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Conference of Seventh-Day
Adventists

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My Master And I

Graduation Address at Newbold Missionary
College, May 9, 1937

By H. W. LOWE

I AM told this is the largest gathering of Adventists ever assembled in the British Isles at a Graduation exercise. That is a convincing fact and proves that Seventh-Day Adventists are earnestly, intensely interested in educating workers for God's cause, and in preparing men and women to stand with the Lord.

My mind is exercised on some six words in 2 Kings, chapter 2, and verse 7: ". . . and they two stood by Jordan."

What a remarkable pair they were, and what a place of hallowed associations they occupied! Let us consider this pair and this place.

THE PAIR AND THE PLACE

Elijah has been described as "the grandest and most romantic character that Israel ever possessed." He was a man of undaunted courage and fiery zeal, a man of sudden appearances and of mysterious disappearances. Like Jesus, Elijah was a man of sacrifice and accomplishment. And we shall need to remember, as we proceed, these words, "sacrifice and accomplishment."

Several times we hear Elijah saying to the younger man at his side, "Tarry here, I pray thee."

But Elisha was of too stiff fibre to shirk even a painful departure. Elisha, the servant, was now to assume fearful responsibilities, but be they what they may, to the end he would be found standing unflinchingly by his master's side. Worthy attendant of a faithful prophet! Fit servant of a mighty master!

Well, there they are, master and servant. "And they two stood by Jordan."

Nearly two hundred times mentioned in the Bible, the Jordan valley has been the place of many of Scripture's greatest scenes.

Its first mention recalls two other men, Abraham and Lot, standing at a moment of great decision, looking out at "the plain of Jordan . . . as the garden of the Lord." Gen. 13:10.

THE PLACE OF THE HOLY PRESENCE

When Israel's warrior leader was confronted with a great task, he repaired to a solitary spot not far from Jordan.

"As Joshua withdrew from the armies of Israel to meditate and pray for God's special presence to attend

him, he saw a man of lofty stature, clad in warlike garments, with a drawn sword in his hand. . . . In his zeal he accosted him, saying, 'Art thou for us, or for our adversaries? And he said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship. . . . And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy.'—"Testimonies," Vol. 4, page 159.

Yes, as I stand to-day with my Master it is the place of the Holy Presence. Like Joshua, I must bend low before Him. I must worship. I must await His commands.

THE PLACE OF ABSOLUTE OBEDIENCE

There passes by Jordan a man greatly distressed. A dread disease is upon him. He seeks God's prophet for healing. To his amazement the man of God merely commands, "Go and wash in Jordan!" 2 Kings 5:10. The superior Syrian officer wellnigh falls victim to a pride that forbids him obey and dip in Jordan.

"The faith of Naaman was being tested while pride struggled for the mastery. But faith conquered, and the haughty Syrian yielded his pride of heart, and bowed in submission to the revealed will of Jehovah."—"Prophets and Kings," page 249.

Truly this is the place of absolute and disciplined obedience!

In this lawless age men do not naturally discipline themselves. People are emotionally unstrung. That is one of the results of materialism. A materialistic age thinks it is self-sufficient, but when men awake to the fact that they are inadequate to their tasks, they go to pieces. Their emotions run riot. They have no standards by which to discipline their lives.

This provides dictators with their opportunity. "We," say they, "will give you something to live for and we will make you obey!"

A non-Adventist writer stresses the need for obedience to God's will in this way:

"Love and duty must be intermingled for love to be perfect, and for duty to be rendered graciously. . . . That feeling toward God and our fellow-men which causes us to say, 'I should love to,' must be stiffened with the further motive, 'and I ought to.'"

He then calls attention to the fact that Paul, Martin Luther, and John Wesley spent years of apprenticeship to the law before becoming great saints, and thus learned unquestioning soldierly obedience.

"They fulfilled the commands of God instantly and without argument. . . . So much the more is such a disciplined spirit incumbent upon us much lesser folk."—*P. W. Thompson in "Thine Increase," pages 22, 23.*

THE PLACE OF COURAGEOUS ACTION

In 1 Samuel 11 we read of the sad plight of the city of Jabesh-Gilead, till God aroused a courageous young man to unusual action. Hearing the people wailing, he rose up in the night.

