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NUMBER

Called to Fellowship

By

L. K. DICKSON

Vice-President,
General Conference of S. D. A.

(Sermon presented by Pastor L. K. Dickson, at West Indian Training College, Mandeville, Jamaica, during our Annual Union Council, December, 1951.)

BEFORE attempting to speak to you along the theme I have chosen this morning, I just want to express to you my gratefulness and thankfulness as I look into your faces. I think you have one of the finest groups of young people I have seen anywhere. It has been my desire to visit our schools and see our young people who are coming up to the place where they can take up the reins of responsibility in the work. When a boy, I was amazed to hear one of our ministers say he had been preaching the Message for forty-one years. Now, it just seems to me that all of a sudden I am preaching in my forty-first year!

I am persuaded, the more I consider the condition, that the time is very fast coming upon us when the very young will have to shoulder some very heavy responsibilities. Before Christ appears, the children will again be called to preach; I am speaking of those who are of tender years. At the Paris Congress, every night was occupied by a different group of the young people sent to the Congress. One group gave a demonstration of what happened when the children preached some years ago—when God's people were forbidden to give the Message. It was very solemn. A little girl, who was playing on the floor with her doll, climbed up on the table and spoke in the spirit and power of God. Then she climbed down and went back to play with her doll. When she was through speaking, there was hardly a dry eye in that large gathering. That experience will be repeated; and because of this we must face

the fact that we are coming very very near to entering the narrow way in our work when familiar voices will be still—not necessarily by death, but by edict. There are some places in the world today where a man cannot preach regardless of how God has called him. The only way for him to speak is in the deepest secrecy. We are coming to this time just now, and I might say that within the last few months we have seen some things happening in the world that are stilling the voices of our workers.

Today, we have the privilege of worshipping God unmolested, but there are places where our workers are being forced to acknowledge things that are against the Truth. We are living in a very dangerous hour, and over a very large section of the world today, touching the lives of very close to a billion people, these powers, evil influences, are working their way, and have never yet been stopped. Their programme of expansion is beyond anything the church has yet figured on.

If there is ever a time when every Seventh-day Adventist the world around should be alert to do everything to advance this Cause, it is now! We have come to the time when this Advent Message must be emphasized and come into action! Everything that God has given his people to do or say is important and must now come into its full life and strength and be emphasized the world around.

The importance of this hour doesn't lie primarily in expansion, as important as that is, and as necessary as it is, in order that the work might be finished. God has put primarily our relationship with Jesus. There is nothing more important for us to think or pray about than our relationship with Jesus Christ.

In the tomorrow of our lives is hidden the greatest testing that we ever faced. In the tomorrow of our lives we must make some decisions that we have never yet made, and everything in the future of our lives depends upon the way we take now. Because of this fact, we need to re-assume in our lives everything that has any relationship to the Lord Jesus Christ and see to it that there is no uncertainty there.

"These shall make war with the Lamb and the Lamb shall overcome them: for He is Lord of Lords, and King of Kings and they that are with him are called, and chosen, and faithful." (Rev. 17: 14) This is the final critical moment in the whole programme of God for this work. Notice that this was written a long time after Christ's death; it was written by the last writer of the Bible. "For He is Lord of Lords, and King of Kings, and they that are with Him are called and chosen and faithful"—very striking statement! I wish I could talk to you on all three of these topics, but we will deal with just the first one this morning, "and they that are with him are called".

Have you been called of God? Are you conscious of God's voice having called you? Has He by any means whatever revealed to your heart unmistakably that He is calling you? There is coming a day when there is to be a separation and that separation will take place on the basis of

those who are called and have been chosen and are faithful to that call and those who are not. God promises that every living soul shall be called in this world. That is the job for you and me for Him. There is no uncertainty about the task that God has given to us as His remnant Church. In spite of the impossible appearance of the fact that there are millions who have not yet been called, God will call every person in this world before He lets the curtain fall. God is asking you and me to vindicate His character; that is, those of us who will go for Him to help carry the call.

