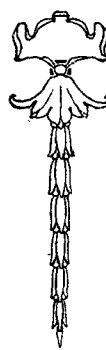
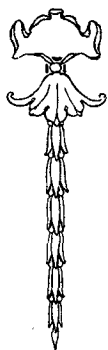




Special Conference Number

Containing Report of the
British Union Conference

February 29 to March 6, 1932



Pastor W. E. Read
Newly-elected President of the British
Union

Secretary-Treasurer : A. Carey

Superintendents of Missions

Wales : Pastor G. D. King
Scotland : Pastor L. Murdoch
Ireland : Pastor J. Harker

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H.M., M.V., and S.S. : Pastor H. W. Lowe
Field Missionary : B. Belton
Educational : Pastor W. G. C. Murdoch
Religious Liberty : Pastor A. S. Maxwell

British Union Conference

Held in the New Holloway Hall and the
Upper Holloway Baptist Church

February 29 to March 6, 1932

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SERMONS

MONDAY AFTERNOON

The Inaugural Address

Pastor W. H. Meredith

THERE was an exceptionally good attendance at the first meeting of the Conference session, presided over by Pastor W. H. Meredith. Following the seating of the delegates, Pastor Meredith extended a welcome to all. Continuing he said, "I am sure that every one of you has been praying very earnestly for this meeting. I believe that we are living in a time that demands from us the very best we can give to the cause of God, a time when we ought to sense more and more our own responsibility in the work that God has given us. I believe, too, that here at this meeting we ought to expect that God will reveal Himself to us in a way that will better fit us for service."

Pastor Meredith then read a letter which was written by Sister White a number of years ago in

connection with the work in Great Britain, which, though written years ago, is still pertinent to the situation to-day, and constitutes a great challenge to both workers and laymen.

"The work," Sister White wrote, "has moved slowly in England. Unbelief has exerted its power to retard the work in various ways. Satan is doing his utmost to barricade the way. And not all who are engaged in the work have a decided wholeness for God, so that He can use them as chosen vessels. . . .

"Oh, if those who believe the truth in England had the spirit of Christ, feeling the peril of souls, what a work would be done wholly in His name! . . .

"I ask our brethren in England who are brought together in church capacity, What are you doing for your neighbours? What are you doing for your friends and relations? You need to be in earnest communion with God. Every one should exercise self-denial, to save something to invest in the work of saving souls. Oh, if all could see the shortness

of time and the vigilant working of the relentless foe to secure all souls possible to himself, how earnestly and whole-heartedly would each labour. They would feel an intensity of desire to win souls to Christ. . . . You are not to labour as though by your human efforts alone you must carry forward the work. Go forward, knowing that as you press forward by faith, the obstacles will be removed. Brethren in England, you have not asked enough; you have moved too slowly. Work as in the fear of God, praying and working, and constantly depending upon God.

"I beseech our brethren in England to strive for unity; cultivate love, uproot suspicion, envy, jealousy, and the thinking and the speaking of evil. Press together, work as one man. Be at peace among yourselves. . . .

"God would have the workers in England derive their efficiency from Him; then every worker may feel that his hand is upon a lever that will move the world."

M.W.G.



MONDAY EVENING

Leadership in the Church of God

Pastor C. H. Watson

At the first evening meeting of the Conference, Pastor Watson expressed his great pleasure in being able to meet with the brethren and sisters in Britain. He brought greetings from our brethren in Australia and on the Continent, and briefly referred to the terrible persecution which some of our fellow-believers are being called upon to endure. He then introduced his subject—leadership in the church of God—basing his address upon a comparison of two of the kings of Judah, Jotham (2 Chron. 27:6) and Hezekiah (2 Chron. 29).

A great deal of consequence attaches to the first little word "So," in the description of the work of Jotham. We must, therefore, go back to find out in what particular way Jotham became mighty, and when we do that we are altogether dissatisfied with the discovery. In the early statements of this chapter, it is stated that Jotham was mighty in three things—a mighty builder, a successful warrior, and a great ruler. But there is something still more significant concerning Jotham in the second verse. "And he did that which was right in the sight of the Lord, according to all that his father Uzziah did." Is that not a very encouraging statement about him?

We go back one chapter and find in the fourth verse that Uzziah did according to all that his father Amaziah did, and in the second verse of the twenty-fifth chapter we read that he did all that was right, but not with a perfect heart. So we understand that Jotham also did what was right, but not with a perfect heart. This fact is confirmed when we read, "He entered not into the temple of the Lord," and the next statement is that "the people

did yet corruptly." Verse 2. Jotham spent his time ruling but neglected to lead the people spiritually, and that lesson is written for us upon whom the ends of the earth are come, in the time when leadership means much in the way this work is to be finished. The time has come when we should give our time chiefly to the winning of souls for Christ.

Ahaz was one of the most wicked kings that ever sat upon the throne of Judah. When he came to the throne it was possible for him to lead the people to God. But he so led them that after he had been ruler for a few years there was an altar to Belial in every corner of Jerusalem. That was the condition of the land when Ahaz died and when Hezekiah his son came to the throne.

"Hezekiah began to reign, . . . and he did that which was right in the sight of the Lord, according to all that David his father had done." Chap. 29:1, 2. Why should the record go back for more than three hundred years to find a life with which to compare it? David was a very wicked man, but we remember that he sought forgiveness and wholly to follow the Lord.

Hezekiah came to the throne when the kingdom was in a state of idolatrous ruin. Now notice to what he gave his attention. There were many things that required the attention of the king. The finances of the kingdom, the disorder, and the relationships with other nations; all these things must surely have pressed upon the heart of Hezekiah. But notice in the third verse to what he gave his attention. "He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them." One might suppose that he would begin to do that about the twenty-seventh or twenty-eighth day of the month, but no, he began on the first day to sanctify. His first act of leadership was to bring back the worship of God.

If that kind of leadership was what was required then, no other kind is required at this important hour in God's work.

This man, Hezekiah, sought to bring the people to the worship of God. He declared, "It is in mine heart to make a covenant with God. Sanctify yourselves and the house of God, that we might worship in His presence once more." When the people saw what was the purpose in the king's heart they gathered together and gave their offerings so that there were too few priests sanctified to gather up the offerings. So the Levites did the work of the priests who had failed to sanctify themselves.

Hezekiah invited the people to come to Jerusalem to keep the feast of the passover. Into Ephraim, Manasseh, and Zebulun the king's messengers went. They were mocked and scorned by many, but nevertheless they took the message, and it fell upon the hearts of some as a glorious message from God.

The passover should have been kept in the first month, but the house of God was not prepared, and consequently it could not be held. But Hezekiah was resolute in his purpose that the people should

be led to God, not in any formal or ceremonial way, but by something that would bring to them the recognition of the blood of Jesus which taketh away all sin. So there in the second month he called them together. A great many people were not prepared to take the life of the animals because they were not sanctified. But did that hinder Hezekiah's purpose? Not at all! He looked upon the great company of Levites and commanded them to present themselves to the people—the sanctified to the unsanctified—and he prayed this prayer to God: "The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary." Verses 18, 19.

"And the Lord hearkened to Hezekiah, and healed the people." Verse 20. The giving of our hearts to God is more pleasing to Him than a whole realm of form and ceremony. This is not a time for ceremony, but for the breaking down of our hearts before God.

Notice also something else. There had been such rejoicing and such great blessing that the people came to Hezekiah and pleaded that the meetings might continue for another seven days. But Hezekiah realized the difficulties. Great herds of bullocks and sheep had been slain and now there were no more. He knew that it would cost a large sum of money to continue. But he did not hesitate. Recall what he did in verse 24. "For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation one thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves." These priests had stood aside and refused to sanctify themselves to take part in the offerings. But when they read the earnestness in the action of the king, the record is that "they sanctified themselves."

There are many unsanctified hearts in the world to-day waiting to see such a demonstration of faith and earnestness in the hearts of God's people. There are two things required for the finishing of this work—a spiritually clean ministry, and an honest, earnest, faithful people. With these two things can God finish this work in glorious triumph.

N.E.W.

TUESDAY EVENING

God's Ideals for His Church

Pastor C. H. Watson

PASTOR C. H. WATSON opened his second evening discourse by reading Philippians 2:14-16. He described these verses as giving a glorious group of ideals presented by God to us for church life and service. There are five ideals in the words: "Do all things without murmurings and disputings;" "that ye may be blameless and harmless;" "the sons of God, without rebuke;" "in the midst of a crooked and perverse nation, among whom ye shine as lights

in the world;" "holding forth the Word of life."

The first is the ideal condition of God's church—doing all things without murmurings and disputings. God greatly desires to present to Himself a church like that. He has a very definite purpose in bringing that condition into His church. Murmurings and disputings are the two things that especially work for the destruction of the life of God's church; they are opposed to His idea of government in the church; they are entirely perilous to the life of the church of God, and they are responsible for the departure from the church of God of precious souls for whom Christ died.

The murmurings of which God speaks are things of darkness, they never work in the light, and cannot possibly exist in the sunlight. They work in a subtle, secret way, but they are more destructive because of that. They may work until all the strength and power of God's presence is gone from the life of the church, and yet from any outward observation of that church it is a perfectly proper life that is lived within.

Disputings are different in their character from murmurings. The murmurings are those things that work quietly, endeavouring to hide their presence and identity; disputings are those that stand out boldly in the sunlight and boastingly announce their presence, claiming to have a superior attitude towards the things of God, and all the while they are the accusers of the brethren. But when the church of God reaches God's ideal for the condition of its life, all things will be done without murmurings and disputings. You will recall the blessing pronounced upon those who make peace: "Blessed are the peacemakers: for they shall be called the children of God." That is the exact antithesis.

"That ye may be blameless and harmless." This brings us to the second ideal—the ideal standing of the church before its God. The purpose of God's reconciliation of us to Himself is to present us to Himself "blameless and harmless," or "unblameable and unproveable in His sight." Col. 1:22.

Associated with the ideal relationship to God is purity of life. (1 John 3:2, 3.) The Lord puts His blessing upon that purity of heart that makes it possible for us to stand as members of the church in this wicked world "in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." That is the ideal relationship of God's church to the world, shining before them as lights.

As we look over the pages in the history of God's church we find that every denomination has started off as a light in the world, and its members were as lights in the world shining in the midst of a crooked and perverse nation. But after a little while, as the years go by, they cease to shine and they come to form the habit of coming to the church and going away again, settling down to enjoy a comfortable religion, and becoming dreadfully careless about the unsaved world about them—a world in darkness. They are lights, yet not shining lights. Let us seek

God in earnest prayer that He will deliver us from a church-going religion, for that is not the religion of this message. It is formalism, and formalism is death to the religion of God.

"Holding forth the word of life." This, the Bible, is the Word of life, and holding it forth is the ideal service for the church of God. While it is the purpose of God that that Word shall be seen in our lives, it is not the purpose of God that the Word should only be seen through us. The place for the minister is behind that work. What a wonderful place the church of God would be if that condition of life obtained within it! What a wonderful refuge it would be to our young people! And until that condition is reached by the church of God, this church will not be an entirely safe refuge for our young people. We often mourn because the young people are turning away from our churches. Let us go to God in prayer and seek the ideal, and more of the young people will come to our churches.

We should, moreover, remember the ideal relationship as "sons of God." This does not mean that we are merely to enjoy the privileges of being associated with the family of God, but it involves responsibility. We do not have a right to the privileges of sonship unless we are first of all willing to accept responsibility in the sonship of God. We came into the church of God once as enemies, unreconciled to Him, but in His tender mercy He reached out and delivered us from our condition of alienation and sin and brought us into His house and made us His children. God must work for us to lift us up to that ideal of responsible children in the family of God.

And yet we go around grumbling in the church of God because we feel we are not getting our full share of the privileges in the house of God, while we refuse to accept responsibilities that belong to that relationship. God desires to work for us, and out of the abundance of that grace to bring us deliverance and to send us forth as lights in the darkness of the world. How shall the gloom of this world be lightened if it is not lightened by His church? We should arise and shine because our light is come.

Oh that God would stir our hearts and charge them with a responsible attitude to the people who are unsaved! May He keep before us continually the thought that He does have these ideals in His relationship to us, to His work, and to the unsaved world.

M.W.G.

WEDNESDAY EVENING

Foreign Missions

Pastor W. E. Read

INTRODUCING the subject of foreign missions, Pastor W. E. Read told of the splendid force of African workers and the loyal African constituency in the different mission fields in East, Central, and West Africa.

Brother Read then proceeded to outline several striking examples in connection with the fulfilment of the prophecy of Isaiah 43:5, 6. "Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth."

Referring to a visit to Iceland some time ago, he said that on landing at Reykjavik at midnight he found on the quay, ready to greet him, over one hundred Adventist believers. He could not then help but feel that God was wonderfully fulfilling the words uttered so many centuries ago: "I will say to the North, Give up." The North is giving up to the kingdom of God.

A little before that, he continued, he was down in the farthest South—in Madagascar—and a little farther east, in the island of Mauritius, and had the opportunity of visiting those island fields and counselling with our brethren about our work. On arriving at Port Louis, the capital of the little island of Mauritius, away down in the Indian Ocean, he found over 200 of our Adventist believers. There again it came to him: "I will say not only to the North, Give up: but to the South, Keep not back." It makes no difference where one goes to-day. You can go up to Hammerfest, you can go away down to the South, and there you find Adventist believers who have heeded the call of the Advent message. The same is true of the East and the West.

"I am glad," he said, "that here in this field and in the other countries in Europe our dear people have such a warm heart for the great leading mission fields."

In Isaiah we are definitely told to do three things. The church is exhorted to enlarge, it is exhorted to strengthen its stakes, and to lengthen its cords. There must be a well-balanced work. The work in the home field must be put on a strong basis, supplying the men and means, and must have a strong, aggressive programme for carrying the work into the unentered regions where millions have never heard of the saving message of the Gospel.

During the past ten years 1,800 missionaries have left the home bases for these far-off and needy fields. This Advent message to-day, according to the latest figures, is being preached in no less than 417 different languages. We are publishing literature in 146 languages and we have 67 publishing houses. We have also about 106 medical institutions in different parts of the world, with over 500 doctors and several thousands of nurses. In some sections of India and Africa we are carrying on work for the lepers.

Dr. Madgwick reports from Kenya Colony that they have at the present time thirteen or fourteen lepers in their leper encampment. Already two of them have been cured and are being sent away. This work has received recognition from the British Empire Relief Association for Lepers. A few years

ago, as a Mission Board, we received the largest amount granted to any mission operating in Africa in connection with the leper work.

Brother Read touched on various other phases of our mission work as it is being carried on at present. He spoke of the vast stretch of African territory assigned to the Northern European Division, and laid stress upon the twenty-two million Moslems in this territory for whom nothing has yet been done. "That is the great problem of mission work," said Brother Read, "how to get in touch with Islam and win them to this blessed truth."

There are many difficulties to be encountered in the mission field, especially at this time. We are facing a serious time socially, politically, economically, and Africa is feeling the situation very keenly indeed. Added to this is the awful plague of locusts in East Africa. However, we must not keep our eyes on difficulties. The work of God is going forward notwithstanding these conditions.

At this juncture Brother Read mentioned some very beautiful and stirring examples of this. When in Nigeria a year and a half ago, he was able to baptize a number of precious souls in a beautiful, clear-flowing stream, right in the midst of what had once been a cannibal-infested country. To-day you can walk there in safety. About the same time he baptized, together with Brother Clifford, 104 souls in the Gold Coast. It brings great joy to the hearts of our missionaries to see these souls give their hearts to God as a result of their patient labours and years of faithful service.