"The Spirit of God came upon Saul, . . . by a rapid night march, Saul and his army crossed the Jordan, and arrived before Jabesh in the morning watch!"

The Ammonites were routed because of "the promptness and bravery of Saul" as well as his "generalship."

Much courageous action will be required of God's people before this work is finished on earth. As Dryden says, we must remember that "courage from hearts and not from numbers grows."

THE PLACE OF EFFECTUAL PRAYER

The first book of Kings, chapter

eighteen, records Elijah's distress at his people's disregard of God, followed by the prophet's challenging prayer and the descent of the convincing fire. He was practically one man against a nation.

"But be it remembered that he was a praying man, and when a man is strong in faith and knows the power of prayer, as did Elijah, we may reckon that any such man when united with God is in the majority. Alone and yet not alone; when Elijah stepped on the scene, there was Another with him, and He was 'The Lord God of Elijah.'"—*Dr. Thomas Paine, in "The Greatest Force on Earth," page 73.*

Oh, strengthening fact! Through effectual prayer, there is always "Another" with me, and my Master and I constitute a victorious majority against the hosts of evil!

THE PLACE OF FRUITFUL SERVICE

The first New Testament mention of Jordan is in Matthew 3: 1-6, and sacrifice and bounteous results seem to go together in the story.

"In those days came John the Baptist preaching . . . raiment of camel's hair, . . . a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."

"I have seen a device representing a bullock standing between a plough and an altar with the inscription, 'Ready for either!'—ready to swelter in the weary furrow or to bleed on the altar of sacrifice. This is the position the child of God should ever be in—willing to go where duty calls, to deny self and to sacrifice for the cause of truth. The Christian church was founded on the principle of sacrifice."—*"Testimonies," Vol. 5, page 307.*

Voluntary self-sacrifice is that which exalts the beggar above the prince. "By the sacrifice of Himself," is the secret of Christ's glory.

Voluntary sacrifice is almost dead in the world. The man who will readily invest £1,000 at great interest will collapse into apoplexy at the suggestion that he give £100 to missions!

Rightly conceived, a man loses nothing when he gives to God's cause. The church's work on earth

will close in the power of sacrificial, faithful service.

THE PLACE OF PROGRESSIVE EXPERIENCE

There are too many people to-day whose Christian experience stops where it began. They do not "follow on to know the Lord." Sanctification is thus stultified.

We note in our next chapter (2 Kings 2) these expressions:

Verse 1. "Elijah went with Elisha from Gilgal."

Verse 2. "So they went down to Bethel."

Verse 4. "So they came to Jericho."

Verse 6. "And they two went on."

Verse 7. "They two stood by Jordan."

Verse 8. "They two went over on dry ground."

Verse 11. "Elijah went up by a whirlwind into heaven."

Verse 13. Elisha "stood by the bank of Jordan."

Verse 14. "And Elisha went over" Jordan.

These expressions suggest progression. If Elijah had not pressed on from point to point, he would never have gone up with the angels of God. If Elisha had not advanced with his master, he never would have witnessed the ascension.

So our Master leads us first to the place of His holy Presence, which becomes also the place of disciplined and absolute obedience.

He summons us to courageous action through effectual prayer. Thence we pass into a large place of sacrificial and fruitful service, which in turn keeps us ever in the place of a progressive spiritual experience.

May these dear graduates, and all in this congregation to-day, stand ever with the Master and be ready, in the words this class has chosen as an aim, "To Crown and Be Crowned."



SOME people hope that in some marvellous way God will send His angel, as in the case of Peter, to open the prison gates and set them free. But even Peter had to walk out of the open gate. God does unlock the gates that shut us in to sin and selfishness. It is only He who can do it. But there is always some step we must take. There is always some burden we must carry.—*Rev. James Reid, D.D.*

An Open Letter to All Sabbath-Schools

DEAR Sabbath-school members all over the world,

I am writing from the Tamil Mission headquarters, and I thought you might be interested in some figures taken from the latest census report of India. In the 1931 census there were 21,701 widows over ten but under fifteen, 105,482 over five but under ten, and 30,880 under five years of age. Baby widows under twelve months numbered 1,515. The tragedy hidden under these figures need not be detailed here.