Let us place with this thought another statement found in 1 Corinthians 1:7-9: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." God has called everyone of you and He has called me. Yes, we must tune our hearts and our ears to that call. There is no uncertainty here about that call. It is a very definite call, ". . . unto the fellowship of His Son, Jesus Christ our Lord." You and I have been called of God to the fellowship of His Son, and our response to that call decides whether or not we will be blameless when Jesus comes.

The most important thing we can think about this morning is our relationship to Jesus Christ. We are called to fellowship. What does it mean to be in fellowship with God? Here is a word that we often use as Bible students and Christians, yet ninety per cent of our people would be unable to tell what it means. Not that we have to go back into the writings of the great scholars of the world. We are called to the fellowship of His Son, and there is a faithfulness involved here. I want you to notice what one of the apostles wrote regarding that experience:

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." (1 John 1:3) They had found it; they had heard that call, and had accepted it. What do the apostles mean by that—to fellowship with Christ? Does it mean that when we hear, if we confess our sins He will forgive us? Then, can we be assured that now we are in fellowship with the Son? Or is it a life experience? We cannot answer that question unless we have fellowshiped with the Lord Jesus Christ.

How important it is for us to know what it means to be in fellowship with

the Lord Jesus Christ! "The word fellowship means participation, partnership", putting Christ in our lives on an equal footing with ourselves. Partnership—entering into an agreement that what is His is ours; what profits Him, profits us. "But what things were gain to me, those I counted loss for Christ." Phil. 3: 7. (If I had a bookkeeper that would do that I would fire him.) The Christian's life is an upside-down experience as far as this world is concerned. Those things that were gain to him he counts as loss.

Paul knew something about what it meant to participate with Christ in His very sufferings. He wanted to so enter into Christ and have Christ to so enter into him that he would have fellowship with Christ. He said, "I live, yet not I, but Christ liveth in me." Not only did the Apostle Paul understand what it means to have fellowship with Christ, but others of the apostles also. In 1 Peter 4:13, we read: "But rejoice, inasmuch as ye are partakers of Christ's sufferings." No man can have fellowship with Christ until he enters into cross bearing. My dear friends, bearing the cross for Jesus is not merely suffering. He said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23)

"Christ bound men to his heart by the ties of love and devotion; and by the same ties He bound them to their fellow-men. With Him love was life, and life was service. 'Freely ye have received,' He said, 'freely give'." —Education, p. 80.

Look at the cross of Christ for a moment. It meant suffering excruciating agony; but it was the suffering at His heart primarily—suffering that Christ could not evade, in order that the world might be saved. If we follow Him in cross-bearing we will meet a cross on the same path that He trod—the giving of His life for others. It is that suffering that is inevitable as we give our lives that others might be saved. It isn't merely pain, merely suffering; but suffering for Christ's sake, suffering for others. That is what He means by partaking of His sufferings.

In "Desire of Ages", page 21, is what I consider the most beautiful statement in the Spirit of Prophecy: "The angels of glory find their joy in giving.—giving love and tireless watchcare to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by

gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know." This is the most disinterested service that I have ever heard about—beings that have an appreciation for righteousness and holiness, yet they give their lives to help you and me into that position that they themselves never can have. They are wooing men's hearts that they might bring the lost into fellowship with Christ.

Called to the fellowship of His Son, Jesus Christ—And angels will try to lift us into that place! What is that fellowship? It is participation, partnership. The Lord has made it very clear what it is. John chapter fifteen is the most perfect picture of partnership. It is a picture of real fellowship with Christ. It presents the closest connection that is known to the creation of God. It is a perfect picture of fellowship with the Lord Jesus Christ. There is an immeasurable difference between contact with Christ and communion with Christ. That is where many many professedly Christian lives crack up. They make contact, but never commune. They are strangers to that experience of communion with Christ; they talk about it, but never have it. It is an experience with Christ that we need to know for it is the preparation to stand with the Just.