While we have entered upon times of stress and perplexity, and while we are experiencing a financial stringency, yet we have come to the time, which is also a fulfilment of prophecy, when the kings are bringing their gifts to the Lord. During an interview which Brother Read had some time ago with the emperor of Abyssinia, he promised to give us a hospital. He sent along to us £1,700, and to-day we have a simple but good hospital building in Dessie. He has now promised us another £5,000.

A little farther to the north, and perhaps to the west, a great movement is on foot, and thousands there are keeping the Sabbath. They sent their representatives to this movement and asked us to send them teachers and workers. About 200 of these people have been baptized, and are bringing in a remarkable tithe. They are a loyal people, and love the truth. There are prospects of gathering in thousands of souls up in this part of Abyssinia.

Concluding his inspiring address, Brother Read said: "The story is not half told. I am so glad that we have a message that is appealing to the hearts of these dear people and winning them to the Gospel message. Let us pray for these people coming from these terrible superstitions, pray that God may make them a strong people. Pray for our African workers, for our Union workers, that God may give them help and power in their service. Pray for our own relationship to the work, and that God will

make us willing to do all we can to carry forward the work in the world field." M.W.G.

♦ ♦ ♦

THURSDAY EVENING Sufferings and Glory

Pastor C. H. Watson

"FOR our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:17, 18.

Paul suffered much for the Gospel of Christ. We read of his sufferings in verses seven to ten of this same chapter. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus." We read also in the eleventh chapter, verse twenty-three: "Are they ministers of Christ? . . . I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft." These are some of the things that Paul had to suffer for the Gospel of Christ, yet he speaks of all that as "the light affliction which endureth but for a moment." But he is only able to do that because his eyes are upon these unseen, eternal realities upon which his hope is set.

Compared with our light affliction is the possession and the enjoyment of that "eternal weight of glory." The purpose of God in allowing us to be afflicted is to teach us to put the value upon eternal and not temporal things. We need to ponder more upon these eternal realities, which are unseen but vividly real.

Moses speaks about the eternal God when he says: "The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27. There are no other arms that are everlasting. Sometimes we let our minds go back to the comfort and sympathy we receive from our mother's arms, but we are terribly conscious of the fact that sooner or later those arms will have lost their power to hold. But remember this, that underneath are "the everlasting arms" that will never lose their power to hold, and God desires that we shall always trust in them.

It would make a wonderful difference to us if we would remember that underneath are the everlasting arms in which we can trust in all circumstances. This is one of the unseen realities that God wishes us to keep our eyes upon as we travel along the rough journey of life. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the

heart of the contrite ones." Isa. 57:15. May nothing tempt you to think that you are out of reach of those everlasting arms. The promise is for you.

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life." Matt. 19:29. We are daily reminded of the frailty of human life, but God has promised to give everlasting life to all who have forsaken the pleasures of this life for His sake. If you give your all to God He will give back to you an hundredfold. He will give you everlasting life. Jesus speaking of Himself as the Good Shepherd said: "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." John 10:27, 28. If you have given yourself to the Saviour you are in His keeping, and nothing outside of yourself can pluck you out of the hand of Christ.

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1 Tim. 6:12. Eternal life is the gift of God. We must reach out for it and grasp it and possess ourselves of it with determination. Are we striving to lay hold of eternal life *for our life*? Or are we going through life just hoping that in some casual way this eternal life will come to us?

"And being made perfect, He became the Author of eternal salvation unto all them that obey Him." Heb. 5:9. We are not always to bear the results of sin, for God purposes to save us from them and that eternally. (Isa. 45:17.) In the world without end we shall enjoy full salvation, for that eternal salvation will have lifted us above the possibility of conviction and shame. Sin taken away, and all the results of sin banished—that is the eternal salvation which Jesus offers to us.

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Rom. 8:17. We have the right to think that we are the heirs of Christ—heirs of God.

In the last verse of the thirty-fifth chapter of Isaiah we read about the return of the ransomed: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The Bible speaks of three kinds of pleasure; the joy of the hypocrite (Job 20:5); the pleasures of sin (Heb. 11:24, 25); and the fullness of joy, "at Thy right hand there are pleasures for evermore." Psa. 16:11. We must reach out and grasp the forgiveness and joy that is found at the right hand of God.

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee."

Jer. 31:3. Human love sometimes grows cold and deserts us, but God's love for us is everlasting. God shows that love in John 3:16 by the gift of His only begotten Son Jesus. We have the evidences of that love around us in the works of His creation.

We are disposed to put too much value upon the temporal things. These occupy our thoughts far too much. There may be little afflictions, but these afflictions will help us to put value upon these things: everlasting life, everlasting salvation, everlasting forgiveness, and everlasting joy, and all these will come to you out of the fullness of that love that is everlasting. Oh, that God would come and comfort our hearts with the reality of those everlasting things. Oh, that He would put those everlasting arms about us until we felt their warmth and closeness and security. God is going to lift us with eternal joy into the centre of love that is everlasting in the world that will never end, and in that love eternity will be born for every one of us.

N.E.W.



FRIDAY EVENING

Prayer

Pastor W. E. Read

AN impressive address by Pastor Read was a fitting opening to a Sabbath of real fellowship and blessing. He took as his text the first verse of the eleventh chapter of Luke. "And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples."

The disciples had heard Jesus preach to the multitudes, they had beheld His miracles, but when they heard Him pray there came into their hearts a deep longing to pray as He did. We read much in the gospels about the prayer life of the Saviour. The gospels tell us a great deal of the inner life of the Son of God.

The Bible is full of wonderful promises inviting us to come boldly to the throne of grace. We are exhorted to "pray without ceasing."

The Scriptures recognize definite times when we should seek audience with God. Daniel opened his windows toward Jerusalem three times a day. David sought the Lord evening, morning, and at noon. In Mark 1:35 we are told of the prayer life of Jesus. The previous day had been a busy one for Him, yet He earnestly sought the Father in the early hours of the morning. He kept the morning watch. There is a lesson in that for us. When everything goes well with us there is the danger that we fail to enter into earnest fellowship with the Lord. But when difficulties beset our path, when there are problems before us, when everything goes wrong, how earnestly we pray! It seems to me that as workers and believers in this message we should cultivate this habit of having regular

appointments with God and entering into earnest fellowship with Him. Luke 4:16 points out what was seen in the ministry of Jesus because He had these seasons of devotion. The gracious words, the words of power, that He spoke to the people that Sabbath day, He sought and obtained in the early morning hours. Sometimes when the burdens pressed heavily upon Him, Jesus spent the whole night earnestly pleading with God. (Luke 6:12.) Because of His piety the Father bestowed upon Him those blessings for which He so earnestly asked.

The necessity of prayer is emphasized in Luke 18:1: "Men ought always to pray, and not to faint." We are often not persistent enough in our prayers, and are too impatient to wait for the answer. Many of our prayers cannot be answered until our own hearts have been prepared. Persistence in prayer cleanses the soul temple. We must wait upon the Lord, and our prayers will be answered. God wants us not only to come into His audience chamber, but to continue to pray.

Prayer is a great kingdom in which there are many provinces. We enter into the province of petition but fail to explore the many other provinces. David in the Psalms tells God how much he loves Him. God longs to have His children enter into that intimate relationship with Him, so that they may enter into association with Him, live in His presence, and be conscious of His nearness every day.

To many of our prayers the Lord answers, "Yes;" to many He answers, "No;" and sometimes He says "Wait." But "No" is just as much an answer as "Yes." Many times when we pray we ask for a certain thing, but when the Lord answers He gives us something else. Although He does not answer the form of our prayer, the thing He gives us is much better than that for which we ask. The apostle Paul prayed earnestly to the Lord to take away his affliction, but while God did not answer the form of his prayer He answered the man. The deep desire of Paul's heart was to be saved for the kingdom of God. He longed also to be free from his affliction, but God saw that if He answered his petition the deeper longing of his heart might not be answered. God answers the longing desires of our hearts.

If we come with truly repentant hearts, confessing our sins, God in heaven forgives. I am glad that He does not keep us a week, or a month, or three months, but there at the moment as we confess we can claim the promises He has given. Those prayers are answered immediately, but some prayers are of such a character that it takes time for the answer to come to the perplexed human heart. Daniel fasted weeks and pleaded that God would answer the burden upon his heart. We find out later that it was answered immediately, for God had commissioned Gabriel to work upon the heart of the ruler in order to bring about the answer to Daniel's prayer. We cannot always see God's plans and purposes.

There are some prayers that take even longer to answer. I think of one that Jesus offered. It will be answered, but centuries have passed by and it is not answered yet. The churches have prayed for centuries that they may be one, but that prayer is not answered yet. Jesus prayed, "Thy kingdom come," and this prayer is only partially answered so far in the hearts of God's people.

There are some prayers that may be called major prayers. Let us pray that God will renew our hearts and cleanse us from sin and unrighteousness ready for His kingdom. If these are our requests then all other things will be added unto us. They will come as part of the experience of knowing God in our own hearts.

I like to think that we can pray for each other. That meant so much to the apostle Paul, and I believe that if we, as children of God, could enter into that experience it would mean as much to us.

In Revelation the eighth chapter we have a beautiful picture of the seven angels standing around the throne of God. "And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."

God helps us to pray. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8:26.

Daniel was able to recognize the writing on the wall when no one else could because he had entered into the experience of fellowship with God. He knew the writing of God when he saw it. We also should know God so that we feel a real experience with Him every day of our lives. By beholding Him we shall become changed. When we see Him we shall be like Him. May God give us a deeper longing after Him, a passion in our hearts that will never be satisfied until we are changed into His image, fashioned after His likeness, and prepared for a home in His kingdom.

N.E.W.



SABBATH MORNING

"Be Ye Reconciled"

Pastor C. H. Watson

"AND you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight." Col. 1:21, 22. This is a very sweet, consoling message that Paul brings to us in these words.

Human thoughts have never found the depths to which we have sunk through sin; human minds have never measured the immensity of the distance to which sin has separated us from God; and human conceptions have never soared so high as to measure the great love that has made it possible for us to return to our God.

Since sin came into the human heart there never has been a sinful human heart on this earth that of itself has been reconciled to God, for sin took us to such an immeasurable distance from God that there was no desire left in the heart of man to be reconciled to Him. All interest in our reconciliation with God perished.

Paul has pictured the condition of man and his attitude and relationship to God very accurately in Romans 3:10-12. "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Paul is speaking here of the man who has not yet been reached by the Holy Spirit, whose heart has not yet been prompted by that Spirit.

The psalmist also speaks of the attitude of man towards God. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Psal. 14:2, 3.

This pictures the great God of heaven bending down from the heights of eternity, with anxiety of heart, looking to see if He could find one human heart that of itself was seeking after God, and having a desire to return to Him and be reconciled. (Psal. 14:2, 3.) But there was not one to be found. We had all gone astray, and were satisfied to be in a lost condition. Man carried in his heart the sins of hostility toward God that made him the enemy of God. But God did not leave us where He found us. He loved us with an everlasting love, and in the out-reaching of that love He thought to recover us. Into this hostile world He sent His only begotten Son, knowing that there was but one way to reconcile us to Himself, and that was in the death of His Son.

There is, in Korea, a famous bell more than five hundred years old. The emperor of Korea at that time wished to have a bell made with a richer, sweeter sound of music than any bell that had ever sounded. He called the master of the bell-makers and told him to make such a bell. The bell-maker went to work. After the bell was made and presented, the emperor said that it had an imperfect sound. So he commanded him to make another. The bell-maker worked with still greater care and produced a second bell. But the emperor again complained that the sound was imperfect. He gave the bell-maker one more chance saying that if he did not produce the bell he wanted he would be tied to the whipping board and be beaten to death.

The bell-maker was in great despair, for he had put his best effort into the making of the second bell. Before daring to begin on the third bell, he went to the priests and asked of the spirits what more he should do than he had previously done in order to produce a bell that would satisfy the emperor. The priests told the man that there was just one thing needed in order that such a bell

might be produced, and that was that a human life must be offered, some victim must be found to sacrifice his life by throwing himself into the molten metal from which the bell was to be made.

The bell-maker had a beautiful daughter and she, hearing of this and understanding that the penalty of death would come to her father if he could not produce the bell that was to satisfy the desire of the emperor, purposed in her heart that she would offer herself as that human sacrifice. Unknown to her father, she prepared herself for the offering, and when it was possible for her to do it, she threw herself into the molten metal and was consumed. The bell that was made from this metal proved to have the sweetest sound in all the world. The superstitious people of that country still say that when it sounds her spirit sings in its tones.

Although this was a wonderful sacrifice, yet it cannot be measured with that of the Son of God. She gave herself for one she dearly loved, but Christ gave Himself for those who were hostile toward Him.

After He had suffered the pains of death He was laid in the tomb. But death could not hold Him. Jesus ascended to the Father for His acceptance, and in the work of the Holy Spirit we have evidence of the fact to-day that God accepted Him as a substitute for us, and has reconciled us to Himself by the death of His blessed Son.

The work of reconciliation, however, can only be made effective as we accept that reconciliation; we must be the other party in that acceptance. It is a wonderful thing to realize in all our weakness, and in all our needs, that we have One beside the throne of God, and that we can take hold of the gift of God and accept it as ours.

There is victory already won for us. There is acceptance already provided. All that is necessary is that we shall reach out and take for ourselves as our very own that which is provided and accepted for us.

And we who have been reconciled and have accepted that reconciliation are ambassadors for Christ. God is depending upon our representation of Him to the world. He has not purposed to finish His work through the ministry alone; He has a work for the whole church.

In closing, Pastor Watson laid great emphasis upon the fact that in accepting this reconciliation we are making personal contact with a work that is completed for us in the work of Jesus Christ. All the effectiveness of that can be made real to each one of us by our coming before the Lord and surrendering our hearts in humble submission to His will.

M.W.G.



SABBATH AFTERNOON

God's Messengers

Pastor L. H. Christian

In connection with the ordination of Brethren G. W. Baird, W. G. C. Murdoch, and W. G. Till to the

Gospel ministry, Pastor L. H. Christian spoke of the needs of the hour. The church of God, he said, has known times of great prosperity, great spiritual awakening, great light, glory, and progress. Then again there have been times when it has passed through days of darkness and affliction. 2 Chronicles 15:5, 6 illustrates this latter experience: "And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city: for God did vex them with all adversity."

In our day we are faced with great problems. First of all, there are three hundred million people more in the world now than at the beginning of this century, six times as many people more to save or seek as there are people in the British Isles. Then there is the increase of sin in forms and manifestations that we have never known before. But the worst is the state of the church.

There has come into the church at this time a fearful state of unbelief. But for such a time as this God has called us to the kingdom; God has ordained this Advent church and committed to it this Advent message. He has called His messengers, His ministers in the Advent church, and ordained them, and sent them forth to be watchmen on the walls of Zion.

There have been many hours of darkness in the church of Christ, and the present hour is a dark one. The great deciding factor and the overwhelming danger of modern life and modern times is not the unrest in the world, not the upheaval of something new every morning, not the poverty, not the dissatisfaction, not the fact that society is breaking up. These are not the greatest crises. The greatest crisis is the state of the church.