Dear people, do these figures touch your hearts? Will we who know these things stand condemned before God for all this needless suffering of His children? The little married girls whose husbands are living number 801,000 under five years of age. Will you read that number again? Those from five to ten years number 5,002,000. No one but God alone knows the suffering of these children. No one can know the horror of being a widow except those who must live the life. They are worse than slaves, kicked by all. The Hindu catechism says:

"Ques.—What is cruel?

"Ans.—The heart of a viper.

"Ques.—What is more cruel than that?

"Ans.—The heart of a woman.

"Ques.—What is the most cruel of all?

"Ans.—The heart of a sonless, penniless widow."—From *"Across India at the Dawn of the Twentieth Century,"* page 162, by Lucy E. Guinness.

The life of a widow is not only a lifelong sorrow, but it is a curse, as it is believed that her widowhood is caused by some horrible crime that she committed in some previous life. Her husband has died; of course it must be her fault. A woman's life is of no value, while the cow is sacred.

As one Hindu man explained: "The widow's life must be made miserable or else we would all be poisoned." What an accusation!

Indian custom demands that husbands must be secured for all girls while they are young, in fact, the

younger "the greater is the merit; thereby the parents are entitled to rich rewards in the next life."

With the knowledge of Jesus Christ all this is changed. So we pray that we may have a large overflow from the Sabbath-school funds in this second quarter of 1937 for our work in India.

MRS. O. A. SKAU.

Kodaikanal, South India.

Evangelists' and Bible-Workers' Councils in South England

By R. S. JOYCE

"We are carrying the last message of mercy to a perishing world, and God calls upon us to bring freshness and power to our work. We can do this only by the aid of the Holy Spirit." "In our work, we must consider the relation that each worker sustains to the other workers connected with the cause of God. . . . We must not bar the mind against counsel. In our plans for the carrying forward of the work, our mind must blend with other minds. . . . It is our duty to counsel with the brethren, and to heed their advice."

Because of these pointed admonitions from *Testimonies to Ministers* the Evangelists' and Bible-workers' Councils were called so that "freshness and power" might be gained by all who came, and the minimum outlay in time and finance be expended wherever they are called to work. Two things we are ever conscious of: the nearness of the end and the sacredness of our trust as stewards in the expenditure of the tithes and offerings so freely given by the people of God.

It is always a happy thing to be able to speak words of appreciation. Brother H. W. Lowe kindly accepted our invitation to attend these two councils, and rendered exactly the help required. We thank him.

We wish it had been possible for

you all somehow to have heard and seen the earnestness of those who were present. One Bible-worker has said:

"As the standard of our high calling and the demands upon us were outlined, I think we all felt, 'Who is sufficient for these things?' Looking around the circle of faces, one could see a happy, consecrated group of women, some matured in years and experience; all born of weak humanity, and subject to the same temptations and weaknesses as are common to all flesh. After listening with keen interest to the experiences and methods of our fellow-workers, and entering into profitable discussions upon the minutest details of our great task, we have returned to our labours with added zeal, a new joy, and a new vision, and a steadfast confidence that our sufficiency is of Christ."

One evangelist has said:

"Mighty London seemed unconscious of our presence, but as the Lord looked down upon that council chamber, He must have seen the sincerity and consecrated surrender of men who would move the world—not by might, nor yet by power, but by His Holy Spirit."

We hope you will enjoy the reports of these meetings, and that you will pray that their results will be far-reaching.

**Remember the "Jubilee" Thirteenth Sabbath Offering
on June 26th**



Bible-workers of the South England Conference.

South England Bible-Workers' Council

"For thou art an holy people unto the Lord thy God." How often we have read these words! How often we have listened to them addressed to us from the pulpit! And yet, as Pastor H. W. Lowe addressed the Bible-workers assembled in the Holloway church, the solemnity of the words sank deeper into the heart of every listener. It was a call to a holier life—wholly God's.

The Bible-workers of the South England Conference had been called together for a two-day council, that they might discuss their problems together, and an air of expectancy pervaded the lecture hall of the Holloway church. The Bible-workers' Council had developed from an idea into a reality at last, and everyone seemed prepared to make the most of it. No detail was omitted in the careful planning of the comprehensive programme.

The agenda was a large one, comprising questions such as: how to increase results; how to overcome prejudice; how to build a visiting list; how to gain and keep the confidence of the people.