I bring you another statement from the Spirit of Prophecy. It is found in Vol. 5:228: "There is a wide difference between a pretended union and a real connection with Christ by faith. A profession of the truth places men in the church, but this does not prove that they have a vital connection with the living Vine. . . Can we conceive of a closer, more intimate relation to Christ than is set forth in the words, 'I am the vine, ye are the branches'? The fibres of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from Him." That experience, so close that the life of the Vine, Jesus Christ, can flow through the branch, is fellowship—not only contact, but communion, conscious communion with the Lord Jesus.

The trouble with so many professed Christians is that they take too much for granted. They are theoretical in their communion; but there must be something real. We are coming to the time when we are going to be placed under the most

(Continued on page 6.)

Medical Work in North Nigeria

North Nigeria is the largest field of the West African Union, if one takes geography and population as the criterion. Stretching about 750 miles from east to west, and 350 miles from north to south, it would, if imposed upon a map of the United States, include such widely separated cities as New York, Chicago, Nashville, and Norfolk, Va. Its population is variously estimated as being from eight to eleven million, of which just half is Moslem, and the rest mainly animist in religion. Unfortunately, 95% of the area is under Moslem rulership, with resulting undemocratic rules so far as mission work is concerned. In this whole area we have but one overseas family and eight native evangelists.

In this area, due to the Moslem rulers, it is very difficult for Christian missionaries from overseas to expand their work. In many places it is impossible to carry out a preaching appointment without the permission of the Emir, who is also the leader of the Moslem religion and endorsed by the British Resident.

There is one opening, however, which the Christian missions may use, and that is the medical work. We have for many years been teaching that the medical work is the "opening wedge," but to realize the full truth of this phrase one has to work in an area where the Government is committed to maintaining the "status quo" as far as religion is concerned. In North Nigeria, the small medical unit at Jengre, run for a long time by my graduate nurse mother, has given a good start to the work, and from the converts obtained at this time have been obtained some first class evangelistic material, that is being used to enter areas where the overseas missionary may not go.

Now it has been decided that medical work should be developed in a strong way, and exploration of the possibilities of a hospital at Jengre have been carried out. "Exploration" is the right word. From the beginning we have been working under such difficult conditions as might turn the hair of the surgeon in the homeland gray overnight. Round huts have been our wards, grass mats our beds, wooden tables have been used for operating, my own saucepans have been our sterilizers; yes, and even, at the start, a safety razor blade has been our scalpel at operations. Still, the same good Lord that overrules in the well equipped hospitals in the homeland controls the destinies of His servants on the unequipped frontiers.

How has this medical work affected the progress of the soul-saving work in

this area? Well, we can point to at least three new companies of believers raised up as a direct result of the medical work. Besides this the general evangelistic work has received a tremendous stimulus from the medical work. We now are well known over a hundred-mile radius, which continues to extend from day to day, and this makes the initial contact much easier for our evangelists. In the nine months, from September, 1950, to June, 1951, our baptized membership has gone up 12%; the baptismal class membership, 15%; the Sabbath school membership, 32%, and the hearer's class, which consists solely of new converts, has increased by 134%. North Nigeria is truly on the march for God.

And what of the future? As you give, and Adventists do not need to be told to give generously, you will know that the money, so carefully saved and won with difficulty, will go into building up a hospital which will attract to itself many who would otherwise be forbidden the gospel by government decree. How many of these will accept the Gospel we cannot say, but we pledge ourselves to use the funds you send us so that all who come within our reach will be given the "Good News" and asked to prepare for Jesus. We know that as you do your part, and we do ours we can safely leave the results in the hands of God, whose part that is.