And things do not promise to improve. Things may vary a little here and there, but when we think of the church and the proclamation of the Gospel we have no right to look for better things.

Pastor Christian referred to the recent experience he had in Russia, when he had an opportunity to observe a little of the new experiment in human history and human society and to see its relation to the world and to the Gospel. He had a deep conviction in his heart that what we must do for the Lord we must do quickly.

The churches to-day have drifted far away from the ideals and from the teachings and mission of the great Master. Will the Adventist church? Will God some day in some way express His disappointment with this people as He did with Israel in Egypt, or as He did with the Jews in the days of Christ?

Do we not see, here and there, with our people that tendency to turn from the simplicity of the Advent faith to the alluring things of the world? Do we not see, here and there, the danger of becoming a little more like the world in our dress or in our amusements, in our home, in our manner of

life, in this respect or the other? I find in my heart a great longing that the Advent people of this country, as in all other countries, return to the first love. Should we not have this ideal in our hearts, this ideal of coming back to God, to His work and to His truth? The thing that needs to be changed is not the message but the messenger; not the truth of God but the people of God.

God is calling the Advent people to-day to get ready for the end. What could He not do with 4,600 Adventists in the British Isles if each were living as a true witness for Christ, in simplicity, in personal piety, in earnest devotion, in faith and prayer that would never be denied until the victory was theirs?

One great supreme, overshadowing need to-day is that every church, every home, and every heart will begin anew in faith and courage and hope to seek God for the fullness of His blessing. The angels are pleading, they are working, and eagerly watching to see that marvellous transformation of character in the lives of God's children.

The message of the hour to God's ministers is "Go in this thy might. . . . Have not I sent thee?" Judges 5:14. When the days were dark and the opposition intense, and Paul was forsaken even by his closest friends, he found great comfort in the fact that God had sent him.

We need men to-day who are fully devoted to God, preaching the whole counsel of God, preaching the message as it is given in the fear of God. They need, as ministers, to have a new spirit that is sympathetic, that is kind, that understands the sorrows of man, that visits the sick, and helps the poor, and prays with the sinner, and reveals the Lord Jesus to the people.

In every hour of darkness when the church has come to such a state of affairs as we are seeing to-day—for the darkest hour comes before the dawn—God has had only one remedy, one means of rescuing and correcting His church, and that one means for us is to choose messengers. One writer has said: "What the world needs to-day is ideals, and in order to have ideals we must have idealists."

What mankind is famishing for to-day is the want of men and women with a faith in God, and with a message from God. In these days when hopelessness, pessimism, and despair are gripping the hearts of men and women, when the Bible is being forgotten and the churches are standing empty, in many ways just now God is choosing this people.

In closing his stirring address Pastor Christian said: "As I see the persecutions on the Continent, as I see the impossible situation where a third of our preachers are in prison and a fourth of our leaders in Russia are banished, and as I see the conditions here, there is a great earnest cry to God in my heart that He will awaken this church, that He will revive us as ministers, and give us power from on high and the unction of the Holy Spirit.

M.W.G.

Devotional Services

Conducted by Pastors C. H. Watson, R. A. Anderson,
and W. T. Bartlett

Daily at 9 a.m.

TUESDAY

The Purification of God's People

Pastor C. H. Watson

At the devotional hour on Tuesday morning Pastor C. H. Watson brought a heart-searching message to both the ministry of the British Union and the lay members from the third and fourth chapters of Malachi.

The opening words of the third chapter, he said, are commonly applied to the message and ministry of John the Baptist, the forerunner of Christ. On reading the second verse, however, it will be seen that they have a very definite and perhaps even greater application to our day, for the questions, "Who may abide the day of His coming?" and "Who shall stand when He appeareth?" obviously have reference to those living in the closing days of earth's history. They are, in fact, the basis of the solemn message which has been committed into our hands.

In order that these questions may be brought with power to the hearts of men the next clause reveals that God will first do a special work upon the hearts of His messengers. "He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." If, then, the message of verse two is the one which we are commissioned to give, the preparation here described must be the preparation which we need in order to proclaim it. And may it not be that the persecution and tribulation through which the church is passing at this time is but a part of the divine plan to prepare a people which will do an effective work for Him?

In the years of prosperity we have multiplied institutions and accumulated larger and larger resources, but at the same time we have become more independent of God. So God has had to bring difficult times to lead us back to dependence upon Him, to learn that we do not accumulate power with money but by close relationship with God independent of what means and facilities we have.

To John the Baptist was given the greatest work that had been committed into the hands of any prophet up to his time, that of revealing Jesus as the Saviour of the world. Yet great as was John's work, to us has been given a greater, the revelation of Jesus to an unbelieving world in preparation for God's closing work in the earth. How much more

necessary, then, is it that He should have a purified and refined people to do His work.

God is intensely anxious to finish His work. Never has He longed to minister as He does through us. What are we doing in our lives to make ourselves perfect channels for the accomplishment of His purpose?

What was the outstanding reason for the power of John the Baptist? It was surely the intense earnestness with which he engaged in his work. So great was his fervour that he was able to draw all Jerusalem and Judea out into the desert to hear him. If we have a greater work to perform, should our earnestness be any less?

The prophecy of Malachi reveals further that the ministry prescribed by the Lord for the finishing of His work is to be a righteous ministry. Here, also, is a subject to which we should be giving serious consideration. Budgets, schools, sanitariums, and other facilities are valuable in the carrying on of God's work in the earth, but the spiritual condition of the ministry is vastly more important.

Besides a clean, pure ministry there is another need. God is seeking also for a faithful people. The prophet points to the failure of the people to return to the Lord tithes and offerings. He shows further that the true cause of that failure is sin in the heart, and utters a solemn call to repentance and reformation of life that all other defects may be removed.

Yet it should be pointed out that this reformation will take place only in so far as the ministry is first purified and refined. If the leaders of God's people allow the Lord to have His own way in their lives and make them what they ought to be, the people will have confidence in them and will be willing to be led. If the Bible teaches anything it is that the leadership of the church is in the ministry.

With these two things, a clean, purified, and refined ministry and a faithful and consecrated membership God can pour out the spirit of Elijah and finish His work.

W.L.E.

WEDNESDAY

Power for Ministering

Pastor C. H. Watson

OUTSIDE the ministry of John the Baptist there is none more earnest than that of Paul. He was confident that he was called of God. He was submissive to the purpose of God. And he constantly watched for the light of revelation that he might

understand the way he should take and the work he should do.

In the second chapter of his first epistle to the Corinthians he tells of his coming to them, not in the "excellency of speech or of wisdom," but determining "not to know anything among you, save Jesus Christ, and Him crucified." 1 Cor. 2:1, 2.

This resolution was the result of his experience in Athens. There he had found himself in the midst of philosophy and human wisdom and had sought to meet it on its own ground.

He sought to present Christ from the standpoint of reasoning. But his ministry failed. True, there were some who came to the Lord in Athens, but when he left there was a great dissatisfaction in his heart. He had learned that philosophy and human reasoning are no safe basis for the presentation of the Lord Jesus Christ.

And as ministers of God's last message we must learn the same lesson. The message we preach must be established not upon "the enticing words of man's wisdom," but "in demonstration of the Spirit and of power."

In every crisis of the history of the ages there have been manifested the two kinds of wisdom, the wisdom of man, of this world, and the wisdom of God. Cain's was the wisdom of man; Abel's was the wisdom of God. The professed wisdom of the antediluvian world is set against the wisdom of Noah which was from God. The two wisdoms are again exemplified in the lives of Lot and Abraham. At the cross they were further manifested. And in our day is to be seen the greatest manifestation of the wisdom of men and also the greatest manifestation of the wisdom of God, and it is in the latter that the work of God is to be finished.

Notice Paul's argument for preaching in the wisdom of God. It was the wisdom of this world, he says, that crucified the Lord of glory. If they had known the hidden wisdom of God they would not have committed this terrible act. Obviously, then, the wisdom of this world is contrary to the Gospel and cannot be an aid to its proclamation.

Again, eye hath not seen nor ear heard what God hath in store for His children. It is therefore clear that human wisdom must be totally inadequate for the declaration of the mysteries of God. The Spirit, however, hath declared them, and in the Spirit's power only they can be known and preached.

He goes on to say that the Spirit searcheth the deep things of God, and that He only knoweth these things. An outpouring of the Spirit of God is thus absolutely essential to a knowledge of them.

If we have only the spirit of the world we can reveal only the spirit of the world. We cannot comprehend the things of God, much less declare them.

If we are to understand the message for this time and if we are successfully to preach it, it must be in the wisdom and power of God. For this, then, let us seek with all our hearts.

W.L.E.

THURSDAY

The Ministry of Reconciliation

Pastor R. A. Anderson

WE have a great message of the coming King, said Pastor R. A. Anderson in introducing his theme, yet this message finds its basis in another more fundamental one—the revelation of Jesus Christ as Saviour and as Mediator.

Jesus was manifested in human flesh to take away sin, to be the Saviour of the whole world. (1 John 4:14.) John declared this very definitely when he saw Jesus coming towards him by Jordan. "Behold the Lamb of God," he said, "that taketh away the sin of the world." His sacrifice was a full and complete satisfaction for all sin, making possible a reconciliation as far-reaching as had been the condemnation. Whether this reconciliation is accepted or not is another matter. The purchase price has been paid. The work has been done.

It is by virtue of the sacrifice of Calvary that man has any existence to-day. When man sinned he forfeited the right to life. And whether we recognize it or not, every one born into this world is given the opportunity of life solely by virtue of the love of God in the abundance of His grace. The sacrifice of Christ is no figure of speech. It is a tremendous fact, which has certainly revolutionized the position of believer and unbeliever before God.

Our salvation thus rests upon something that has already been accomplished, not on anything which is going to happen. It is not that if we do something God will add His part to ours. The work has been done and our part is merely to accept the finished work of Christ. And to those who accept the gift of His grace is committed the task of bringing to others the same stirring call, "Be ye reconciled to God."

Because of what Christ accomplished on Calvary, He has commenced a new work, the work of mediatorial ministry. He could not commence the latter until He finished the former. The purpose of His manifestation in the flesh was that He might have an offering to offer. (Heb. 9:14.) He became a high priest after He had paid the price of sin.

The proclamation of this present work of Christ in the heavenly sanctuary is the special work of this people. Other bodies are proclaiming the sacrificial ministry of Jesus. And there are many who are preaching His coming again as King. We exist as a separate people from all others to declare a Saviour at present ministering on our behalf.

The ministry of Jesus is not after the order of the Levitical priesthood, however, for that was temporary and imperfect. He is after the order of Melchizedek, the chief characteristic of which is its abiding nature. He "ever liveth" to make intercession for us.

By Him we have access through the veil, which is His flesh, into the very presence of God, to which we can come boldly and find grace to help in time of need.

Because He has tabernacled in human flesh, and been tempted in all points like as we are, yet without sin, He can be a faithful and merciful High Priest, and can give succour to all who are tempted.

Upon the ministration of Jesus in the heavenly sanctuary our eternal hopes depend. Apart from Him we are absolutely lost. "What is man, that Thou art mindful of him?" quotes the apostle Paul from the Psalms. And the answer is—nothing. "But," he continues, "we see Jesus," and that makes all the difference, for in Him there is promise of the recovery of all that has been lost. He is able to save from the uttermost to the uttermost. W.L.E.

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FRIDAY

The Need for Cleansing

Pastor W. T. Bartlett

JOHN the Baptist came preaching a two-fold message—a message of condemnation and a message of deliverance from condemnation; denunciation of sin and an offer of salvation through the remission of sin.

It is God's desire that we are to be concerned about sin, to oppose it and hate it as He does. And if we will take His side with reference to sin there is nothing that He will not do for us. Let Him remove the one barrier and heaven's storehouse is flung open for the satisfaction of our every need.

"Ask what ye will, and it shall be done unto you." The Saviour will call us His friends, will make known to us His will, and demonstrate through us His power. Repentance is the door to every blessing.

But the message to the Laodicean church tells us that we have not yet met the mind of Christ in this matter, and for this reason His power is not manifested in all its fullness. "Be zealous, therefore, and repent," comes the call. We need to allow Him to cleanse us, to burn up the chaff from our lives.

John called his generation a generation of vipers. What would he say of us? Would he see anything of the twisting, deceitful viper in us? If so, it is time that it is removed. We must not wait till He comes. Now he is revealing Himself as a purifying flame, to cleanse and purge, but then He will come as a devouring fire to consume and to destroy.

We need to learn a lesson from John's life and ministry. He was a righteous man and a mighty, powerful preacher because he ever kept before him a vision of the holiness of God and daily admitted to his life the purifying divine fire that sin, when it appeared, might be destroyed.

He, too, ever kept before him the excellency of the glory of God and was willing to decrease himself that Christ might increase before men. We must do the same. Only as we decrease will Christ increase in our lives and work. W.L.E.

Bible Studies

Conducted by Pastors C. H. Watson, W. T. Bartlett,
W. G. C. Murdoch, B.A., and F. W. Johnston

Daily at 2.30

TUESDAY

The Finishing of the Work

Pastor W. T. Bartlett

EVIDENCE is not wanting that we have reached the time foretold by Christ when there is distress of nations with world-wide perplexity, and it is high time the message was triumphing in this field as it is in Rumania, Scandinavia, and other lands.

Christ was familiar with the idea of a closing work. (John 5:36.) He felt that the work given Him to do was to be finished. The fact that He finished it as He went along was powerful evidence of His heavenly claims. If we finished what we undertook, that in itself would be evidence of our divine calling.

Clearly we cannot finish this work without Jesus, Who is the "beginner and finisher of our faith." "Behold your God," says the prophet, as he holds before us the infinite resources of Jehovah. (Isa.

40.) He seems to say, "Take heart, My discouraged people. I know you are conscious of weakness. Behold your God. In Him is unlimited power. This power is available for a complete task, for the final disposition of sin in your life."

Now if we are to bring Him in to help us we must admit Him on His own terms. What does He demand? That which is exalted must be brought low. He cannot be made an agency for carrying out *our* plans for salvation. All inconsistencies of character must be remedied. The rough places must be made smooth. Coarseness and uncouthness of spirit, censoriousness, fault-finding, critical ways are to be banished. And if by His strength we put these away, we shall find the Lord riding majestically through our lives.

What is the work to be finished? What is the real task? To deal effectively with sin. That is God's problem and ours. (Dan. 9:24.) When that problem is dealt with, we shall finish the work all

right. When Jesus dealt with sin He did it in a thorough and efficient style. He finished with it so that it did not need to be dealt with any more. He wants to make an "end of sin." Are we willing? If so, we may begin to talk about a finished work, but not before.

We have many aids to a life free from sin; aids to holiness, without which no man can see God. We must use them. The Holy Scriptures are able to make us wise unto salvation, if we study them regularly, diligently, and prayerfully. The holy law speaks to our own hearts. The Holy Spirit awaits our demand and reception. The holy Sabbath is designed to do a great work in leading us into the rest that is the birthright of the people of God. Let us not give way to slackness in its sacred observance. The holy tithe is another means of grace. We cannot expect to develop a holy character while we slight its holy demands. Remember, too, that our brethren are holy. Such is the description of the faithful in Holy Writ. If we are to be holy, we are to regard our brethren as holy.