Each worker contributed to the

day's programme by answering set questions, and much help was received by the younger workers from those who have had the benefit of longer and wider experience. All showed a willingness to give freely from their store of experience, large or small, and an equal anxiety to gain help from the experience of the rest. The freedom

of discussions was a revelation.

While the best methods were discussed and received due emphasis, all present were impressed that the greatest asset to successful work is a holy life. As time was given for individual prayers, the desire of all was that God would give to each an experience of personal holiness that would fit them to win souls, and for the outpouring of the Holy Spirit to be the guiding power in their lives.

On Tuesday afternoon Matron Williams, from The Stanboroughs, very kindly spent some time with us in presenting the problem of maintaining one's health. Matron's answers to the many vital questions put to her were appreciated by all.

In the mornings and evenings, Pastors Lowe and Joyce pointed the way toward a higher and holier life, and during the discussions they listened sympathetically, and tendered much helpful advice. The greatest of all knowledge, it was pointed out, is to know God. Christ said, "Of Mine own self I can do nothing." We believe that Jesus is coming soon. Before us lies the task of finishing the work. To the Bible-worker there come temptations peculiar to her work, and Satan is ever busy to bring discouragement. As we listened to the exhortations of the brethren, we longed to be filled with the Spirit that we might more truly



The Bible-workers' Council in session.

bring honour and glory to God's name.

We appreciated the invitation to supper, where all got to know one another better and a still stronger bond of sympathy was engendered.

There is no doubt that the council achieved its object—to enable the Bible-workers of the South England Conference to benefit from one another's experience, and to receive instruction that will make them more efficient workers in the future.

Pastor Joyce closed the two-day council with a refreshing study from the Word, and prayer was offered, thanking our heavenly Father for the blessings received.

To us as Bible-workers, it was an opportunity, the like of which has never before been given, to become better acquainted with one another, and to draw closer together in the bonds of sympathy and mutual interest.

As each worker left for her field of labour, it was with a firm resolve to put to practical use the knowledge gained, and with a fervent hope that this council, though the first, might not be the last of its kind.

M. L. KEOUGH,
W. BUCKLE,
Associated Secretaries.

“THERE is much about life and its mysteries we do not know. But we know the love of God and we confide in it.”



Evangelists of the South England Conference.

South England Evangelists' Council

THE unentered territory of South England has long been the burden of its various presidents. The responsibility of proclaiming the message to those who know it not is a solemn charge from God. There are hundreds of towns in this our conference whose peoples have never heard this last message

to a perishing world, “and how shall they hear without a preacher?” The very meagre conference staff available to raise up churches has caused many to pray most earnestly that “the Lord of the harvest, . . . will send forth labourers into His harvest.”

When twelve of the evangelists of South England met in the Holloway church for those two days of prayer and counsel, we truly felt that the gathering together was in the all-wise providence of God.

The Evangelists' Council was a unique occasion. Never before has such a council met in this field. We are grateful for the privilege of having had a part in it, and have already found it to be of inestimable value and practical help in our field work. We thank those who put forth such untiring efforts to make the council the success it was. We met with great expectations, and our expectations were more than realized.

We had met better to understand the technique of soul-saving. We had met to exchange thoughts and ideas which would make us



The Evangelists' Council in session.

more efficient servants in the vineyard of God. We had met to become acquainted with one another, that we might better and more understandingly pray for one another. Above all we had met that we might know God better.

We all felt our need of Him. In the rush and tear of campaign work and the multitudinous jobs that incidentally have to be done in the work of soul-saving there is a dread danger of spiritual stagnation. All who work for God need frequently to "turn aside and rest awhile."

The council was indeed refreshing to us all. Never shall we forget the kindly, sympathetic help we received from our older brethren. As they participated in the programme we learned many valuable lessons from their experiences of yesteryear.

We greatly enjoyed the technical talks of Brethren Liney and Argent, and they will prove invaluable as time goes on. Some of us never knew how much was involved in the "layout" of printed matter! Neither had we sufficiently understood the value of "paper" in all our advertisements. We all very much appreciated the practical help that The Stanborough Press extended to the council.