—DR. J. A. HYDE, *Medical Director, S. D. A. Mission Medical Unit, Jengre, North Nigeria, West Africa.*

Opportunities in West Africa

Now is a time of exceptional opportunity for the preaching of the Advent Message in West Africa. Never before have there been so many openings for the entrance of the Gospel Messenger. These great opportunities may not be ours for long, hence the urgency of giving the Advent message as quickly as possible. The indigenous sons and daughters of Africa are no longer asleep, unconcerned with what is happening in all the world around them. They are becoming wide awake and conscious of their place among the peoples of the world. No longer are they satisfied to remain a backward people, living in darkness and superstition. They are striving earnestly for higher things. Despite the fact that there are tens of thousands still living in darkest heathenism it can truly be said in the words of the Prophet Isaiah that "the people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

Thirty years ago very little development had been carried out in most of the lands comprising the West African Union Mission. There were scarcely any roads. People travelled as they did in the days of Abraham. Schools were few and appreciated but little, except by the comparatively few educated people along the coast. Hospitals were few and tropical diseases were still unconquered, the native people usually preferring to suffer and to die in their own huts. Men and women worshipped their idols of wood and stone and the fear of evil spirits filled the thoughts of most of the people. Fetish priests held sway in their communities. The people of West Africa certainly walked in darkness and the shadow of death.

Today conditions are changing rapidly as a result of the preaching of the gospel, the establishing of mission stations, day schools, training centres, hospitals, clinics, etc. Then, too, the different Governments have done a wonderful work in opening up these backward lands by building railways, harbours, roads, aerodromes, radio stations and at least two Universities.

Yes, a new day has dawned in West Africa and her sons and daughters are reaching out after better things. They are thirsting for knowledge of the way of salvation as well as for temporal advantages such as more responsibility in the affairs of their country, technical education, hospitals, schools, trade, etc., and the question concerning us is what are we going to give them? They may secure self-government and other temporal advantages, but these, good in themselves, are not enough. The Gospel of Salvation and the Message of a soon coming Saviour must be preached to them. More day schools and centres for the training of evangelists, teachers and nurses are required. The medical mission work must be extended. Multitudes of lepers plead for help. Here is a great work for the Advent church to carry out in preparation for the coming of Jesus. Formerly these people did not appreciate or want evangelists, doctors, nurses, teachers, schools etc., but today they simply plead for these agencies of the Gospel. This is a time of great opportunity in West Africa. Other ideologies are being introduced. We should make the best possible use of the opportunities that are ours in these days of changed outlook on the part of the sons and daughters of Africa.

There are still fourteen or fifteen million people in the territory of the West African Union Mission who have never had an opportunity of hearing the Advent message. Tens of thousands have been won and have turned from darkness to

ght and from the power of Satan unto
od, but still greater work will be ac-
omplished if God's people rally around
e foreign mission programme in this
uitful field.

Ethiopia too is stretching out her
uds unto God. Let us all do our part
hile the opportunities present themselves.
econd Thirteen Sabbath overflows in the
ast have enabled us to establish
ome training schools, hospitals, printing
resses and mission stations. These need
e be enlarged and increased. Shall we
ot make the forthcoming Thirteenth
abbath overflow the best ever and thus
elp hasten on the message to the fourteen
tition down in West Africa who have
ever heard it?

—W. C. McCLEMENTS,
West African Union Mission.

Great Possibilities For God

(Partial report of the Cayman Islands
Mission, given at Year End Meeting.)

The Cayman Islands Mission is com-
rized of a group of four islands known
s Grand Cayman, Cayman Brac, Little
Cayman, and Swan Island, with a total
opulation of approximately 7,000. The
nhabitants are largely women, as most of
he men are sea-fearing.

In Grand Cayman, the largest of the
roup, the people are religiously inclined,
nd are members of either the Presby-
erian church, the Holiness church, or
he Church of God. They are very
pleasant and kind and we hope that in the
near future many, who are now in the
valley of decision, will take their stand
with the Advent people.

We have four churches and two com-
panies with a membership of 120. The
church in George Town, the capital, where
our headquarters is located, is the largest
among the group and is taken care of
by Brother Merren. Brother Merren used
to be a member of the Church of God
and had fought the truth like many others,
but he is now using his influence in a
mighty way to the glory of God. He is
willing to sacrifice anything to see the
work go forward.

During my short stay on these Islands,
it was my happy privilege to visit every
Seventh-day Adventist's home and also
the homes of others not of our faith, and
to baptize one person in the Advent faith.
There are at present about 12 persons in
the baptismal class.

