. The Executive Committee may call special sessions of the British Union Conference at such time and place as it deems proper, by a like notice as of regular sessions, and the transactions of such special sessions shall have the same force as those of the regular sessions.

Section 3. The election of officers and the voting on all other matters of business shall be *viva voce*, unless otherwise demanded by a majority of the delegates present.

ARTICLE 10.

The voters of this Conference may enact By-laws and amend or repeal them at any session thereof and such By-laws may embrace any provision not inconsistent with the Constitution.

ARTICLE II.—AMENDMENTS.

The Constitution, or By-laws, may be amended by a two-thirds vote of the voters present, and voting at any session, provided that, if it is proposed to amend the Constitution at a special session, notice of such proposal shall be given in the call for such special session.

BY-LAWS.

ARTICLE I.—EXECUTIVE COMMITTEE.

Section 1. During the intervals between sessions of the British Union Conference, the Executive Committee shall have full administrative power, with authority to grant credentials and licences, and to fill for the current term any vacancies that may occur in its officers, boards, committees, or agents by death, resignation or otherwise. The Executive Committee shall also have power to withdraw credentials or licences by a two-thirds vote of the members present and voting at any regular council meeting.

Section 2. A majority of the full membership of the Executive Committee, including the president or any other officer of the British Union Conference temporarily appointed as chairman is empowered to transact business at any time and place. Any five members of the Executive Committee including the chairman of the British Union Conference shall, after due notice to available members, constitute a quorum of the Executive Committee, and shall be empowered to transact such executive business as is in harmony with the general plans outlined by the Committee.

Section 3. Meetings of the Executive Committee may be called at any time by the ranking officer of the Conference who may be present, and such officer or any member of the Committee appointed by him, shall act as chairman of the meeting.

Section 4. Minority meetings of less than five members of the Executive Committee may be held for the transaction of necessary urgent business, but actions taken at such meetings shall not be final until the minutes of such meetings have been approved in a regular session of the Executive Committee.

ARTICLE 2.—DEPARTMENTS.

Section 1. Departmental secretaries elected by the British Union Conference shall work under the direction of the Executive Committee of the British Union Conference, and shall occupy an advisory relation to the field.

ARTICLE 3.—AUDITORS AND AUDITS.

Section 1. The responsibility for the auditing of the accounts of the British Union Conference shall rest with the European Division of the General Conference. Copies of all the auditors' statements shall be forwarded to the European Division of the General Conference.

Section 2. The British Union Conference Committee shall appoint such auditors as may be necessary to do the auditing which should properly be done under the supervision of the British Union Conference.

Section 3. The Executive Committee shall have the accounts of unincorporated institutions connected with the British Union Conference audited at least once each calendar year, and the auditors shall report upon the same to the Executive Committee annually. The auditors shall also report for the full quadrennial period to the British Union Conference at its regular sessions. The British Union Conference auditors shall be available for auditing the accounts of local conferences and general institutions.

ARTICLE 4.—WAGES AND EXPENSES.

Section 1. The Executive Committee shall appoint annually four persons not in its employ who, with the officers of the British Union Conference, the presidents of local conferences within its territory, and vice-presidents of divisions of local conferences shall constitute a committee to audit the expense accounts of employees and fix their wages.

Section 2. The Executive Committee shall have power to make such adjustments of wages of employees as may from time to time, in its judgment, be necessary.

ARTICLE 5.—FUNDS.

Section 1. The funds of the British Union Conference shall be as follows:

(a) A tithe of the tithe receipts of the local conferences within its territory.

(b) Special donations for work within its territory.

(c) A tithe of the profits of publishing houses, sanitariums and other profit-earning institutions under the control of the British Union Conference, or which, because of the character of their work, have more than local influence and responsibility.

(d) Such percentage of the annual profits of these institutions, after deducting the tithe, as may be arranged by joint counsel of the Executive Committee of the British Union Conference and the Boards of Management of the institutions.

Section 2. *Trust Funds.* This Conference shall receive in trust for the European Division of the General Conference of Seventh-Day Adventists funds as follows:

(a) Funds received through local conferences from churches, Sabbath-schools, societies and individuals, for missionary purposes.

(b) Special donations from any source.

(c) A tithe of the tithe of the British Union Conference to missions.

(d) A percentage of the tithe of local conferences for missions.

(e) Such percentage of the tithe of conferences and of the profits and pay rolls of institutions and tract societies as may be arranged by the Executive Committee of the British Union Conference in counsel with the European Division, the same to be known as the Sustentation Fund, for the support of such aged and infirm workers, and for the dependent widows and orphans of workers as may be recommended annually by the British Union Conference.