Time was too short. After hymn and prayers we addressed ourselves to the council agenda. Not a phase of evangelism was left out. First and foremost we studied the worker himself. Brother Joyce gave us a stirring and impressive talk. We heard again the call of God urging us on in this ministry of reconciliation. We were again reminded of our Lord's words in Matthew 28:19, 20: "Go . . . teach . . . baptize."

Different speakers followed, introducing specified themes. An hour was given most of us to elaborate on our subjects and then the matter was thrown open to discussion. We discussed the interested soul from his first contact with the evangelist at the opening meeting until his baptism—and even after that. We discussed the material side of the campaign—advertising, halls, finance. We discussed the entertain-

ing side of the campaign—the value of the film, music, etc. We discussed at length, perhaps the most important part of the campaign—praying and studying with the interested ones in their homes.

Just before that never-to-be-forgotten closing service we were entertained to tea! And such a tea! In spite of our anxiety over the two-minute speech we each had to give at the end, we all enjoyed the repast immensely.

For the last time we assembled in the Minor Hall. We wondered just what would be the message for the hour. Brother Lowe conducted the study and led our minds to the vital thing in the experience of every successful evangelist. His opening text was 1 Kings 18:24. "The solution of God's problem is in the fire," he said, "God's present solution is that the earth should be saved through the fire of His servants; if rejected, then

it would be lost through the fire of destruction." We were reminded of the tongues of fire at Pentecost and the effect on the disciples when the fire of God came into their souls. When the man of God has this experience, it means that he is possessed by something that is not his own. We are told that after the fire the disciples did mighty things for God. This also will be the experience of God's faithful, expectant people.

We read in volume eight of the Testimonies that every worker should be pleading to God for the baptism of the Spirit. That is what we need to be, "quicken in body by the Spirit." Rom. 8:11.

We left that upper room, conscious that the Lord had been with us. Like King Saul and his companions of old, we prayed that there might go out "a band of men whose hearts God had touched."

J. M. HOWARD, *Secretary*.

M.V. HOLIDAY CAMPS

Glorious!—Ideal for Holidays!

How often we have heard such expressions during the past week of sunshine. Have you not wished you could enjoy this beautiful weather at the seaside, basking on the sands or bathing in the sea, casting off the cares of your work and enjoying life to the full in the relaxation of holiday joys? Well, you can do all that, and much more, if you come to the Missionary Volunteer Camp at Swanage Bay in August.

One ardent lover of Swanage gives the following reasons for choosing this beautiful spot for a seaside holiday.

"To see the silhouette of the bare-backed Purbeck Hills against the clear evening sky; to climb their breezy heights in the freshness of the morning, and to bathe from a sandy shore in a sheltered bay. Or to explore in contrast the rugged cliffs just westward round the bay, there to see a five-fathom sea hissing and hurtling itself into cavernous depths with the shriek

of sea-birds in accompaniment. That's why I go to Swanage."

The South England Conference is planning for all its youth a fortnight full of happy hours. Besides the games, the bathing, the camp-fire talks, and special spiritual blessings on the Sabbaths, there will be rambles to such interesting places as Durlston Head, Tilly-Whim Caves, Studland Bay, Old Harry Rocks, and Corfe Castle. We are also arranging special cheap tours to Bournemouth, Lulworth Cove, and Weymouth. It is to be a really wonderful holiday. Fuller details will be found in the Camp Magazine, a copy of which will shortly be sent to all our churches, as well as to all who enrol.

All the children from nine to fourteen years of age will be under the able care of Miss Ruth Raitt, formerly one of our missionaries in Africa, and now in charge of our church school in Plymouth. Fuller particulars regarding camp fees, railway concessions, charges for family tents, etc., may be obtained from the Camp Master,

Pastor E. R. Warland, 506 Holloway Road, London, N.7. Fill in the application form on this page at once. E. R. WARLAND.



An Opportunity of a Lifetime!

GOLDEN sands, glorious scenery, sea and mountain air, and nature at its loveliest.

Having just returned from this magnificent, entrancing part of our island home, I am writing to our young people once again to urge them to take advantage of the unprecedented opportunity of seeing what is undoubtedly the most varied and beautiful scenery in the whole of England.

The grandeur of the mountains and the pine-clad hills; the rushing mountain streams and noble falls; the expansive, peaceful lakes, dotted here and there with little wooded islands; those wonderful passes between the mountains, with their potent charm; the radiant downs and effulgent sunsets, with their ever-changing colours.