The Week of Prayer for 1951 was a
feast of great spiritual things in the Cay-
man Islands. The readings conveyed just
what each one needed to prepare for the
soon-coming of our Lord and Saviour and
the reception of the Holy Spirit. At the
end of the week all felt that heaven was

drawn near to earth and expressed their
desire to put on the whole armour of God
and to have a deeper consecration for
more aggressive service for Him.

At first the Big Week presented a real
problem as the time had come and no
books had arrived; but God's work knows
no defeat. So, 80 old books which were
in the office were gathered and sold during
Big Week. We are glad for our daunt-
less, thoughtful and self-sacrificing be-
lievers.

Our Educational work here is well
represented through the one church school
that is established in George Town, the
capital of Grand Cayman. We have
about 100 students in attendance in this
school and the difference of the principles
taught in our school is plainly demon-
strated by the conduct of these pupils.
Miss Grace Silvera, the principal of the
school, with her two assistants, has done
a good work. We are hoping that in the
near future our educational work in this
field will be greatly strengthened, and that
the girls and boys who pass through our
school here will become shining lights in
the Advent Cause in this part of the
vineyard.

The work in Cayman Brac is not so
prosperous as there is only one Seventh-
day Adventist woman left in the church.
The work here has fallen off badly. As
we think of the needs of the gospel on
Cayman Brac, with a population of over
1,500, where there is only one Seventh-
day Adventist, our hearts should be stirred
to pray earnestly that God will open some
way whereby these 1,500 people will hear
the gospel and accept ere it be too late.
This condition offers a great challenge to
us as Seventh-day Adventists, especially
when we realize that the majority of this
group of people are steeped in ignorance
and superstition. We have to do what-
ever we can *now* as the "Hour is later
than we think".

The five Sabbath Schools on these
islands with approximately 140 members
are functioning quite all right but there
is much room for improvement. We
solicit your prayers that God will use the
Sabbath School as the instrument to
bring in many more members to this
glorious message.

We have only two Missionary Volun-
teer Societies on these islands; but, with
the limited facilities at hand, we are
determined, under God, to stir the few
Volunteers to active service and thus set
the Cayman Islands ablaze for God in
1952.

Although the Cayman Islands have
proved in times past to be a hard field
yet, I believe there are great possibilities
there for God. We have found from

experience that those who read themselves
into this message rarely give up, in spite
of trying circumstances. So, I am plan-
ning to get even one colporteur on these
islands to scatter the truth-filled literature
like the leaves of Autumn and win all
Cayman for God in 1952. May this hope
be realized through the earnest prayers of
our brethren and the rich blessings of
God.

—B. E. HURST, *President,*
Cayman Islands Mission.

NOTICE

The attention of all our people
in West Jamaica is called to the fact
that we now have our Book and Bible
House established at the West Ja-
maica Conference office. We stand
ready to serve you and solicit your
co-operation and support.

Address all communications to:
WEST JAMAICA BOOK & BIBLE HOUSE
HAZELRIGG, MANDEVILLE.

—LEONARD A. MORRISON,
Manager.

God Still Leads

In the month of March I was sent to
Cumbertand, Manchester. As a result of
my effort, 17 persons accepted the Third
Angel's Message; 9 persons were baptized,
and two couples were joined in matrimony.
In August I was sent to Aeon Town,
Clarendon, to do follow-up-work, after
the effort conducted by Pastor S. G.
Lindo. We are highly opposed by the
other denominations, and the Church of
God members here have been fasting and
praying to drive us out. Recently, a
staunch member of the said body received
revelations and night visions stating that
the Sabbath must be kept. She is now
preaching the Truth.

On November 23 the foundation of
the church was completed. On November
24 a Grand Rally was held at the Aeon
Town Bible Auditorium, under the auspices
of the writer and others. Featuring
Artistes were: Students from the West
Indian Training College and the Men's
Melody Club. There were over 400
persons in attendance and over £20 was
collected. Pastor C. S. Greene presided
over the chair. Other visiting brethren
were: S. G. Lindo, O. S. Rugless, L. A.
Morrison, and the writer.