ARTICLE 6.—FINANCE.

Section 1. The treasurer of the British Union Conference shall carry a reserve fund to provide for a possible period of financial depression, such reserve fund to be held in cash and in readily convertible securities.

Section 2. The Executive Committee, through its legal agency, the Seventh-Day Adventist Union, Ltd., shall have power to make such annuity contracts as it may deem desirable, and as shall be within British statutory limits; but all monies obtained thereby shall be invested in readily convertible securities and not be made available for appropriation until the annuity contracts have expired.

Section 3. The tithe and offerings received by the British Union Conference shall be held as a trust for appropriation to the work of the Seventh-Day Adventist denomination. It shall not be within the prerogative, therefore, of the British Union Committee, the Treasury Department, nor of any agent or agency of the denomination, to loan these funds to private individuals, to endorse notes or bonds of other securities, or in any way divert the funds of the British Union Conference from their intended purpose.

Section 4. The basis for computing per-capita quotas shall be the membership at the close of the second preceding year as published in the report of the statistical secretary of the General Conference.

ARTICLE 8.—BUDGETS AND RESERVES.

Section 1. The officers shall prepare annually not later than July 31st, an operating budget for the coming year based upon the income and expenditures of the current year; and for this purpose each secretary administering the affairs of a department shall lay before the officers an estimate of the total income to be received and the total expense to be incurred in his department.

The nominating committee then brought in the following report, which was adopted:

NORTH BRITISH CONFERENCE.

President: A. E. Bacon.

Vice-President: R. Mussen.

Secretary-Treasurer: W. G. Baldry.
Home Miss., Y.P., and S.S. Secretary: F. W. Goodall.
Field Missionary Secretary: D. Davies.
Executive Committee: A. E. Bacon, R. Mussen, W. A. Hall, A. K. Armstrong, W. G. Baldry, F. W. Goodall, D. Davies, T. Thomson, G. T. Bryan, A. E. P. Rae.

SOUTH BRITISH CONFERENCE.

President: F. A. Spearing.
Secretary-Treasurer: J. H. Parkin.
Home Miss., Y.P., and S.S. Secretary: H. W. Lowe.
Field Missionary Secretary: E. J. Whiting.
Auditor: British Union Auditor.
Executive Committee: F. A. Spearing, W. H. Meredith, F. S. Jackson, W. Maudsley, L. W. Barras, J. H. Parkin, J. McAvoyn, H. Yeates, J. H. Bunker, Dr. F. C. Shone, H. W. Lowe.
Auditing Committee: A. Bacon, E. Clifford, R. Jacques, J. S. Newman.

BRITISH UNION CONFERENCE.

President: J. E. Jayne.
Vice-President: W. H. Meredith.
Secretary-Treasurer: H. D. Clarke.
Home Miss., Y. P., and S.S. Secretary: J. Harker.
Field Missionary Secretary: S. Joyce.
Medical Secretary: Dr. W. A. Ruble.
Educational Secretary: G. W. Baird.
Executive Committee: J. E. Jayne, W. H. Meredith, F. A. Spearing, A. E. Bacon, R. Mussen, F. S. Jackson, H. D. Clarke, J. Harker, S. Joyce, Dr. W. A. Ruble, G. Baird, G. L. Gulbrandson, H. Osborne, A. S. Maxwell, W. R. Raitt.
Auditor: G. L. Gulbrandson.

The Committee on Credentials and Licences:

For Ministerial Credentials: J. E. Jayne, S. Joyce, A. S. Maxwell, Dr. W. A. Ruble, J. J. Gillatt, Dr. C. H. Hayton, W. H. Meredith.

For Ministerial Licence: G. W. Baird, H. D. Clarke, J. Harker, Dr. F. C. Shone.

For Missionary Credentials: A. Bacon, E. H. Marsh, G. L. Gulbrandson, H. H. Howard, W. R. Raitt, H. Osborne, Dr. J. Reith, Mrs. H. H. Howard.

The following resolutions were then read and adopted:

RESOLUTION 15.

Resolved, That we send our hearty greetings to our fellow-workers in the regions beyond, assuring them of our constant support, sympathy and prayers. And further

Resolved, That we rejoice with them in the way God is blessing their efforts for souls and for the opening providences we see on every hand.

RESOLUTION 16.

Realizing the important place filled by the "Review and Herald" as our denominational church paper, and in view of the special offer to be made in connection with Jubilee Year, therefore

Resolved, That we request our conference labourers and church officers to make an earnest effort to secure subscriptions for the "Review and Herald," taking advantage of the special offer between September 25th and October 31st, which provides the paper for fifteen months for the price of one yearly subscription of 12/-.