So the great secret in bringing sin to an end is to bring Christ into one's life. If any man be in Christ, he is a new creature. Here is the problem solved. New experience! New work! New vision! All things become new in Christ. "Behold, I stand at the door, and knock," says Jesus. When we open the heart's door in response to the knock of Christ, then we can enter into the experience described in Isaiah twelve. When all doubts are abandoned, all of self surrendered, and sin disposed of, then it is that the Lord Jehovah is our strength and becomes our salvation. Then it is that God's people with joy draw water from the wells of salvation. Then can we rejoice because the Holy One is in our midst.

Here, then, is the solution of the problem. He longs to dwell in our midst. God help us to make the transaction complete. H.F.D.

WEDNESDAY

Grieving the Holy Spirit

Pastor W. G. C. Murdoch

We are admonished in Ephesians 4:29, 30 not to grieve the Holy Spirit. The word "grieve" in the original is a strong one; it is used to describe the sorrow of a mother over her wayward son; it is always used in connection with love, to express extreme sorrow for those we love when they have wronged us. Never is the word used in connection with anger, because anger and grief cannot dwell together.

The Holy Spirit is never angry. We can think of the wrath of God or the righteous anger of Jesus, but not of the Holy Spirit. When the father of the prodigal ran to meet his returning son, he did not chide the boy. He was too grieved to do that, and too glad to see him back. So the Holy Spirit is without anger.

It cannot be too strongly emphasized that the

Holy Spirit is a person, the third Person of the Godhead. He is interested in humanity and in the salvation of mankind. The Holy Spirit grieves much more deeply than we can appreciate. It must grieve the Holy Spirit when people say they do not believe in His personality.

The Holy Spirit never speaks of Himself. We often measure greatness by the readiness of a person to speak for himself. We judge superficially in consequence. The greatness of the Holy Spirit lies in the fact that He speaks not of Himself.

How can we avoid grieving the Holy Spirit? How may I speak against the Spirit of God? How may I commit the unpardonable sin? (Matt. 12:31, 32.)

We must remember that the Holy Spirit possesses human beings. We read that the Holy Spirit came upon Gideon. (Judges 6:34.) The original suggests that the Holy Spirit of God wore or clothed Himself with Gideon. Hence to speak against Gideon was to speak against the Spirit of God. Likewise to speak against any one so possessed by God's Spirit is to speak against the Spirit Himself.

When Moses was distressed by the waywardness of the children of Israel, the Lord assured him that they had not spoken against Moses, but against Him. How it must grieve the sensitive heart of God when we are "running down" others. Let us look into our own hearts and see ourselves. The critics are usually those who need to give special heed to their own shortcomings. "Let him that is without sin cast the first stone," said the Master to the accusers of the adulterous woman.

Our body is the temple of the Holy Spirit. Hence to take anything into the body which defiles it is to grieve the Holy Spirit. We can grieve the Holy Spirit by making His abiding place uncomfortable. If one discovered oneself an unwelcome visitor where one expected a hearty welcome, it would sorely grieve one. So it must grieve the Holy Spirit when we give Him the "cold shoulder."

"My Spirit shall not always strive with man," applies to-day as in the days of Noah. That "still, small voice" strives with every man. Let us heed it. Then the Holy Spirit will possess us. He will become the earnest, the down-payment, the deposit, the pledge, or seal of eternity. (Eph. 1:14.) We speak much of the sealing work of the future. If we are not sealed here in this life we never can be sealed. We must have the pledge of salvation now, and we must know we have it. May we let the Holy Spirit "stamp" us for eternity. H.F.D.

THURSDAY

Steps to Translation

Pastor C. H. Watson

THE last journey of Elijah and Elisha, recorded in 2 Kings 2, beautifully traces the way by which God will lead His people to the place of translation.

It is recorded that they started out together from Gilgal, which means the rolling away of the re-
(Continued on page 19.)

FOUR STRENUOUS YEARS

Quadrennial Report of The Stanborough Press Limited

1928-1931

Pastor A. S. Maxwell

ANOTHER four years!

Four years of world depression, increasing unemployment, multiplying difficulties.

Four years of deepening gloom, hard times, and failing hopes.

And yet, in the midst of it all, *increasing success* for the Publishing work. God's promise has not failed.

It is our privilege to-day to report, with one exception, increasing success in every phase of the publishing department in the British field.

We will begin at home.

Come with us to the Publishing House itself. These four years have seen a complete transformation of the entire plant. There has been a metamorphosis. Out of the old chrysalis, so well founded by the faithful pioneers, has emerged the beautiful, modernized House of Business to be seen to-day.

Missionaries, returning after a long absence from the Press, wonder if this is indeed their old home. Even the exterior has changed, the old bushes and ivy having been removed, cement borders to the surrounding paths giving the whole building a smart and business-like appearance.

A warm welcome now awaits the visitor in the fine new entrance hall. Upstairs one now finds a tastefully decorated chapel and a series of finely equipped business offices. Added to the old factory—at a cost of £2,500—is the fine extension, with its excellent composing department, engineer's shop, baling room, garage, and modern, hygienic lavatory accommodation.

The machinery, like the building, has experienced a similar transformation. Ring out the old, ring in the new! has been our motto in this respect also. We have considered it imperative that we advance with the times and instal every latest improvement possible. So the past four years have seen the exit of certain antiquated equipment and the installation, at an expenditure of over £4,000, of two new Intertypes, a new Miehle, Nipper, Folder, Burroughs Adding Machine, etc. During the past two weeks we have also put in a modern fast-running, automatic feed Heidelberg press with a view to cutting down costs of production on smaller jobs.

We are now thoroughly equipped to meet the demands of the hour and are prepared for any amount of work that may be required of us. We resemble a battleship with decks cleared for action.

It should, perhaps, be stated that both the extension and the new machinery were obtained without borrowing; indeed without financial assistance of any kind; and were made possible largely through the careful financial policy pursued by our late treasurer, Mr. J. Rigby.

The Staff

Before passing to statistics we pause to mention the merits of the staff to whose loyal and willing co-operation, under the blessing of God, so much of our success has been due.

Brother Warren in the Sales Department, Brother Liney in the Factory, Brother Rodgers in the Accounts Department, and Brother Emmerson, the Editor of *Good Health*, are all shining examples of men who put duty first all the time and throw their whole souls into their service for the Master.

These have been four happy years indeed within the House, with increasing friendly relations between all members of the staff.

We also gladly record the happiest of relationships with the Field Missionary Department and conference leaders. We believe there never was a time when a more cordial spirit existed between all concerned with carrying forward the interests of the publishing work.

Seven of our staff—nearly twenty per cent—have left us for the foreign field. Brother J. Craven went from our press room to the managership of the publishing house in India. Sister Craven went from our Sales Department to assist him. Brother R. Carey also exchanged the press room for the managership of the new publishing house in Kenya, and Sister Carey went from our Sales Department as his helpmeet. Brother A. Brett, our engineer, went to China to take charge of the industrial school near Nanking. Mrs. Vine went from our Editorial Department to West Africa and Miss Fielding from our Sales Department to Germany.

Mr. Rigby, for over six years our treasurer, left in 1931 for Newbold Missionary College—perhaps the most difficult missionary task of all!

Gifts

But our gifts to various mission enterprises abroad and at home have not been confined to sending out the living messenger. During the past four years we have made donations by way of the Missions Extension Fund, conference efforts, colporteurs' aid, tithe, etc., of over £1,100.



The Composing Room

Managers

189-	-	1894
John I.	Gibson	
1894	-	1902
Alfred	Bacon	
1902	-	1918
W. C.	Sisley	
1918	-	1922
W. E.	Read	
1922	-	1925
G. L.	Gulbrandson	
1925	-	1932
A. S.	Maxwell	
1932	-	
A.	Warren	



The Stanborough Press Limited

Financial Value of the Publishing Work

In this connection it may be of interest to notice that, as a direct result of the circulation of our literature during the past four years, no less a sum than £75,000 went directly into Seventh-Day Adventist homes, £24,000 by way of wages paid to the staff, and £51,000 by way of discounts on literature sold in the field. From this total sum there was—or should have been—a tithe income to the conference treasuries of £7,500.

Sales

When we recall that many of our denominational publishing houses have suffered serious losses during these times of depression, it is with deep thankfulness to God that we record a substantial increase in sales during the past four years. Here are the figures:

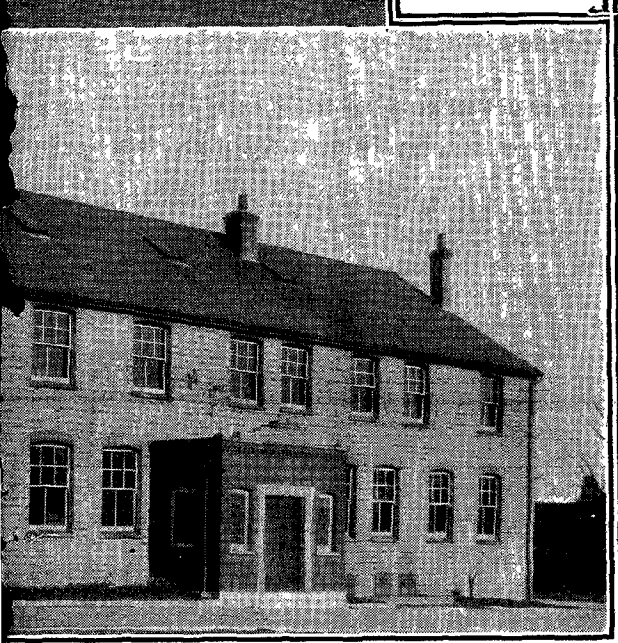
1928-1931	...	...	...	£132,217
1924-1927	...	...	...	123,494

Increase £ 8,723



Missionaries Sent Out

A. Warren
(Argentina)
L. Lane (E. Africa)
A. Cole (Japan)
E. Brooks
(South America)
F. Archer (France)
F. Thomas & wife
(East Africa)
J. C. Craven &
wife (India)
A. Brett (China)
R. Carey & wife
(East Africa)
Miss F. Fielding
(Germany)
Miss M. Golding
(Switzerland)
Mrs. M. J. Vine
(West Africa)



Press Family, February, 1932.

This is an increase of seven and a half per cent which, considering the very difficult times, is something to be grateful for indeed.

A glance at the large chart will show how the sales of the House have increased since 1902, and how, during the past six years, they have hovered around £33,000 per annum. These columns depict in a graphic way the strenuous struggle of these difficult years; and we rejoice especially that last year, supposedly the worst of all, there was actually an increase of £259 over the previous year.

Empire Sales

One of the main factors making for the large increase in our sales of recent years has been our development of the Empire Market.

We believe that the position of this House at the very heart of the greatest Empire the world has ever known gives it a unique advantage which should be exploited to the full. The Empire may have its difficulties, but throbbing in millions of hearts around the world is a deep, abiding love for

the homeland. Products of the old country are appreciated a thousand times more than goods from foreign lands. To the eyes of every son of Britain who has gone to the ends of the earth there is a halo around the old home and the old flag which places an enormous responsibility on those left behind, and gives to them an unparalleled opportunity of influence and service.

Into this long-neglected field we have been pressing with enthusiasm, with the following financial results:

1928-1931	...	...	...	...	£8,327
1924-1927	...	...	...	...	3,980

Increase (110 per cent) **£4,347**

In this connection we would say that one of our greatest joys is to see large consignments of books leaving the Press for our associated Empire Houses overseas. More than this, we have been able to serve our sister Houses in British fields by supplying them with pictures and manuscripts and by handling their purchases of supplies in the home market. Closer and closer, to our mutual advantage, grows the bond of fellowship between us.

Book Sales

Turning our attention again to home sales, it is encouraging to find that there has been a substantial increase in the value of subscription books circulated during the past four years.

1928-1931	...	...	...	...	£75,864
1924-1927	...	...	...	...	67,344

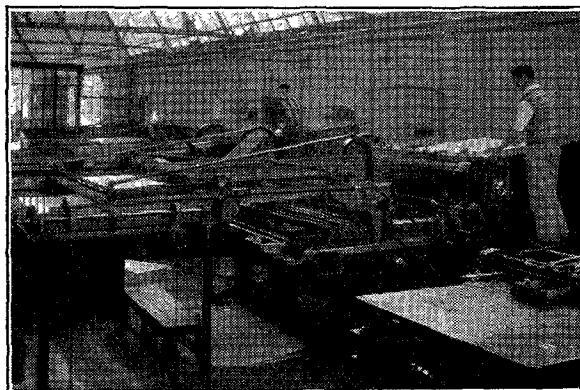
Increase (12½ per cent) **£8,520**

Dividing these sales into *numbers* of cased books and shilling books sold we have the following figures:

Cased Books

1928-1931	...	...	...	...	55,118
1924-1927	...	...	...	...	47,103

Increase (16½ per cent) **8,015**



The Press Room

Shilling Books

1928-1931	726,662
1924-1927	660,847

Increase (10 per cent) 65,815

Periodical Sales

We now approach the one depressing feature of our report.

Hitherto all has been progress and success. But when we consider the sale of our periodicals we have to admit a serious falling off.

It is a strange paradox that, while, in a time of profound financial depression, the sale of our more expensive literature has increased by several thousand pounds, yet at the same time the sale of our cheapest literature has declined. Here are the figures:

Good Health

1924-1927	£13,225
1928-1931	12,465

Decrease (5 per cent) £ 760

Five per cent is not, perhaps, a serious decrease in such times as these, but we should not be retreating in any department. The situation is worse, however, with our main mission magazine.

Present Truth

1924-1927	£25,541
1928-1931	21,785

Decrease (14 per cent) £ 3,756

If only *Present Truth* had been kept at its old circulation, what an advance there would have been in our total sales!

Notice what the decrease means in numbers of copies distributed:

1924-1927	3,064,970
1928-1931	2,614,223

Decrease 450,747

The Future

So much for the past. Let us turn our eyes towards the future.

First, let us deal with the decreases. The tide of the papers has run far out. The good ship of truth is stranded. We appeal for a new tide of enthusiasm for both our mission papers. Let us take hold of them again with old-time fervour and zeal.

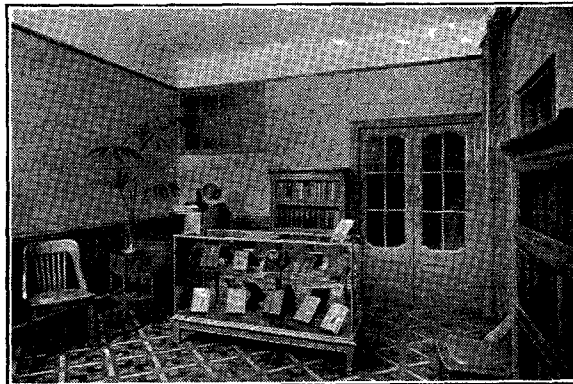
To this end we have prepared the new *Present Truth* goal chart. There are charts for Sabbath-school work, Young People's efforts, Harvest In-gathering campaigns, and everything else under the sun. Why not a chart for *Present Truth*?

We would appeal to-day to every church to make full use of this great new incentive to *Present Truth* distribution and bring about a turning of the tide.

We have plans on foot for other developments. Our chief stock in trade, indeed, is not books, papers, machinery, but new ideas.

Chief among these is the new Colporteurs' Training College, a plan which has been developed in close co-operation with the Field Missionary Department, and one which will, we believe, solve the seemingly insoluble problem of finding and keeping new colporteurs. It will also tend to give an added dignity to this most important ministry. The College opens in the Hydro Annexe on March 17th next, under the leadership of Brother Bernard Belton, and it is hoped that there will be a large number of applicants for enrolment.