Behind the camp site rises Black Combe (1,969 ft.). This is easily ascended, and the view from the summit is the most extensive in Lakeland. On a clear day it includes the Scottish mountains, the Isle of Man, Ireland, the Welsh Coast with Snowdon in the distance, the Furness District and Morecambe Bay, Ingleboro' and the Pennines, and all the highest fells of the Lake District. A sunset from Black Combe is a sight not to be forgotten.

The God of nature calls us apart to contemplate His handiwork in sea and land. In camp you will have such opportunities as do not present themselves at any other time of studying His work, "who doeth all things well," from the

formation of the tiny, half-hidden violet on the mossy bank to the great falcon as it wings its way to a nest in the lofty crags of the mountain.

Our camp plans are now complete and all we await now is your form asking for the registration paper.

Do not delay, but join the Missionary Volunteers at Silecroft, Cumberland, August 1st to 15th. Fill in the application form on this page at once.

H. T. JOHNSON.

Camp Application Form

Kindly send me a registration form for camp.

(Signed) Name

Address

For North Camp post to H. T. Johnson, 22 Zulla Road, Mapperley Park, Nottingham.

For South Camp post to Pastor E. R. Warland, Midland Bank Chambers, 506 Holloway Road, London, N.7.

NORTH ENGLAND CONFERENCE

President: Pastor O. M. Dorland

Office Address: 22 Zulla Road, Mapperley Park, Nottingham

Telephone: Nottingham 6312

Notes from the President

ON May 13th a baptism was held in Barnsley, when six were added to the membership. These are the firstfruits of the labours of Brother and Sister French in this, their new field of labour.

BAPTISMS are planned within the next few months at Derby, Birmingham, and Hull. Fruit is appearing in the efforts now being held and the workers report many encouraging experiences. In Darlington Brother Joyce reported forty non-members at the Sabbath afternoon meeting.

MIDDLESBROUGH church was organized on Sabbath, June 5th, with about sixty members. Pastor H. W. Lowe was with us from the Union. This company was greatly augmented and the organization made possible through the labours of Pastor S. G. Joyce. He was assisted at different times by Sisters Handysides, Hamblin, Brown, and Ford.

Now is the time to plan for your attendance at the North England Conference Annual Meeting. We have obtained the Centenary Hall, Stockport, which provides every facility. It has a beautiful pipe organ which we are asking Brother Halstead, A.R.C.O., to play for the meetings. Beside brethren from the Union and Division, we are to

have Brother Lester Bond, from the General Conference Young People's Department.

REMEMBER the Thirteenth Sabbath offering at the close of June is the Silver Jubilee of the Thirteenth Sabbath offering plan. We are asked to give a double offering, and South India, one of the most needy fields in the world, is to receive the overflow. So far this year, our Sabbath-school offerings are on the increase. This is as it should be. Let us continue to hold the ropes firmly.

THE fine weather has reminded us of camp life. The best site ever has been obtained. Have you ever visited the Lake District of England? Here is your opportunity, young people, to see England's sweetest scenery, and have a holiday where both physical and spiritual are happily blended. Brother Lester Bond will be with us part of the time. Will you endeavour to come?

THE Harvest Ingathering literature for the 1937 campaign has come to hand. Let us make an early start. A task well begun is half done. One church I visited already has its goal. There are no days so long as those in June, and you know the adage about the early bird. O. M. DORLAND.

Advertisements

COMFORTABLE apartments. Central. One minute sea. Moderate. Williams, 9 Queen Street, Rhyl.

ILFRACOMBE, N. Devon. Bed and breakfast, 3/6 each. Gooding-Williams, 5 Shaftesbury Road.

MANY THANKS to all the S.D.A.'s who have responded to our advertisement for Printing. Our expansion will help the movement. "Success" Printing Service, Portslade, Brighton.

IRISH MISSION

Superintendent: Pastor E. E. Craven

Office Address: 17 Chadwick Street, Lisburn Road, Belfast, North Ireland

Annual Meeting

SOON July 9th, 10th, and 11th will be here. Our Annual Meetings will convene in our own church in Florenceville Avenue, with the exception of the Sunday evening meeting, which will be held in the West Belfast Orange Hall, Shankhill Road.