Pray with us that the work of God
may go forward in this part of His
vineyard.

—IRVING SMITH

West Jamaica Conference.

Dedicated to the Student Colporteurs in the Union

"Who hath believed our report? and to whom is the arm of the Lord revealed?" Isa. 53:1.

The talks and sermons that have been presented from our text are myriads. So also are the varied, yet interwoven revelations of truths. This text implies that the report was unbelievable to millions of carnal and formal hearts—heathen, pagan, and Christian—who merely had a form of godliness minus the POWER. It was a report that only hearts sanctified by faith and cooperation with divinity, could accept. Hence the infidel exclaimed: "Oh that I could believe on Jesus, believe in His power and interest to help mortals now—today; believe that the Biblical word pictures of the land of fadeless day are more real than the descriptions they try to vaguely portray."

The same is true today of the third angel's message, and also of your glorious achievements, student-colporteurs! The common man, and even some saints find it hard to believe that in the red glow and battle of your summer canvassing you were moral victors; that you lived the message, as you sold the caskets and the shells, which are to the message, as the chalice is to the sacrament—the sacrament of God's broken body and spilt blood. Yes, that as you presented the Bread of Life you also partook of the same, saying: "Take eat, this is His broken body," and Drink ye all of it, this is His blood which is shed for you for the remission of sins".

They wondered what kept you going in spite of privations, hunger, thirst, and sometimes nakedness; what enabled you not to lie or cheat; what was the Power, or from whence it came that made it possible for you to sell one book, one magazine or many; what persuasion did you use to persuade or to compel men to pay for truly expensive books (yet far below their true value); how were you able to save one penny toward your scholarships or part scholarships; from whence came the will-power to gladly pay your tithes and to settle with the Lord's Arsenal—the Bible House; from whence the strength to keep up the relentless talk, talk, talk, to the often recalcitrant and flinty hearts? Of a truth it could not be from your meagre fare, but from the strength of His commands and because of his certain promises.

Well did your life declare; "I am crucified with Christ, nevertheless, I live, yet not I but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for Me." "They that

wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." Truly, it is only Watchmen on the watch on Zion's wall who appreciate your sacrifice and believe your report. With the tyrant-defying Belgian Priest of 1914-18, you cried and still cry—per Crucem ad Lucem—"From the sacrifice flashes forth the light."

Student-colporteurs of West Indian Training College and Kingsway High School, you have helped to break all past records. You helped to make possible the distribution of over £4,000 worth of literature in twelve to fourteen weeks, and you took part in the evangelization of 150,000 souls—inviting, entreating and winning the few, and warning and witnessing to the many. That, noble youth, is one of the most glorious reports time has made possible since the first rose in the garden of Eden wilted. Valorous youth, only eternity will tell the whole story!

Well may we gratefully sing: "O give thanks unto the Lord, for He is good, for His mercy endureth forever."

To you, above all other Godly youth, has the arm of the Lord been revealed. You asked for faith and courage, and the arm, whose length is infinity, came down and you saw it. You asked for a quarter scholarship and you got it; you, who asked for more, and backed up your request with blood, sweat and tears, got more. The day is here when you may ask for two and three scholarships, for Prefects and Vauxhalls to do a more aggressive and thorough work, and you will not be disappointed!

Brethren Campbell and Hurst, Benson and Morgan, you prayed for that Mighty Arm to save your soldiers from falling, and it covered them. You asked for a mere pittance delivery of £1,200 and you got £2,000. If you had asked for £2,000, you may have got £4,000. I did not ask for more than £1,000. Oh we of little faith! Yes, the Mighty Arm went before you, broke down prejudice; made seemingly impregnable hearts malleable; silenced the vicious and blaspheming tongue; turned Advent haters into friends; cleared away misunderstanding re Adventism; paralyzed the hand that might have smitten—giving maybe the death-blow—called friends to surround and assist you; thus making the vigilance of the angels complete and the routing of hindering demons a glorious fact.