Dark as the future may seem to some, it is full of glowing radiance to us. The world is full of seekers after truth to-day. Our message is the only one that can bring them lasting satisfaction. Situated as we are among the forty-five millions of these little treasure islands, and at the heart of the British Empire, we have marvellous opportunities of expansion. Under the blessing of God, and with the enthusiastic co-operation of our people, we shall undoubtedly see amazing developments in the years that are just ahead.



The Entrance Hall

Steps to Translation

(Continued from page 14.)

proach of Egypt. That is a good starting place, for the reproach of Egypt and all that it stands for must be removed from God's people before they reach Zion. Every place is a Gilgal where we surrender sin.

It is, however, only the beginning of our journey, not the end. The temptation is to linger in Gilgal, to think that, with the new-found joy of deliverance from the penalty of sin through the sacrifice of the Saviour, we can settle down in safety. But as Elijah and Elisha went on to Bethel, so must we. Bethel means the house of God, the place where we derive strength and foster unity with the family of God. In that house and with that family we should take our place as responsible members, and not merely settle down to enjoy the blessings without rendering service.

Notwithstanding Elijah's repeated requests to Elisha to tarry where he was, Elisha refused to leave him. So they went on together to Jericho, which means the place of fragrance, and fitly represents the allurements of the world. In Jericho only one woman, Rahab, with her household, was acceptable to God. The scarlet thread in the window of Rahab's house represents the blood of Jesus by which all true followers of God are marked. All who would be saved must seek the shelter of the blood.

Now the sons of the prophets at Jericho, as at Bethel, knew that Elijah was to be taken away by God, and they were apparently jealous of the hope Elisha cherished that he would be with his master to the last, and would witness his glorification. So there are many who believe in a cool, formal way in the second advent, but do not step into the procession that moves toward translation and immortality.

When the two inseparable men reached Jordan, which means "difficulty," they were not daunted. The fifty sons of the prophets stood viewing them from a distance, wondering how the two would act. In faith Elijah smote the waters with his mantle and the waters divided, allowing them to pass over on dry, safe ground. By this we learn that our translation is beyond the Jordan of difficulty. Difficulties, by the grace and power of the living God, must be faced and overcome before we can expect translation.

Having gone over Jordan Elijah turned to Elisha and said, "Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."

Thus did Elisha, the farmer, become the successor of Elijah. While the sons of the prophets, with their formal, theoretical religion, watched him critically from afar, he saw the vision splendid, and so

become endued with the double portion of the spirit of the prophet he had so loyally and faithfully served.

Let us, like him, press forward to the translation experience, when the Lord shall come to bestow immortality upon His living and sleeping saints.

H.F.D.

FRIDAY

Predestination

Pastor F. W. Johnston

IF, as Romans 8:29 suggests, some are predestined to be saved and some are predestined to be lost, and since God accepts the few and rejects the majority, what is the use of trying to be saved? Further, how is this doctrine of predestination consistent with the doctrine of free grace? These are questions that arise from the lips of many.

In the first place the Gospel *invitation* is not confined to the few. (Rev. 22:17.) It is extended to "whosoever will." The grace of God hath appeared to *all* men. (Titus 2:11.) The commission is, "Go ye into all the world, and preach the Gospel to every creature." Mark 16:15, 16. The Gospel "is the power of God unto salvation to every one that believeth." Rom. 1:16. "Whosoever shall call upon the name of the Lord shall be saved." Rom. 10:13.

True, the Lord does select a few, but there is a reason: the majority will not come to Christ for salvation. (John 5:40.) Hence they bar themselves out from salvation. Many are called but few chosen. (Matt. 20:16.) Only those are chosen who accept the Gospel. Salvation is entirely an individual matter. Nor does the fact that an individual has once accepted the Gospel guarantee eternal salvation. If he subsequently turns away from that Gospel, he is rejected. (Ezek. 18:24.) The Bible knows nothing about the false notion that a man once saved is always saved.

Now every sinner is foreordained or predestined to be lost. The Bible knows nothing about saving sinners in their sins. The persistently wicked must perish. (Mal. 3:16; Psa. 37:20.) And since all have sinned, all by nature are doomed to perish. (Rom. 3:23; 6:23.) Something, then, must be done to save the human family from this doom. Either God must cancel the penalty of sin or provide sinners with a substitute. He could not do the first-named, as that would violate the principles of His righteous government. Hence the second course must be taken. A man, an *innocent* man, must be found to pay the penalty. But there is no innocent man, for all have sinned. Yet one must be found, or the human family is doomed. God searched for such a man, but found him not. (Isa. 59:16.) So He sent His Son as a man to die for man's sin. (John 3:16.) The Son consented to become a man, a perfect, sinless man. Here, then, is the explanation of the mystery. He took upon Himself sinful human nature, but never once yielded to it. (Heb. 4:14-17.)

Notice, God did not become a man as man was before the fall, or as man was just after the fall, but only after four thousand years, when man was full of inherited and cultivated tendencies to evil. In the fullness of time, when sinful human nature was in an advanced stage of corruption, God came to be a man through His Son. He took upon Himself sin-ful flesh. (Rom. 8:3.) He Who knew no sin became sin for us. (2 Cor. 5:21.) While we were overcome by sin, He overcame sin in the flesh. (Heb. 4:15.) Thus did He become man's perfect substitute, humbling Himself, even to the death of the cross.

If we would gain eternal life we must first accept His substitutionary sacrifice on our behalf. He that hath the Son hath life. (1 John 5:11.) And those who become partakers of that life have

power to become the sons of God. (John 1:12.)

Christ literally bought our sins by His own blood. Hence to retain these sins is to hold on to what does not belong to us. And all the while we cling to property that has been bought and paid for by another, we are under condemnation. Christ has bought all the sins of all men. We must deliver them to Him, our great Sin-bearer.

Hence we conclude that every man is the controller of his own destiny. All sinners are predestined to be lost until they become righteous in and through the merits of the sacrifice of Christ. Then they become predestined with all the righteous to be saved. Free grace is offered to all. May the Lord lead us all into a hearty acceptance of the rich provision He has made for the redemption of all.

H.F.D.

Quadrennial Reports

From Presidents, Superintendents, Managers, and Secretaries

British Union Conference

Pastor W. H. Meredith

IN the providence of God we are once more met together as a Union conference of Seventh-Day Adventists, and it is only right for us to take time while we are together to consider carefully our position. Nearly four years have passed away since we last met in a like assembly, and it is natural that changes have taken place. We have passed through many struggles. Battles have been fought and victories won. We have not always succeeded as we would have liked, but we cannot by any means blame the Master whose servants we are. Whatever weaknesses we ourselves have shown, the Lord has always helped us, and has often counteracted our weaknesses and turned our failures into victories.

Since we last met we have been called to mourn the loss of a large number of our brethren and sisters who have fallen asleep and are now resting, awaiting the call of the Master. Among them were some of our workers. Two especially I will mention. One was a young man who, right at the beginning of his career in carrying this message to others, was taken away by sudden illness. I refer to Brother Morley, late of North England. The other was one of the oldest of our workers in the whole of the British Union, whose presence among us was always a pleasure. We will miss the face and voice of our dear Brother McAvoy at this meeting more than we can think, for he was among those who were not only regular in attendance, but always faithful and loyal in service. We know that he

sleeps in Jesus, and with gladness we look forward to the reunion soon to take place at the coming of the Master.

Others who were with us four years ago have left to swell the army of workers in other lands. They continue in the work with us and our prayers continue to ascend to the throne of grace on their behalf, for we feel that those who go from us to mission fields strengthen the tie between our churches and the dark corners of the earth. So we labour on together that the work may soon be finished.

Some inevitable changes have taken place in the corps of workers in the fields and institutions. Sometimes these changes would seem hard to understand, but with the many problems before us, we have striven for the greater progress, trusting that our united efforts may, in God's wise providence, help bring the end nearer.

We believe that advances have been made and we rejoice in these forward steps, but we cannot help but feel real sorrow when we think of those who have left us to walk with us no more.

During the quadrennial period we have welcomed the Brethren Anderson and Brother Johnston from Australia and America respectively. These workers are doing a good work and we trust that still greater success may attend their efforts as they become better acquainted with the field.

Everyone knows that the old country has been passing, and is still passing, through a very distressing period, industrially, financially, socially, and otherwise. Even the religious side of our national life has not been without its struggles. These con-

ditions, without doubt, have contributed toward our losses in membership and not greater gains in finances. It has meant earnest, continuous effort on the part of the faithful to reach the goals that will be revealed to us by the departments and institutions. For these efforts and the success gained, our hearts have cause to rejoice, and while we are very grateful to our faithful membership, we would ascribe all praise and glory to God. Without His aid our efforts would have been in vain. Whatever has been accomplished is truly the result of His presence and Holy Spirit with us.

The industrial situation alone has brought many problems to the nation and most people agree that we are in a state of turmoil from which there seems to be little hope of rescue. All these things, however, must only strengthen our faith in prophecy, the Word of God, and the message we bear to the world.

In this our day there is a tremendous need for men and women, young and old, to declare the whole counsel of God, pointing out the prophecies of His Word, making clear the signs of the times and the nearness of the coming of the Saviour, with convincing power, aided by the Spirit of God. That is the work we are called to do. That is the task we have taken upon ourselves. May we not, while we are together, seek such help and blessing from God and the power of His Holy Spirit, that we may go forth boldly and courageously so as quickly to finish the work?

At our last gathering as a Union conference, we endeavoured to look at the task before us as revealed in the vast population of our constituency, and from the human standpoint the task appeared great indeed. Since then, four years have passed and we still face the task unfinished. Of the 630 odd cities and towns with a population of over 10,000 inhabitants each, we still have over 500 not entered by our evangelistic corps. It is possible that about a score of new places have been opened up by our workers during the period and an effort has been made in reaching out into new fields, but up to the present, only two of these new companies have reached the state of being organized churches. These 630 towns mentioned have an average of over 56,000 inhabitants, and again we ask you to remember the millions of people in our territory still unwarned. True, the colporteurs are going into the highways and byways of these places, leaving behind them the printed page, but again we ask, Should not the preacher follow closely upon the heels of the colporteur so that the seed sown may more quickly bear fruit?

Has not the time come when our workers should be more definitely released from the care of churches to work directly for the souls in these long-neglected portions of our field? Oh for a mighty power to possess every believer, making all Spirit-filled soul-winners. Let the unentered portion of our territory become a real burden resting heavily upon the heart of every worker and churchmember and let some

plan be formed that will give us a sense of our deep need and cause us to press into united action in reaching the souls of the people of Great Britain.

During the past few years we have built nine church buildings. To this end we have received generous help from the General Conference, and the Union has been able to supply the sum of over £7,000 to help our congregations meet their obligations. The large sum of over £40,000 has been spent on church buildings during the past few years, and only the small sum of £3,500 remains to be paid off in order that all of these buildings may be entirely free of debt.

Where buildings have been bought or erected, our churchmembers have done splendidly in raising funds, and we are glad to report that four of these buildings mentioned are entirely free from debt. We rejoice in the good work that has been accomplished and deeply regret the financial conditions now existing which will not enable the Union to help as much as hitherto. Great care must be taken at the present time not to involve our churchmembers in debts which will become a burden to them. We must endeavour to stay closely by the General Conference plan regarding the purchase of new properties.

Notwithstanding the depression throughout the whole field, we are glad that The Stanborough Press, the publishing house of our work, is able to report quite a gain over the previous quadrennial periods. To do this at such a time shows great faithfulness on the part of our army of colporteurs, and God alone knows what will be the harvest when the reaping time comes. Not only have gains been made to the publishing house, but the colporteurs themselves have, even in these distressing times, increased their averages per hour. While most other people have had wages reduced, our colporteurs have been able to increase their average income per working hour. Does not this reveal to us the wonderful power of our God working with His own in times of distress? Truly there is no crisis with God!

During this period the publishing house also enlarged its building in order to cope with the work it was called upon to do. There is now at Watford a splendid publishing house with facilities to do very much more work than is done at the present time, and since the average of our colporteurs' income is so good, why could not we expect to enlist a larger corps of workers in this phase of our endeavour? The publishing house has also supplied funds for evangelistic efforts conducted by the staff.

Granose Foods Ltd. have also had a prosperous season and enlarged their premises. They are now fast paying off the sum expended on the extension. We believe that we have an ideal factory, and also that the products sent out by our workers there are of the best. We would suggest that our people throughout the whole field make more use of the concessions given to them by the factory manage-

ment, and make known to the neighbours all around the good things that may be obtained.

The workers in the factory rejoice that they can have a part in this work, not only in the manufacturing of foods, but also in supplying means to help in the evangelistic efforts of our field workers.

The Sanitarium has met with difficult experiences, yet we are glad to say that the patronage shows gains which are very encouraging. Having taken over the old College building as an Annexe, and with a new set of treatment rooms, the management is now able to give many added facilities to patients and guests. We sincerely hope that plans will be completed immediately whereby a doctor will connect with the Sanitarium and give us the help needed. Our medical work has been revived in the field by putting two nurses out with our churches. These have accomplished great things, and quite a number of Home Nursing certificates have been gained by churchmembers and others. This is a work that we must not neglect or allow to weaken. We must push forward our health principles that they may become a real power in helping men and women.

The removal of the College from Stanborough Park to Newbold was a great undertaking, but we truly believe the Lord was with us in that move. The advantages to be gained by the students, and the fact of having at least one strong institution in the North England Conference, will become more and more apparent in the future. Already the benefits are being realized and the outlook for our educational work was never better than it is to-day. We trust that our young people throughout the field will take advantage of the facilities offered them that they may gain knowledge and experience which will fit them for a great work in this or other lands.

The work done by our churches must not be forgotten. We thank God for so many faithful men and women, but I must leave the full story to be told by others.

Now as to the future, what is the outlook? We have millions of people at our doors still unwarned. We have towns and cities by hundreds still unentered. We have a message from God which we are called upon to give to these millions, a message built upon sure foundations of which we need have no doubts. It is the message of hope and salvation for all. Yes, and for just such a time as this, while the old world is fast speeding to its ruin. There is no better message. The Word of God is our light for these dark days. The Holy Spirit is the power promised to us. He alone can supply the necessary strength to complete the task.

What of ourselves? We are few in number compared with the work to be done. There are not many mighty, not many noble, not many learned, not many wise. Altogether we are not sufficient, therefore our only hope is in God and the power of His Spirit. Has not the time come when we should carefully and prayerfully seek to know the things in our own lives that hinder the full working of God's

Spirit in us? Only our sins can separate us from Him. Only our selfishness and waywardness can hinder the unity and love that must exist in those who are to finish this work. Are we ready to put away the things that do so easily beset us? Are we willing to receive the love of Christ, the love that brings unity—the unity that Jesus prayed for? One in purpose; one in voice and message to the world; one in power, moved and controlled by the Holy Spirit. What would be accomplished? The work that now seems so formidable would become a joy and a pleasure. Victory would come, the work would quickly be finished, and all would enter into their reward.



South England Conference

Pastor O. M. Dorland

We consider it a privilege to present to the delegates assembled at the Union session a brief report of the progress of the third angel's message during the past four years in the territory of the South England Conference.