Our Union president, Pastor H. W. Lowe, will be with us. The Division is also planning to send us valuable help. We hope that as many as possible will plan to be present with us at this annual convocation of God's people.

Those who require apartments should write to Miss Kirby, 17 Chadwick Street, Belfast. Those who are anxious to be baptized should notify the writer. Several of our dear young people from Kilmoyle ought to seize this opportunity of following their Saviour through the watery grave. There are still others. We shall be glad to hear from you.

Further particulars will be sent to you. Hoping to see you all soon.
E. E. CRAVEN.



Belfast

I AM sure the members in the Irish Mission are anxious to know how we are progressing with the

Notes from the Union President

WE are now doubtless making plans for summer holidays. It would be an excellent sign of our devotion to the cause of God if we could include in our plans some careful thought and provision for the Week of Sacrifice offering which is to be taken in our churches on July 10th.

These are days when we spend a great deal on ourselves. One of the outstanding characteristics of God's people is that, loving His

meetings here in this wonderful city. As you all know, we commenced our meetings early in the month of February in the Shankhill Road area.

We have had an exceptional reception. We have done no advertising for a month and last Sunday we had 350 people present. At our mid-week meeting about ninety people are present. Thus far we have had three Sabbath meetings. At the first we had twenty-one strangers, at the second twenty-one, and at the third meeting thirty-one.

During the past few months certain well-known American evangelists have been conducting meetings in the centre of the city in connection with the Moody Centenary. These meetings were in the nature of revival meetings. Several people stood up in these public meetings and testified publicly that they had been converted at Pastor E. Craven's meetings in Shankhill. We thank God for this encouragement and press on. We ask for your continued prayers that God will honour our labours. The Irish do not respond so quickly as the English. We need more patience. We shall have to love them into the message.

W. KIRBY,

E. ZINS,

E. E. CRAVEN.

cause, they are not prepared to see it languish while they themselves are well cared for.

A programme has been prepared and certain suggestions made with regard to the church service on July 10th, and we trust that all our people will throw themselves heartily into the plan to devote one week's salary to the growing needs of God's cause in these last days. Here is an opportunity to do something, not because we are

compelled to do it, but because we voluntarily accept the principle of self-denial in the interests of the highest cause on earth.

WE are much cheered by some of the reports that come to us from some of our student colporteurs. Two young men in Ireland have set a magnificent example, and their first reports have been a real inspiration. We prayerfully remember all the student and all the regular colporteurs as they go quietly in and out about the country as envoys of the Prince of peace. May God bless them with material success, but above all with a deepening spirit of consecration.

REPORTS indicate encouraging baptisms on the part of certain of our evangelists. Ipswich should shortly have a church of faithful believers, and we are hoping that Torquay, Darlington, and other new places may appear on the Adventist map at no distant date. Pray for the reapers who are now in the time of harvesting.

H. W. LOWE.

At Rest

THICKE.—On May 14, 1937, Sister M. V. Thicke fell asleep at the age of eighty years, after a very trying illness, borne with a sweet unselfishness which greatly impressed her nurses. Sister Thicke was brought into the truth by Sister Ancombe, while living at Hove in 1911. She became greatly respected and loved as a very able and consecrated worker. Her interest in the work continued to the very end and one of her last anxieties was concerning her *Present Truth* readers. She has helped as a voluntary Bible-worker in various efforts, but chiefly she will be remembered as a guide and inspiration to young girls, many of whom were privileged to call her "Mother," for she was indeed a mother in Israel. As one of her own daughters, Mrs. Spencer Maxwell, is in Africa, she naturally became intensely interested in the African missions. Her last wish was that if any kind friends desired to pay a tribute to her memory, they would, instead of sending flowers to the funeral, donate whatever money they desired to be sent to Pastor Spencer Maxwell in aid of his African work. She is sleeping in the little churchyard at Breaan, where on May 18th the vicar conducted the burial service. She leaves two daughters and two sisters who will greatly miss her.

M. PENNINGTON-BEER.

SUNSET CALENDAR

	Lon'n	Not'm	Car'ff	Edin	Belt
June 18th	9.21	9.35	9.34	10.04	10.04
June 25th	9.22	9.36	9.35	10.04	10.03

BRITISH ADVENT MESSENGER

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