God knew the truth would convert thousands of young lives. He knew the literature would convince thousands and later millions. He knew the best of all classes of men would accept the truth.

For this cause, our schools were established. The establishment of West Indian Training College and Kingsway High School is no accident. They are to prepare our youth to meet the best in our land and of the growing federated West Indies, and yea, verily of other continents. They are established to train our youth to meet men on their own ground—intellectual and spiritual—and snatch them from burning. God knew that, we, your leaders, envisaged a little of the present and growing privileges which will enable you, through thorough preparation to fill positions of trust in high and low places, both in Government institutions and in the Cause, in order to live and to witness. He constrains you to take up the prospectus-rod, and the prospectus-cross so that the experiences gained and the privileges afforded will make you the leaders of tomorrow.

Youth, know now and ever afterwards that God has highly exalted you in prompting you to the throne of the literature ministry. Know also that it is the plan of the Lord that consecration coupled with His dual education received in the class room and in the canvassing field, are the first and essential preparation through which the work of God in the earth will ever be finished.

Congratulations student colporteurs of West Indian Training College and Kingsway High School! May the Lord abundantly bless you as you continue your training. Because the pressure must go on and on, and because the work must be finished in this generation, I join with you in a new dedication for God, for Mother, and for others. "Who hath believed our report? and to whom is the arm of the Lord revealed?"

—A. R. HAIG, *Publishing Secretary,*
British West Indies Union Mission.

The British West Indies Union Visitor

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A. L. Edeburn

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Called to Fellowship

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severe testing and only those who are in constant, unobstructed, communion with the Lord Jesus Christ will be able to stand. God is calling us to that experience, not only contact, but communion.

"This spiritual relation can be established only by the exercise of personal faith." Vol. 5:229. No wonder we read over and over again, "the just shall live by faith." I am astounded every time I think how little we walk by faith. We have come to the time when this Cause of ours is facing immeasurable problems, and they are new every day. The problems are heaping up—problems unheard of heretofore. We need to walk by faith; we need to learn what it is to walk by faith, for very soon we are going to step off into midnight in this Advent Cause. We will not be able to say, "courage brother, I am praying for you." We will not be able to rub shoulders together, but everyone must stand alone and give an account for the position he has taken.

There will be great testings in the tomorrow of our lives, and everything depends on our relationship with our Lord Jesus Christ, which can be established only by faith. How can faith be established? By

- (1) Supreme preference for Christ,
- (2) Perfect reliance upon Him,
- (3) Entire Consecration.

This faith must express on our part Supreme preference for Christ—making in our lives the things of God of supreme importance, day by day and hour by hour; putting God first in our lives in everything; seeking Him before we seek a friend; seeking His counsel, His help, His wisdom and power, before we seek any other.

Relying upon God means absolute dependence upon Him for everything we need. That is not accomplished overnight. We must, day by day, seek to have that experience with Christ where we will depend upon Him, regardless of the problem, regardless of the danger. That is what kept the martyrs; that is what carried them through. What made it possible for them to walk up to a stake, where they were going to burn like pitch? What made it possible for them to stare into the jaws of a lion, knowing they were going to be crushed to death? It was the power of God that supported them! That kind of a relationship with Christ is more than merely a contact; it is communion—supreme preference, Perfect Reliance, Entire consecration. How is it with you today? Where do you stand in that

category? Have you merely made *contact* with Christ, or are you in *communion* with Him?

"Could the curtain be rolled back, could you discern the purposes of God and the judgments that are about to fall upon a doomed world, could you see your own attitude, you would fear and tremble for your own souls and for the souls of your fellowmen. Earnest prayers of heart-rending anguish would go up to heaven. You would weep between the porch and the altar, confessing your spiritual blindness and backsliding." (Vol. 6:408.) This was written to this church half a century ago. Do you think the church has gained in piety and spiritual power? Or must we look back to the pioneers for a group of pious, faithful, courageous men and women?