RESOLUTION 17.

Recognizing, That the success of this conference session and the efficient functioning of its various departments have been very largely dependent upon the willing co-operation of many volunteer helpers

Therefore Resolved, That we hereby express to those who have in any way participated in this kindly service our sincere and hearty thanks—

To the members of the choir for their able rendering of many choice musical selections.

To the choir leaders who have trained and conducted them.

To the organist whose delightful harmonies have spoken to all our hearts.

To the soloists whose songs were so greatly appreciated.

To the entertainment committee for their patience in trying to satisfy our various desires for suitable lodgings.

To the well-organized corps of stewards who so courteously collected our donations.

To the International Health Association for its generous provision of fluid nourishment on various occasions.

To Nurse Noakes and her assistants for caring for our children and thus enabling so many parents—and others—to enjoy the meetings in peace.

To the artists whose ably-executed charts have meant both instruction and inspiration to us all.

And last, but not least, to the tireless stenographers who by day and night have acted as our recording angels, that we may enjoy the conference again at a later date in the columns of the *MISSIONARY WORKER*.

2 p.m. Bible Study

PASTOR C. H. IRWIN.

Text: Isa. 54:11.

C. H. Irwin: I have been very interested in studying what the Bible has to say in reference to the children and youth. I find that God's people have never made any great movement at any time without taking into account the children and youth. You will remember in the time when the Lord instructed Moses to ask Pharaoh that the Israelites might be released and go into the land He had promised them, how Moses asked Pharaoh time and time again to release the people, only to be refused. Finally, Moses asked the last time saying, "We want to go and take our little ones with us." At last Pharaoh consented and said, "Go, and take your little ones with you."

Now how many grown people who went out of Egypt at that time ever arrived in the promised land? Two. Caleb and Joshua. But there was a great host went in composed of those who had been children in the days of the Exodus. They were the ones taken out at the time when Pharaoh said, "Go, take your little ones with you."

In the time of Christ, our Lord said: "Suffer the little children to come unto Me, for of such is the kingdom of heaven." Jesus paid a great deal of attention to the children. He was a teacher; He conducted a school all the time He was on earth; He was a principal of a school. It says in the Spirit of prophecy that in preparing Himself for this service, He never entrusted Himself to the school of the rabbis.

Now there is a type of education to-day that does not come up to the highest type. I have been struck by the repeated statements in the Spirit of prophecy that the standard of our school work should be higher than the schools of the world. Now that is in a different sense than we mean it sometimes. There are various strict examinations outside that are going on that we must keep up with as a standard. That is all right in itself, but there is something higher than that. Our schools are to stand higher in their standards than those of the world. Now I wish to say this, that in my opinion, the public schools, or schools of the world, so-called, the regular public schools, maintained and supported by the taxes of the people, are a wonderful asset in maintaining the high principles of freedom and culture among the progressive nations. Those are the nations that have sent out missionaries to all the world. The public school system has been a wonderful development. We have nothing to say against it; no criticism to offer, but we have another line of work that must be given to our young people which is not given in the schools of the world. Our

schools, if rightly conducted, will give everything the world gives, make good citizens on earth and, in addition, prepare us for citizenship in heaven.

We have been told in the Spirit of prophecy that the rabbis were belittling great things and magnifying little things, and I wish to show you that our great schools and universities are coming to the same point—they are belittling the great things and enlarging upon little things. At the present time many of the great teachers of the world, including many of the ministers, are belittling the Word of God; they are saying that the book of Jonah is only a myth and that the rest consists of features of folklore that have come down from pre-historic time.

A few years ago a man in the United States took a trip from one end of the country to the other, visiting various colleges and universities, sitting in classes day after day, remaining several weeks. In some instances he enrolled as a student in order that he might hear the teaching that was given. Afterwards he wrote an article on it, showing what is being taught to the young people at the present time.

Now this man found that the ten commandments were put aside, the marriage relation scoffed at, free love taught, and all sorts of similar things—everything that was contrary to the Word of God. He reported a belittling of the great truths of the Bible and the magnifying of little things. It is because of conditions of this nature that we must have a school system of our own, placed under Christian influences.