At the close of 1928, through necessary heavy pruning of the conference tree, the membership showed a loss of 106. In 1929 there was a gain of 110. The year 1930 showed a further increase of eighty; while 1931, because of the removal of the College and the transfer of eighty-seven members, showed a loss of sixty-nine; the net result being a gain of only fifteen for the quadrennial period.

At the present time Pastor R. A. Anderson has an average attendance of about 1,500 in Wood Green. Pastor S. F. Tonks has a steady interest of 175 in Kilburn. Pastor A. K. Armstrong will soon hold a good baptism in South London. Brother L. A. Watson has a number keeping the Sabbath in Salisbury. Pastor R. S. Joyce reports a hall packed with 400 interested hearers in Great Yarmouth, while Pastor J. G. Bevan has an attendance of 300 in the city of Gloucester. Besides the work of Brother Timpany in Croydon, the Press workers are having interesting experiences in St. Albans.

Five new places have been entered by our workers, and we trust that the close of the present year will see representatives of the truth firmly established in these new centres. During the past four years new church buildings have been dedicated in Norwich, Brighton, Plymouth, Reading, and Walthamstow.

A spirit of harmony exists in the churches and close co-operation and unity is found among the workers. We have a loyal band of thirty-nine labourers on the conference pay roll, composed of seventeen ordained ministers, five licentiates, fourteen Bible-workers, and three others. There are also our eight church-school teachers, and a goodly band of colporteurs. The relations between the conference and its workers is close, confident, and sympathetic.

In the departments, under Brother H. T. Johnson, an encouraging growth is seen. We now have

thirty-six young people's societies with a membership of 839—an addition of fifteen societies for the quadrennial period.

The Sabbath-schools, numbering forty-eight, have increased by seven, with a total membership of 2,170. The past year was the highest for attendance and daily study—169 ribbons were given for perfect yearly records. During the four years £19,157 was raised in offerings—an increase of £677.

The Home Missionary Department has flourished in the churches as ninety per cent report regularly. This department is largely responsible for the £15,249 Harvest Ingathering raised in the campaigns, an increase of £1,629 for the four years. The 4,574 Bible studies given by the lay members during 1931, we think indicates something of the vigour of this department.

We are pleased with the accomplishments of the Good Health League and the work of our nurse, Miss E. Crooks. Many churches have been benefited. Largely due to this influence is the increase in the number of treatments; 2,286 were reported by the Home Missionary Department for the year 1931.

Our band of thirty-seven faithful colporteurs, both in sunshine and rain, have continued to sell the printed page in our territory, so that during the past four years we have sold £47,736 worth of books, an increase of £7,947. We greatly value the leadership of Brother B. Belton in this department.

As with the marriage at Cana of Galilee, we have kept the best wine until last. Although we have passed through a time of trade depression, and our membership has not materially increased, through the faithfulness of our people, the treasury has received in the past four years £53,974 in tithe and £30,935 in offerings, making a total of £84,909. This is an increase in tithe of £6,532, and in offerings of £3,108, a total gain of £9,640.

We are thankful to God for all His mercies and are of good courage in Him. We look to the immediate future with eager expectation, intending to attempt great things for God and expect great things from God. As the latter rain falls in copious showers, we will press forward with a united front to finish the task of warning the teeming millions of our territory, and then to enjoy the abundant entrance into the everlasting kingdom promised by our Lord and Saviour Jesus Christ.

Welsh Mission

Pastor H. W. Lowe

It is our privilege to be the bearer of Christian greetings to you from the four hundred odd Advent believers scattered in some twenty-two churches, groups, and various points of isolation throughout the little land of Wales.

Inasmuch as this Advent movement is God's own work of warning among the people, we feel we can do no better than express our feelings of gratitude to the Lord for His enabling grace and for His

great mercy to us during the period under review, in the words of the psalmist: "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake. . . . Our God is in the heavens; He hath done whatsoever He hath pleased."

Wales is a language area with a population of over three millions, and with conditions and problems peculiar to itself. Practically all our membership is in the industrial south, which, as you know, is now among the most acutely distressed areas in these islands. The prevailing poverty has laid its hand upon many of our own dear people, and it is quite common for us to find some of them without boots, overcoats, or other decent clothing, and therefore unable to worship with their spiritual kindred. When, therefore, we show you, in a few moments, evidence that there has been no diminution of tithes and mission offerings during the past four years in Wales, you will realize how deeply these good souls love this blessed message.

Owing to greatly reduced budgets, we have spent much less on purely evangelistic endeavour than hitherto. In fact, during the past three years we have had three, at times four, men spending between them not more than £300 per annum, which is a very meagre amount, indeed. The whole Union has been faced with such financial problems that since the year 1929 Wales has been trying to raise £1,900 in tithe in order to carry on her work; but, as you will see, that figure is altogether beyond us, and has caused us considerable perplexity. Realizing this problem, the Union committee has this present year reduced our estimated tithe income by several hundred pounds, so that we should now have an extra campaign to conduct.

Some time back we enlarged our borders by sending a worker, Brother A. F. Bird, to labour in the hitherto untouched north of Wales. We have never had work conducted in Welsh, but we hoped by means of an English preacher to get a beginning that might lead eventually to a strong Welsh work. Against cast-iron conservatism Brother Bird, with the assistance of Bible-workers, has succeeded in raising a small company of believers. Brother T. H. Cooper has raised another company in poverty-stricken Pontypool.

Brother Murdoch, not many years out of College, has of late laboured in the badly-stricken Swansea area, and, as we could not give him a budget, he lion-heartedly paid his own expenses for a small campaign. Ten members have been added in that area.

Though our men have not added large numbers, we must remember that wherever they have spent money they have had some results from their small campaigns.

Our baptisms were seventy-one and additions by vote thirty-one. We also received fifty-four transfers into our field, making a gross gain in membership of 156. This is just eighteen less than the 174 added in the previous quadrennium. Against this

gain we had the following losses: Apostasy, fifty-four; death, twenty-two; and an abnormal number of transfers outside our field, seventy-one (almost inevitable when so many are seeking employment elsewhere); making total losses of 147, or a net gain of nine.

Coming now to finances we note a steady decline in tithes from 1920 onwards, as things grew worse in Wales. In the first quadrennium after 1920 tithe stood at £9,600. In the next quadrennium it fell considerably to £7,020. We have now to report an increase during the past four years of just over £260. There is a slight drop in tithe per capita.

Sabbath-school offerings, as in some other industrial areas, are down by about £100, while there is a slight drop of £9 in young people's offerings also. But our annual offerings are up by £48 over the previous quadrennium.

There is great encouragement in studying our Ingathering figures. Last year we reached the £2 per member goal, and the total amount of £835 was by far the largest amount ever raised in Wales in this campaign. This does not indicate that this fruit was easy plucking. We were all at it long and hard—the workers without exception rallied grandly at the call—which indicates that our wills allied to the Lord's will *can* lead us on to reach our objectives. Praise God for this great victory for our foreign mission activities.

The Missions Extension Fund (Big Week) grew from £93 in 1923 to £114 in the four years ending in 1927, and in the past four years it has sprung up to over £160—a gain of some £67. The Week of Sacrifice also grew surprisingly from £112 to £165—an increase of £53.

We are greatly pleased to note that in *total mission offerings* the period for which we now report shows a substantial gain of almost £700.

It may interest you to know that the three campaign funds of the Home Missionary Department (i.e., Ingathering, Week of Sacrifice, and Big Week) show a combined increase of £871 over the previous quadrennium—surely a splendid achievement in times like these.

Our brave band of colporteurs, trudging faithfully up and down the valleys, over the mountains, in and out of the poverty of city and mining town, shall now claim our attention. In the previous four years (including one extraordinary year—1926—when Brother J. Benefield and his co-workers must have done wonderful exploits in Wales) the sales value totalled £9,415. The corresponding figure we have now to report is £8,793—or a drop of £621. In terms of subscription books and total literature sales, you have before you figures which indicate respective decreases of £2,389 and £2,794. Considering the dire poverty of the people throughout South Wales it is none other than the great power of God which allows Brother D. Davies and his faithful few to sell our books at all to the people. Our men, as you see, worked more hours, but their average sales per hour fell from 5/- to 4/7. We are proud of these seven

valiant colporteur-evangelists, and wish we had a dozen more of their calibre in our field.

The statistical side of our departmental work not already referred to reveals that we have eighteen Sabbath-schools with 412 members, giving a weekly average of 4d. in mission offerings.

We have eighty-seven young people in small societies, and from these societies we sent ten fine young people to our training college at Newbold last year—another fine record for our little field, we believe.

It remains only to say that our ordained evangelists, Brethren Bird and Cooper, who are now working in Shrewsbury and Hereford respectively, our younger male workers, Brethren Murdoch, Bolton, and Nicholson, together with our colporteur staff and our Bible-workers, Sisters Seagrave, Fleming, and Phillips, are all workers of noble spirit and devotion to this cause, and they bespeak your constant prayerful interest as they battle on in little Wales. We sadly need an evangelist in the Newport area, where our local elder, Brother Jacques, an already more than busy man, holds on valiantly with God's help. None of us is in the smallest sense discouraged, but we have one great burden, namely, that we might know how to labour so that more and more souls may through our ministry come to Jesus and His saving truth.

As we began on a scriptural note, so shall we close: "Now unto the King eternal, immortal, invisible, . . . be honour and glory for ever and ever. Amen."

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Scottish Mission

Pastor W. Maudsley

SCOTLAND is a land of churchianity with a population of five million people. Its Presbyterian Church numbers 1,250,000 members and 4,000 ministers, yet they feel the need of a forward movement. The Advent membership in Scotland numbers 311; more than half of these reside in Glasgow and district. The rest are divided between Edinburgh, Dundee, and Aberdeen, and a number who are isolated throughout the country.

During the quadrennial period we baptized 102 people and took in twelve by vote. We lost by transfer thirty-five people, but received sixteen, leaving a net loss of nineteen or twenty per cent of our total gains. Fifteen people passed away and sixty-nine were dropped by apostasy, making a net gain of eleven.

Our policy in Scotland can be summed up as work in four cities. Glasgow, with a population of 1,250,000, now has a central church and four companies of believers within twenty-five miles. In our new church we are able to hold baptisms, conventions, departmental meetings, and public services. Apart from this we now have a new mission hall in Uddingston. This was erected by Brother Murdoch assisted by the people in that district. Public

services are held by our people in seven cities and towns in Scotland.

We have not spent very much money on public efforts during the past four years as the following figures will show: Glasgow, nil; Edinburgh, £90; Aberdeen, £135; Hamilton, £100.

During the four-year period we have received in tithe, £4,239; in Harvest Ingathering, £1,992; and in offerings, £3,387. The total literature sales reached the splendid sum of £7,541. We are happy to say that we are able to balance the budget for that period, having a gain on operating of £314. 7s. 5d.

Many of our College students go to Scotland to earn their scholarships, and almost half of the scholarships gained during the past year were won in Scotland.

In Glasgow there lives a Mr. J. Henderson, who is the great-great-grandson of Mr. Alexandra Smith, one of the sailors who mutinied on the ship "Bounty." Our people will know that in Pitcairn all the families are Seventh-Day Adventists.

The work that is before us can be vividly expressed by the list of the towns yet to be occupied by the Advent movement:

Largs, Ayr, Troon, Irvine, Saltcoats, Ardrossan, Renfrew, Lanark, Kilsyth, Forfar, St. Andrews, Montrose, Peterhead, Stonehaven, Huntley, Wick, Thurso, Tain, Oban, Duncow, Rothesay, Dumfries, Annan, Castle-Douglas, Peebles, Selkirk, Hawick, Coatbridge, Airdrie, Shetlands, Orkneys.



In the Colporteur Field

Pastor S. Joyce

It is with a glad heart that we stand before you to-day to recount some of the marvels which God has wrought through His servants, your faithful colporteurs, during the past four years.

You have already heard that the Stanborough Press Ltd. have transacted over £132,000 worth of business since our last Union Conference, and that this total was a gain of over £8,723 on the turnover for the previous quadrennial period. We praise God for this prosperity. He gave your band of colporteurs a big hand in this splendid report.

They canvassed close on 73,000 more hours from 1928 to 1931 than they worked from 1924 to 1927. We have a number of colporteurs in the ranks now who seldom fail to reach the forty-hour mark in actual canvassing each week of the year. Frequently they devote more than forty hours a week to the work they have learned to love.

Their average sales per hour has risen from 3s. 5d. in 1928 to 3s. 11d. during 1931. Just think of this fact, our colporteurs receiving a higher rate of pay to-day when so many people are earning less money than they have done for years.

Let us notice the actual sales made by our own workers here in the British Isles. In the four-year period, 1928 to 1931, £112,496 worth of our litera-

ture was actually sold in these islands. Do you get that figure? Do you note its size? Over £112,496 worth of our wonderful, message-filled publications circulated in spite of unemployment, depression, and poverty. This large sum is an increase of close on £5,000 on the previous four years' sales, or over £1,000 gain per year. These facts swell our hearts with deep gratitude to our heavenly Father. It was His good hand upon His work that brought such prosperity.

Now let us turn to the various sections of the Union, remembering the terrible conditions that have obtained in North England through unemployment, the poverty in Wales, the Roman Catholicism in Ireland, and the difficulties in Scotland and South England.

I take South England first, where Brother B. Belton has been doing so nobly, and there we have an increase of nearly £8,000 for the period under review.

In North England, where Brother Kelly is serving his initial years of experience as a field missionary secretary, there was an increase of close on £2,000, and the coal mines, the cotton mills, etc., have been closing down. Yet God's literature ministry goes valiantly on!

Wales, so terribly stricken, where Brother D. Davies has been labouring as field missionary secretary, effected close on £3,000 worth of actual sales in 1931. This is an increase of over £700 on the sales for 1928.

Scotland, with an average of four colporteurs during the period, last year had sales amounting to £2,299. It was in that field that the first two full scholarships were earned last summer.

Ireland, with an average of three colporteurs battling against the most terrible difficulties, difficulties that only obtain in that land, purchased £4,227 worth of our publications since 1928.

Truly in the midst of many difficulties and much depression, we see the prospering hand of our heavenly Father on the literature ministry. Amid the darkness of the past term of four years, with hard, continuous endeavour on the part of the colporteurs, the Lord has wrought wonders.

It will interest you to learn a little about the individual colporteurs. One of these valiant soldiers of the cross in 1926 attended a conference as a spectator. His wife was also at the conference: she had lived the truth before him for years. So with a little persuasion he was quickly won over to the cause, and soon became a vigorous worker. In five years he has canvassed close on 10,000 hours, obtained orders for almost 2,000 copies of *Bible Readings* which, with helps sold, give a total of over £2,311.

We wonder if there are not some other men here to-day who have become convinced of the truth through the faithfulness of their wives, and need only a cordial invitation to become one with us in hope and service? We would very much like to meet such men before they leave the Conference.

Their assistance is urgently needed to duplicate this experience.

One of our colporteurs sold a copy of *Our Day* to a young man on a farm. The reading of it proved a great blessing to him. He is to-day a student at our College and is under appointment for work in West Africa as a colporteur leader. How has he qualified so quickly for such responsibility? This question calls for a very important story. This good brother has done what few, if any, other student-colporteurs have ever done. He has canvassed in the same city for the past four summers with *Bible Readings*. Each year he has earned a full scholarship, and during the past three years he had a new recruit by his side. Together they have obtained orders for nearly £1,000 worth of our publications, chiefly the large book, *Bible Readings*. Isn't that splendid?