"Every Christian must stand on guard continually, watching every avenue of the soul where Satan might find access. He must pray for divine help, and at the same time resolutely resist every inclination to sin. By courage, by faith, by persevering toil, he can conquer. But let him remember that to gain the victory Christ must abide in him, and he in Christ." (Vol. 5:47) There must be communion, and there is grace enough, through the power of Christ, to make that possible. The Spirit of God is telling us what it takes in our lives to stand among those who are *called*, and *chosen*, and *faithful*. He bids us come apart and Commune.

It is stated in the Spirit of Prophecy concerning Christ that He made no plans for His life day by day; but day by day He came to His Father, and the Father revealed the plan for His life for that day. Are we followers of Christ or are we giving every proof that we are very much on our own? The greater the responsibility that is placed on us, the more serious is this question. Are there evidences in our lives of God's presence? What does it call for?—Supreme preference, Perfect reliance, Entire consecration. That is fellowship with Christ! We must seek to enter into that experience day by day, young people and friends. I want it in my own life, and I want to acknowledge before you very humbly that Mrs. Dickson and myself have taken that resolution to make God Supreme in our lives.

We need to re-examine our stand before Him—our relationship to the Lord Jesus Christ in relation to fellowship. Are we preparing to meet Him? Then we must be prepared to do what it takes to have fellowship with the Son, Jesus Christ. Have you come to the place where if you were the only Christian you would like

to acknowledge that before God and step out on that life of seeking Him in communion more fully?

The Christian life is a constant life of faith. The greatest problem with young people is the question I don't know whether I can endure. This matter of Christianity is an endurance test, and Paul talks about being "preserved blameless" "if we continue in the faith."

Are you making supreme preference in your life for something else than the things of God? Is He a bit secondary in your life? Then, today you want to make Him of supreme preference. Have you been depending on something else? Perhaps you have not been entirely consecrated to Him; there is something that has caused you to hold back. I beg of you this morning to break away and give your heart anew to God; and may you be among those who are "*called*, and *chosen*, and *faithful*!"

—L. K. DICKSON, Vice-President,
General Conference of S. D. A.

Until The Day-Break

HALL—Brother Gilbert Dennis Hall, the son of George and Marrion Hall, was born on December 24, 1876. He was schooled in Manchester, and being a lover of books, he continued to improve himself by reading widely until he was considered a practical, educated man. He accepted God's call to serve at the age of twenty-nine and in 1905, at the age of thirty, he was joined in holy wedlock with Florence Blake, with whom he had thirteen children. Many of these children are holding places of responsibility in God's work today.

Most of his years were largely spent in serving his fellowmen. He was greatly beloved, not only by his family, but by nearly everyone who came under his influence. He was leader of the S. D. A. Church at Coleville and Craighead for many years. His home has been used as church for a number of years, also as a shelter for ministers, colporteurs, and other workers.

Many are the testimonies given all around by individuals who have been blessed by his words of inspiration. After a short illness, which he bore without a murmur or complaint, he died on September 29, 1951. He is greatly missed by old and young; his place in the community will never be filled. He is now resting in the hope of the first resurrection.

—Lucas Hall

HALL—Sister Margaret Mahala Hall was born in Tobago, Leeward Islands, on June 16, 1867. She died at Christiana, Manchester, on September 28, 1951. She was trained as a teacher in Great Britain and first taught school in Grenada. She later accepted the Message, and the Methodist Minister by whom she was employed discharged her forthwith. She left with a strong heart in God and started a church school of her own; but as this venture was not a success financially she went to the United States, where she met her husband (Elder Frank Hall). After working in several countries and islands, teaching and preaching and raising up churches, they came to Jamaica. On May 7, 1950, Sister Hall had her hip bone fractured at Elderslie. Form Elderslie she and her husband went to Balaclava, and later on to Coleville, where she died.

A princess has fallen in Israel this day—a Christian of no mean standing among men, women and children. Everywhere she went she carried a fragrance of love to all. Three days before she departed this life, she said, "I am waiting for the call of the Master." She leaves to mourn two aged sisters and a host of relatives and friends in Jamaica and abroad. We hope to meet sister Hall on that glorious Resurrection Morn!