Sister White has also told us that we cannot safely follow the models of those claiming to teach religion. Two or three years ago I was visiting a college in the United States belonging to the Congregationalists. About 100 years ago they established a school in my district. In that school they would have revival services in which hundreds of students were converted. They had no dancing, no liquor drinking. These traditions have come on down to the present time, but to show you how things have changed; two years ago when I went and called on one member of the faculty, an old school mate of mine, we had not been together for more than a few minutes when he said to me, "What are the young people of this world coming to?" and he almost wept. They had high ideals some years ago but now, he said, "Our students are bent upon dancing, smoking and drinking," and he added, "They are

pressing that upon us very hard at the present time." I thought of the man who wept between the porch and the altar.


Now in our work there came a time, after we had progressed, when we thought it best to establish schools of our own. Then Sister White wrote a wonderful article on proper education, in 1872—fifty-two years ago. And that one article contains all the principles that are contained in our educational work to-day—the kind of teachers needed, the place that manual labour should occupy in our schools. In that article there are several very real educational principles which have been enunciated by educational people of the world. It is always the desire of God for His people to be the head and not the tail.

Our first school was established fifty years ago. We are now celebrating the fiftieth anniversary of the old Battle Creek College of which some of us are graduates. In the establishment of that school Sister White gave us light. She asked the brethren to go out into the country and have a farm connected with the school so that the students could learn to work. What we need at the present time in our denomination more than anything else is a class of men who know how to do things, men who can carry responsibilities. How many times in the General Conference meeting, when we are grappling with problems from all over the world, do we find that the greatest problem is to find men capable of carrying responsibilities!

In 1891 Sister White removed to Australia. There she said it would be necessary to build our school all over again. She removed to the site of the school, and met with the Board. At night, after the Board had met, the Lord would reveal to Sister White any mistakes they might be making. She would come up the next morning and ask them to reverse their action on that point. That school was established by the direct supervision of the Spirit of prophecy, and the result was that it was after God's order; it was to be a model. Now it was my privilege to be connected for eight years with that school as principal. I made up my mind that I would carry out the plan of God to the letter. The school grew, the attendance increased three times over and the work of the institution was three times greater at the end of the period. When God says do a thing, we are sure of success—absolutely certain of it.

When I came back from Australia, Sister White asked me

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THE EDITOR'S PAGE.

SHORTEST POSTAL ADDRESS:

(The MISSIONARY WORKER is printed and published fortnightly by The Stanborough Press, Ltd., Watford)

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to go to California. I confess I wanted to go back to Australia. I was very much impressed with the way she approached me on the subject: "Here is the need in California and you must take that to God yourself and settle it." She set before me the needs. After a while I decided to stay in that country. We adopted exactly the same policy in the United States as in Australia, with the result that we now have a school of 400 students. When I left I had signed over 600 diplomas. I know that prosperity comes when we follow God's plan.

The real point is this, that we should have our own schools and we should patronize them. I want to say to those students who hope to go to Stanborough College, that there comes a time in the life of every young man and young woman when the Spirit of God moves upon his heart to go to one of our schools. I went down at one time to the city of Melbourne when I had charge of the school there and I met a young man, a fine musician. He looked like an educated and cultured young man. I spoke to him about going to school and he said, "Yes, I think I would like to go to school and take a course of training." I said, "Let us go and talk to your father about it." And the father took that middle-of-the-road position in reference to it and said, "Well, I have no objection, if he wants to go to school, let him go." He did not say, "If that is your object, yes, son, I will support you." But he took this indifferent attitude, sat on the fence and did not actually care, and it threw a wet blanket over the aspirations of the boy. Next year I went back he was not so anxious and I went to

talk to the father again and he said, "I told him to go if he wanted to." I went back the third year and said to the father, "How is your son?" "Well," he said, "he is not progressing just as I wish he would. My policy with this boy is to let him do as he pleases and learn his lessons." The fourth year I went, but I did not see the young man. I found him behind prison bars. He had committed some offence and had to be put in jail.

Now I say there is a time when the desire for preparation for the work of God comes into the soul of every young man and woman. When the Spirit of God speaks to a young man or young woman, and says, "You should go up to Stanborough College, you should get a preparation," let him seize the opportunity and let the rest of us encourage him to do so. A word of encouragement may mean a boy in school and ultimately, perhaps, a worker in the cause of God.

Rome Lecture

ALTHOUGH the conference business was completed early, Tuesday afternoon there was an attendance of nearly 900 at the evening meeting when Pastor A. S. Maxwell gave his lantern lecture on Rome. Sixty slides were shown, divided into the following sections: Introductory: Ancient Rome. 1. Papacy and Paganism. 2. Idolatry. 3. Mariolatry. 4. Superstition. 5. Purgatory. 6. Persecution. 7. Pomp and Display.

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