The colporteur who found this young man on the farm pioneered the way for him in that city, and trained him for good, solid, house-to-house work there. While doing so he sold close on £300 worth of *Bible Readings* in that city, and moved out of it to leave room for his new-found friend and brother. Then he entered a town half its size in 1929, and might have been working there until now had not the College needed it for student canvassing. He reported orders for over £1,600 worth of *Bible Readings* taken by himself. His companions also secured many orders for the same book.

This unselfish colporteur encouraged us to send along another man who was selling shilling books at the average rate of six per hour. He gave him a good training on *Bible Readings* with the result that, for the last seven months of 1928, his average sales per hour rose to over thirteen shillings; in 1929 they increased to close on twenty-seven shillings, and all through 1930 they were over twenty-five shillings per hour.

You may inquire where did he achieve such good success? Not in the ends of the earth, but right in the very heart of England. He canvassed for nine months in a town of 42,000 inhabitants, eleven weeks in a village of 4,000, seven weeks in one of 1,000, and eight weeks in another village with 3,000 population.

We have called attention to these facts with the fervent hope that a number of consecrated, strong, well-educated persons will catch the same spirit, and join the ranks of these messengers who are bearing the glad tidings of salvation through a crucified, risen, and glorified Redeemer, Who is soon coming to take from the world His own.

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Educational Department Principal's Report

Pastor W. G. C. Murdoch

THE last quadrennial period of the College has been a very eventful one indeed. During this time

great progress has been made and a solid foundation has been laid upon which we hope to erect a strong superstructure. The first two years of the period the College was under the able leadership of Professor Lynn Wood and it would be impossible to speak too highly of the good work which he did. After remaining two years with us he was called to take the principalship of Emmanuel Missionary College at Berrien Springs.

Perhaps the most encouraging feature of the four-year period is the strong spiritual work that has been done in the school, and after all, that is the most important. I think especially of the splendid weeks of prayer we have had. How gratifying it is to the teachers to see young people consecrating themselves to the Lord and to His service. This past week of prayer was a blessed time indeed for all. On the Sabbath, the last day, eighty students denied themselves their morning meal to attend a prayer meeting which was called at that hour.

During the past three years twenty-one have been baptized and this year Brother Keough is in charge of a baptismal class of fifteen. Some of these young people come from non-Adventist homes. We had one young man last year who was a Roman Catholic. He stayed with us during the year and then went to a Catholic school in order to train for the priesthood; but the lessons that he learned at Stanborough College remained with him. No longer could he be comfortable in his Catholic faith. One day he went to the principal of the school and told him that he was leaving. We are happy to welcome him back to our school again and now he is training for a place in the Gospel ministry.

For the past two years we have had a silent period of fifteen minutes every morning and most of the students spend this time in prayer and Bible study, drawing aside from the business of the day, from the class recitations, to spend some time with the Master Teacher.

Our Ingathering Campaigns have been very successful. In 1928 our total was £147; in 1929, £165; in 1930, £246; in 1931, £304; making a total for the four-year period of £862. This year we had a group of fourteen young people who went down to London and brought back £100 with them for missions. One of the teachers collected £40, so that the leaders took the lead.

The number of graduates during the past three years has been seventeen. Of these, seven are in the ministry, one is in the mission field, three are teachers, and three are Bible-workers. This year we have a graduating class of eleven, and quite a number of them are already definitely placed in the organized work.

The increased enrolment during the four years also marks progress. In 1928 the enrolment was 93; in 1929, 93; in 1930, 115; in 1931, 146.

There have been many conflicting rumours as to whether the move from Stanborough College to Rugby has been successful. I want to assure you all that it was a wise move. From so many angles we

can see the Lord's hand in it. Think, for example, of the efforts that are being held in the vicinity. The students are doing very successful work, and already there are some people keeping the Sabbath, and we believe that all round the school, very soon, we shall have companies in each of the villages.

The building is well adapted to our needs and there is plenty of room for expansion and for industrial work. We believe that when God is our partner we ought to make our plans large, so that plans for the future of Newbold College are very extensive. We want not only to have a College well equipped to do strong scholastic work, but we also want an academy where we can take in young people from the age of fourteen. In fact, we have already started this and during the present year we have forty-one students of this age. We want to develop our school until we have 100 students in the Academy and 100 in the College. Indeed we should like all our young people from the age of fourteen to enter our Academy and College.

It is our aim that every graduate should know a trade whereby he could earn his own living in the world, if need be, and become a self-supporting missionary. We are also looking forward to the time when many of our students will take recognized examinations.

We are glad to know that the school is now attracting young men and women of good intellectual attainment. Many of them have their Matriculation before they come, and last year one of our graduates was also a graduate of the University of London. The Lord is on our side and we know that He will give us success.

From the Manager's Viewpoint

J. Rigby

In the brief time allotted to me I will endeavour to give you as comprehensive an idea as possible of the financial and statistical side of your Union educational institution.

For the greater part of the quadrennial session it was known as Stanborough College—for the past eight months as Newbold Missionary College.

Time does not permit me to go fully into all the details—some of these you will find on the charts exhibited, and I invite you to refer to them at your leisure.

The transfer of our school work from Stanborough Park to Newbold Revel was quite a big undertaking, and I think you will expect me to devote the main portion of my report to this, the most recent, period of the four-year review.

Before doing so, however, I wish to emphasize the success which attended the efforts of Brother Carey, as business manager, and Brother Thompson, as treasurer, in the college work at Watford since the Union session at Birmingham in 1928.

During the four years there was a total income of £39,000, apart from appropriations received from the British Union Conference, which were a further

£7,600. Student labour to the extent of £8,638 was provided by the College and its industries, and the sister institutions absorbed a further £2,000.

The enrolment of resident students was 363, a yearly average of ninety-one.

The last year at Stanborough Park, from a financial viewpoint, was most successful. The very acceptable cash balance of £2,660 was handed over to be available for the needs at Newbold. This, together with the General Conference help of £4,000, made it possible to purchase the present very satisfactory equipment and stocks.

Whilst the transfer to Newbold did not mean an entirely new venture it did involve many of the aspects of a new venture.

First of all, the staff was largely a new one. Every one in the business office except myself was quite new to college work and I had been away from it for seven years.

We could no longer conveniently trade with Watford and London supply houses—new local contacts had to be made, and these, of course, took up much valuable time.

It was no light matter to make the move, convert a mansion to college use, prepare housing accommodation for the staff, instal cooking facilities for so many, and procure equipment in so short a period as eight weeks; and, what is more, it would have been impossible without the loyal co-operation of all concerned.

As we look back it is difficult to realize how the few did so much so quickly. There were many anxious times, but somehow nothing vital was lacking on the opening day, August 25th. Two days previously the chapel seating had not arrived. It was assembled, and 186 first-class tip-up chairs screwed down during the night—all ready for use next day.

Another problem which worried us was that of cooking facilities. Brother Murdoch and Brother Keough had been so successful in their search for prospective students that we had to plan to feed 150. The existing cooking arrangements were not sufficient for half that number. There is no gas at Newbold Revel and our own electric plant, whilst adequate for lighting, could not furnish power for cooking. The government electricity scheme could not reach us until 1932, so there was just one possibility—steam cooking. The boiler and other equipment was in London on Thursday noon and twenty-four hours later some of it was delivered to us. Brother Figg and his staff of students seemed to be working on steam piping from dawn till dark, but they had the plant ready for use within the period promised.

The greatly increased enrolment necessitated additional equipment throughout—new beds—new blankets—new mirrors—new chairs—new curtains—new wardrobes. As far as possible we made temporary arrangements, intending to make, in our own industrial departments, as much of this equipment as possible.

The Laundry, unfortunately, had to wait for its

plant to be installed, so the staff there settled down to do their best by hand. I am afraid Miss Hemmingway found it a heavy task for the first few weeks. They are all happy now, for the machinery is working well and we are able to handle nearly all our own work.

One of the noticeable advantages of Newbold over Stanborough is the nature of the soil. The London boulder clay did not seem to respond to agricultural effort. Here at Newbold it is possible to grow good crops. We came in late in the year, of course, so 1932 will be our best guide of the possibilities.

With close on 300 acres to farm it was necessary to plan on bigger stocks than we had at Watford. The nucleus of a dairy herd was purchased in Scotland on May 7th at reasonable prices. There were fourteen heifers and nine store cattle. The former are now all milking and we have added to our herd, by purchases and the calves reared on the estate, until now it numbers more than fifty.

Our section of Warwickshire is suitable for sheep, too, and we have nearly 300 of them. At the date of writing this report, February 27th, we have already twenty-two lambs. By the time it is read we expect a hundred or more. Brother Todd Murdoch is likely to be the busiest man at Newbold this Conference week. He has given us wonderful help in looking after this part of our activities.

We waited until the vendor of the estate held his sale of poultry so that we might begin our flock from his prize pens. We were fortunate enough to get 150 of the best pullets at a suitable price and these have helped to keep our kitchen department supplied. Already there are a number of eggs in the incubator and we expect to rear 500 or more pullets this spring. This department is under the able care of one of our senior students, Mr. T. H. Lewis.

With so many departments and so much to say I need longer time than is available, so I trust the other industries will forgive me if I refer more briefly to them.

In the market garden we have good possibilities. The ground is rich, clean, and well cared for. Mr. Jones has already got the greenhouses prepared to grow as much early lettuce and as many tomatoes as possible, for, although our needs in the College are great, we still wish to have a surplus to sell.

The Carpentry department will be kept busy for a long time in decorating, repairing, etc., but next year Brother Ashton hopes to branch out into making products for sale. Already he has the sawmill in good shape for handling all our own timber.

The Engineering department, too, seems to be always busy. Not only does Brother Figg have to keep us supplied with electricity, water, and steam, but his staff undertake all the plumbing and installation of plant and machinery.

A start has been made in production. We have some bathroom cupboards on exhibition. They are for sale and we can soon make more.

Brother Brooks, Brother Wilmshurst, and their

colleagues are just beginning to get the Boot Repairing department into running order. Already £66 of work has been done, and, as the orders from outside are all the results of personal canvassing, we feel that a good start has been made which will enable advancement to be made next year.

Our Sales Room, looked after by another student, cheery Miss Rose Hemmingway, has sold books, etc., and sweetmeats to the value of £343. This is a department the scope of which we hope to extend next year.

Last, but not least, is the Colporteur Band. Each Sunday a party of from thirty to forty travel by motor-coach or our own vehicle to places within the territory allotted, and already the following quantities of literature have been sold:

<i>Present Truth</i>	21,702	A total retail
<i>Good Health</i>	2,733	value of
Shilling Books	6,948	£562. 8s. 5d.

Much more might be said of the activities at Newbold, but I trust that this brief report and the exhibits before you will be sufficient to indicate that progress has already been made, and that with God's help it will continue.



Sabbath-School Department

Pastor J. Harker

God has ordained that His people shall come into a full knowledge of the truth. They are to be channels of light amid the prevailing darkness of these last days. Enriched by the Word and filled with a knowledge of the divine will, it is theirs to be ready always to give to every man that asketh a reason of the hope that is in them with meekness and fear.

The Sabbath-school, more than any other single agency, provides both the training and the facilities for reaching these divinely-appointed objectives. It has been stated that "if rightly conducted, the Sabbath-school is one of God's great instrumentalities to bring souls to a knowledge of the truth."

The words, "if rightly conducted," indicate that there are principles to be understood and laws to be obeyed if the blessings for which this institution stands are to be ours. In this, the faithfulness or unfaithfulness of every person among us is an element to be reckoned with. This report, to some degree, will help us to see just where we stand.

CENTRES OF LIGHT

The first outstanding feature of the past four years' work is the large increase in the number of schools. Since January 1, 1928, no fewer than twenty-eight new centres have come into existence. These are scattered over the field in twenty different countries. The North England Conference provides twelve new groups; South England, ten; Scotland, three; Wales, two; Ireland, one. These additions bring up the total number of schools for the Union to 132.

MEMBERSHIP AND ATTENDANCE

The membership and attendance items are less satisfactory. We closed the 1924 period with a membership of 4,519, and we closed the 1928 period with 4,706—an increase of 187. This is ten less than the net increase in church membership and 986 below our Sabbath-school membership goal. One gratifying feature of the membership situation is the splendid representation of young people and children which the records provide, there being 1,609, or thirty-four per cent of the total number.

Of the 4,743 churchmembers reported, only 3,650 are Sabbath-school members. There are 1,093 baptized persons not attending Sabbath-school. The larger proportion of these are adults. The figures representing missing members have risen each year during the four-year period. In 1928 they stood at 731; in 1929, 796; in 1930, 963; and in 1931, 1,093.

It would seem there are four main reasons for this unsatisfactory situation; sickness, distance, home difficulties, and varying degrees of indifference. This, perhaps, is not the time to discuss the problem here presented, but it surely devolves upon every one of us, and especially the church leaders, to do everything possible to reduce the missing members' list. As a general rule, the smaller the school, the higher the percentage of churchmembers attending.

The average attendance has remained practically stationary. We are getting about eighty per cent of the membership each week.

MISSION OFFERINGS

Turning to Sabbath-school offerings, we find the position less disturbing than the membership. There has been a steady maintaining of the previous four-year period totals:

1924..... £4,945. 14s. 10d.	1928..... £4,704. 2s. 2d.
1925..... 4,780. 16s. 1d.	1929..... 4,812. 7s. 0d.
1926..... 4,732. 11s. 6d.	1930..... 4,861. 0s. 2d.
1927..... 4,644. 12s. 0d.	1931..... 4,843. 18s. 8d.
£19,103. 14s. 5d.	£19,221. 8s. 0d.

It will be observed that there is an increase of £117. 13s. 7d. The weekly average for the field is £92. 10s. 0d., and the weekly average per member is 4½d.

The weekly per capita for South England is 5d.; for North England and Wales, 4d.; for Scotland, 3d.; for Ireland, 9d.

THIRTEENTH SABBATH OFFERING

The Thirteenth Sabbath Offering has remained at practically the same figure for the past four years. It averages £1,355, and the total for the period is £5,414. There is an increase of £443 over the 1924 period.

Besides the Thirteenth Sabbath Offering, we have the Birthday and Investment gifts. Both of these are comparatively small, especially the latter, which totals only £25. 8s. 2d. We are glad, however, for the beginning made in this simple but effective way

of raising funds for missions. The Birthday offerings show an increase over the previous period of £91. 11s. 1d.

HOME STUDY

Systematic study of the Word of God is essential to spiritual development. We are exhorted to search the Scriptures. To help us in this, the Sabbath-school Department makes splendid provision in the Senior and Junior lesson Quarterlies as well as the *Little Friend*. Here is given a carefully-prepared study outline for each week. It would seem that all who are members of the Sabbath-school have access to some of this literature. We had 4,706 persons registered as members last quarter and the publishing house sold 4,630 Quarterlies, which gives us a difference of seventy-six. This is practically covered by the fifty to sixty copies of *Little Friend* distributed throughout the field.

We believe there is an increasing desire on the part of the majority of our people, young and old, to study the lesson during the week as much as possible. This seems to be verified by the increasing number of quarterly credits called for during the years. We issued credits for daily study and attendance to an average of 500 persons each quarter last year. The totals for the past four years are as follows: 1928, 1,576; 1929, 1,314; 1930, 1,947; 1931, 2,155; making a total of 7,019. Ribbons were distributed for a complete year of daily study and attendance to 833 persons during the quadrennial period as follows: 1928, 148; 1929, 172; 1930, 221; 1931, 292.

Before closing this report, mention should be made of the faithful work done from week to week by some 500 officers and teachers. Their age, experience, and general fitness for the work cover a wide range. We believe, however, they are all trying their best to make the work of the Sabbath-school count as it should in building up the church.

From the standpoint of both responsibility and privilege, the Sabbath-school teacher's position is a unique one, especially as it relates to the youth and children among us. To meet the same group around the Word of God week by week, having in mind the varying needs of each individual as well as the general good of the class, cannot but stir the heart to an unusual degree of zeal and consecration. Like the Master, the teacher must sanctify himself, that his little group of students may also be sanctified. It is hoped that during the present year, as the specially-prepared Teacher's Training Course is made available, large numbers of both teachers and prospective teachers may seek to fit themselves for still greater usefulness in this important branch of the Lord's work.

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Missionary Volunteer Department

Pastor F. W. Goodall

THE Duke of York a few days ago made a stirring appeal to the leaders of industry at the open-

ing of the British Industries Fair. He said, "Are we not often to blame for failure to call our young men to the responsible tasks for which so many of them are fitted? In any undertaking, in any uphill struggle, their strength and vigour and enthusiasm are surely needed. They bring to administration and executive work new ideas and zeal for work for its own sake. *You* cannot do without them. The country cannot do without them. We want their freshness, their outlook, and their courage on *our* side. They must be permitted to play their responsible part in the world of affairs."

ORGANIZATION

The Missionary Volunteer Department was definitely organized twenty-five years ago to enlist the freshness, the vigour, the enthusiasm, and the strength of our young people in the finishing of a world task. How familiar these words are: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world."—*"Education,"* page 271. And how surely when we begin to give thought and attention to this fascinating work among the young people we discover that "We have an army of youth to-day who can do much if they are properly directed and encouraged. We want them to act a part in well-organized plans for helping other youth."—*"Missionary Volunteers and Their Work,"* page 11.

Four years ago we had sixty-three organized Missionary Volunteer societies. At the close of 1931 we had eighty-one, and to-day we have eighty-three societies. Three of these societies each have a membership of over 100. In London, the nerve centre of the Empire and of the world, there are wonderful possibilities for the development of the Missionary Volunteer movement. At Newbold College we have our great centre of education where 146 young people are in training for service, and are doing practical work in connection with four efforts in nearby villages. Stanborough Park has also a lively, active, enthusiastic young people's society, and at the present time they are assisting in a public effort at St. Albans.

REPORT

The report shows that we have sixty-one senior societies, fifteen junior ones, four church schools, eighteen groups, and the College. The membership of these societies has grown from 418 in 1916 to the grand total of 1,608 in 1931, comprising 894 seniors and 714 juniors. While many other denominations are reporting decreases, we have made substantial increases.

We are happy to report that 290 young people have been baptized during the past four years. Fully half of these are the result of home influence, about one-third through evangelistic efforts, and the balance through the personal work of members. Thank God for these Christian homes, through which

avenue nearly 150 young people have found their way to Christ.

The activities of the young people are varied. You will find them active in every sphere of church life, not only as secretaries and leaders of the young people's societies, but also as Sabbath-school secretaries, teachers, superintendents, home missionary leaders and secretaries, and even elders of churches. You will also find them doing active service in the mission fields.

We have seventy-one reporting societies, with 795 active reporting members. During the four years they have collected nearly £7,000 for missions in the Harvest Ingathering. It would be difficult to find a more enthusiastic group of young people. They allow nothing to dampen their ardour. With joy they go forth and never seem to tire. Here is one instance taken from a letter received: "I am delighted that, up to date, I have got nicely over the £20 mark." We should also like to mention the three juniors of Glasgow who were successful in collecting £10 last year. It was one of this trio who was able to solve the problem faced by the Glasgow members of finding a suitable church building. He did not wish to be left out and therefore joined in the search in his own way. He was successful and to-day Glasgow is rejoicing in having a most comfortable and suitable church building.

The young people have contributed through their society offerings £692 to missions.

Time fails to tell of all the achievements of our young people during the past four years. You will notice, however, that they gave over 8,000 Bible readings, nearly 23,000 missionary visits are recorded, and over 460,000 papers and books distributed. Who can estimate the results of this noble service for God?

Special efforts have been put forth in our churches on behalf of the youth. During Missionary Volunteer Week last year we enlisted the help of all our conference workers and church leaders with encouraging results. Revival efforts and special meetings were held in fifty-eight of the sixty-four churches. Fifty-four conference workers assisted, 540 decision slips were signed, and twenty-one young people were baptized. This is a testimony to the fact that youth responds to right appeals.

YOUTH FOR YOUTH MOVEMENT

The year 1931 saw the launching of a Youth for Youth Movement. The young nobly responded to the call. By open-air meetings, by small public efforts, and by whole-hearted support in evangelistic meetings they have more than proved their willingness to co-operate. Our conference secretaries have rendered splendid help in this work. Much has been accomplished, but more remains to be done. The times demand faithful instruction. As Pastor Steen Rasmussen says, "We have done too much drilling in the barracks. We must get out into the battle-field." Every society must become an evangelizing agency. The throb of con-

quest has already entered the ranks of youth. The vision of a mighty movement glows before the church to-day.

SPECIAL CHILDREN'S EFFORTS

The special children's efforts have grown in numbers and interest. We have ten centres now where children's meetings are being conducted with a regular attendance of 280 children, the majority of which are from outside homes. If every church were linked up in this good work we should have approximately 3,000 children attending such meetings, receiving instruction and being won for Christ.

PROGRESSIVE M.V. COURSES

In connection with work among the juniors we commenced the Progressive M.V. Courses of Study. We have now hundreds taking these courses. Southampton has the honour of being the first society to obtain the certificates. Altogether seven societies have completed the first course, and a grand total of 63 certificates have been sent out.

M.V. CAMPS

In 1930 the first Camp Holiday was organized in North England by Brother J. M. Howard. In 1931 we had two camps and these have contributed much to the building up of the social, physical, and spiritual life of the young people. Some 160 were in attendance.

M.V. CONVENTION

The youth of Great Britain are eagerly looking forward to the Great Camp Convention to be held at Aberystwyth during August of this year. We anticipate this Convention will be a golden opportunity to inspire the youth with high ideals and link them up more definitely with the fellowship of the Advent movement. Upon the shoulders of the young people will fall the responsibility of completing a world task. May they be fully prepared for this mighty undertaking.

Committee Reports

Nominations

BRITISH UNION CONFERENCE

President.—W. E. Read.
Secretary-Treasurer.—A. Carey.
H.M., S.S. and Y.P.M.V. Secretary.—H. W. Lowe.
Field Missionary Secretary.—B. Belton.
Educational Secretary.—W. G. C. Murdoch.
Religious Liberty Secretary.—A. S. Maxwell.
Medical Secretary.—Referred to British Union Committee.

Resolved, That at this Union Conference Session we place on record our deep and sincere appreciation of the many long years of faithful and self-sacrificing service rendered to this cause as a labourer and leader in this British Union field by our dear brother, Pastor W. H. Meredith, and extend to him our heartiest good wishes for a speedy and complete return of health and strength.

SUPERINTENDENTS OF LOCAL MISSIONS

Wales.—G. D. King.
Scotland.—L. Murdoch.
Ireland.—J. Harker.

BRITISH UNION CONFERENCE EXECUTIVE COMMITTEE

W. E. Read, A. Carey, O. M. Dorland, F. A. Spearing, A. S. Maxwell, H. W. Lowe, W. G. C. Murdoch, B. Belton, G. D. King, L. Murdoch, J. Harker, and the Medical Secretary to be chosen by the British Union Committee.

Credentials and Licences

Recommended for Ordination and Ministerial Credentials.—G. W. Baird, W. G. C. Murdoch.

Ministerial Credentials.—W. E. Read, W. H. Meredith, A. S. Maxwell, G. Keough, H. W. Lowe, S. Joyce.

Honorary Ministerial Credentials.—J. J. Gillatt, A. Watson, E. B. Phillips, L. E. A. Lane.

Ministerial Licence.—W. L. Emmerson.

Missionary Credentials.—A. Carey, H. Osborne, B. Belton, N. H. Knight, J. Rigby, F. D. Buckle, A. Warren, A. H. Thompson, Miss P. Yeates, Miss N. Le Vierge, Miss J. Heide.

The following Credentials and Licences are granted for the period of one year:

WELSH MISSION

Ministerial Credentials.—G. D. King, T. H. Cooper, A. F. Bird.

Missionary Credentials.—D. Davies, M. Murdoch, W. G. Nicholson, R. Bolton, Miss I. Seagrave, Miss J. Fleming, Miss H. Phillips.

SCOTTISH MISSION

Ministerial Credentials.—L. Murdoch, W. P. Prescott, S. G. Joyce.

Missionary Credentials.—G. Tapping, S. Standen, Miss J. Archibald, Miss A. Anderson, Miss A. McRorie.

IRISH MISSION

Ministerial Credentials.—J. Harker, G. Hyde.

Ministerial Licence.—J. McMillan.

Missionary Credentials.—L. Vince, E. Hosking, Miss W. Buckle, Miss E. Adair.

Plans and Resolutions

(Continued from page 32.)

Resolved, That we heartily support the action of the British Union Committee establishing a Colporteurs' Training College, in which prospective colporteur-evangelists will begin a thorough ground work, both theoretical and practical, in the principles of Gospel salesmanship.

Resolution 12—Thanks to Baptist Brethren

Resolved, That this Conference assembled express its deep and sincere appreciation to the Rev. Klaiber and the Board of Management of the Upper Holloway Baptist Chapel for their courtesy in granting us the use of their commodious chapel and premises for our Conference session.

Resolution 13—The Stanboroughs

BELIEVING that the Sanitarium in this Union has been divinely appointed for the purpose stated in the spirit of prophecy, "That it should be in the hands of God one of the most effective agencies for giving light to the world."

Resolved, That we put forth every effort to bring to the notice of the general public the facilities offered at The Stanboroughs Sanitarium for the successful treatment of the sick, and also

Resolved, That our members scattered throughout the Union be invited to pray earnestly for the Sanitarium and its workers that they may be instrumental in sowing seed to bear abundant fruit in the kingdom.

SUNSET CALENDAR

	London	Nott'ham	Cardiff	Edin.	Belfast
March 18th	6.9	6.14	6.22	6.22	6.33
March 25th	6.21	6.26	6.34	6.36	6.46

Report of Committee on Plans and Resolutions

Resolution 1—Gratitude to God

Resolved, That we hereby acknowledge with humility and gratitude all the gracious help divinely bestowed on the British Union Conference during the past quadrennial period; in the prosperity which has attended our institutions; in the means provided, in spite of difficult times, for the carrying forward of our evangelistic work; and not the least for the new College headquarters at Newbold, and that we as a Union dedicate ourselves to God with a deeper consecration imploring that by His grace we may be found equal to the tremendous demands that a perishing world makes upon us as those to whom has been entrusted the everlasting Gospel.

Resolution 2—Greetings to Missionaries and Others

Resolved, That we send our greetings to the faithful band of our missionaries across the seas, as well as to all our absent members throughout the British field, especially to those who, through sickness, unemployment, or other causes, have been prevented from attending this Conference, and that we invite them to unite with us in this act of reconsecration, and to join with us in carrying out the plans laid at this Conference.

Resolution 3—Appreciation of Assistance

WHEREAS the General Conference has shown its sympathetic interest in the work of the British Union by liberal appropriations through the Northern European Division for our evangelical, educational, and other work, therefore

Resolved, That we express to the General Conference our deep appreciation of its assistance, and that in view of the immense opportunities in this great Protestant field, with its 500 and more unentered cities and towns, having an average population of 56,000 souls, and in view of the statements made by the Lord's chosen servant concerning its long neglect, and its great possibilities, we respectfully request the General Conference Committee to plan for yet larger support for the development of this field.

Resolution 4—Sympathy with Persecuted Brethren

WHEREAS thousands of our fellow-believers in certain countries are suffering bitter persecution for the cause of Christ,

Resolved, That we request the Northern European Division to convey to them our heartfelt sympathy and our assurance that we will bear them up in our prayers before the throne of grace.

Resolution 5—Christian Education

KNOWING that our schools have been established of God for the salvation of our young people and training workers for the cause, therefore

Resolved, That in the British Union we put forth every effort to encourage as many of our young people as possible to enter Newbold Missionary College.

Resolution 6—Academy for Young People

REALIZING that the years from 14-18 are most critical in the life of the youth, therefore

Resolved (a) That we seek to establish at Newbold an Academy to cater for such young people.

(b) That in this Academy we make provision for instruction in various trades and also prepare these students to take the London Matriculation Examination.

Resolution 7—Sympathy with Bereaved

WHEREAS during the past four years a very large number of our members have fallen asleep in Jesus, including three of our workers, Pastor J. McAvoy

and Brethren S. Morley and J. Ford, therefore
Resolved, That we express to all sorrowing relatives our heartfelt sympathy.

This was acted upon by the assembly rising and joining in silent prayer.

Resolution 8—Evangelism

WHEREAS the signs of the times indicate that the end of all things is at hand, and

WHEREAS there is a vast work yet to be done to bring the knowledge of God's last message to the hundreds of unentered cities of Great Britain, therefore

Resolved (a) That we set ourselves by prayer and united action to endeavour to increase our constituency by 2,000 during the next quadrennial period.

(b) That we concentrate our efforts, in every phase of our many-sided work, upon the winning of souls.

(c) That we endeavour to proclaim our message with the power and the definiteness that the times demand.

(d) That we seek to make all possible economies in administrative work, that the largest possible amount of money may be available for aggressive soul-winning work.

(e) That we encourage the development of local leadership in the churches, with a view to releasing conference workers to enter new districts and further, that where ministers must of necessity labour in a pastoral capacity, we encourage them to make their churches centres of strong evangelical endeavour.

(f) That study be given by the Union and local conferences to the holding of short, intensive conventions of evangelists at least once every six months, for counsel, study, and prayer.

Resolution 9—On Teaching Doctrine

WHEREAS we have entered upon a time of great peril, a time when the fundamental doctrines of the Christian faith are being seriously questioned and in many cases positively forsaken, and,

WHEREAS it is incumbent upon us all, both old and young, to have a thorough knowledge of the basic truths of the definite message for this time if we would stand in the days of crisis just before us, therefore

Resolved (a) That in our public ministry, in our Sabbath sermons, in our talks to the young people, in the articles for our papers, and in our Bible studies, we seek to lead the people to a deeper understanding of the Word of God, emphasizing the special features of our message.

(b) That where possible classes or groups be formed in our churches and in our institutions for a definite study of the fundamental doctrines and prophecies of the Advent message.

Resolution 10—Health Reform

REALIZING the importance of the principles of temperance and health reform in the Advent message,

Resolved, That we re-assert the denominational position on this question, declaring our confidence in the Gospel of Health, and that we encourage our evangelists and pastors to make these principles a definite part of their ministry.

Resolution 11—Colporteurs' Training College

WHEREAS a great need has been felt in this field for more and better-trained colporteurs to extend the Advent message by means of our literature, and in view of the fact that Gospel salesmanship is a fine art, and needs to be studied with the same thoroughness as any other profession, therefore

(Continued on page 31.)