

The

MISSIONARY WORKER

ORGAN OF THE
BRITISH UNION CONFERENCE
OF
SEVENTH-DAY ADVENTISTS

IN HEAVENLY PLACES

By THE EDITOR

THE Birmingham Conference is over. Back to their several homes have streamed the 1,500 Seventh-Day Adventists who attended this great spiritual feast. The Town Hall is closed, the great organ is silent, the bright stalls have been cleared away, old friends have parted once again, and all that remains is a priceless and beautiful memory.

As the years roll on we shall look back to the Birmingham Conference as to a great landmark in the progress of our work in the British Isles. It will stand out in our history as the beginning of a new epoch—the commencement of a great new forward movement throughout the whole country. Many series of events, both spiritual and temporal, will date from it, and years hence we shall still be referring to the great happenings in the old Town Hall.

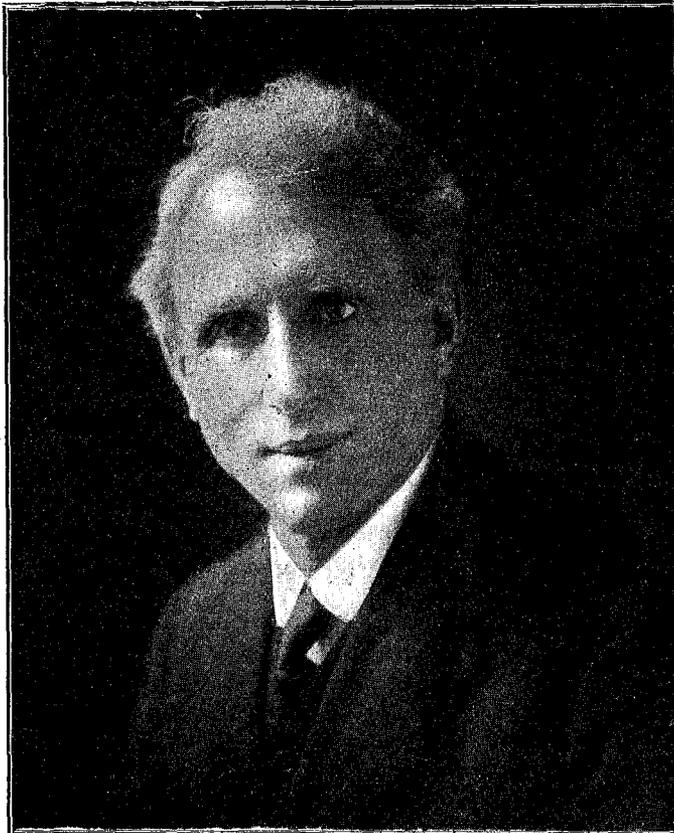
A great Conference like this leaves many lasting impressions, but deepest of all is the remembrance of the spiritual power of the messages which came from the various speakers. Coming at a time of perplexity and doubt, the strong note of

certainty and courage renewed the confidence of all in the message for this time. It seemed as though God, knowing the thoughts of His people, had sent them these strong words of courage and hope for their special need. From all quarters one heard expressions of gratitude for the clear, definite testimony of those who led out in the meetings.

The Conference was greatly blessed by having present no fewer than four Division Presidents—

Pastors L. H. Christian, (Europe), E. E. Andross, (Inter-America), A. W. Cormack, (S. Asia), and C. B. Haynes, (South America).

In addition there was Pastor W. T. Bartlett, the greatly beloved superintendent of the East African Union Mission, whose wonderful Bible studies stirred all hearts. In this issue we have endeavoured to give the substance of all the sermons, delivered by these brethren, and while it is of course impossible, in the space available, to give verbatim reports, we trust that sufficient will be found herein to bring the blessings



Pastor W. H. Meredith, President of the British Union Conference. (Re-elected.)

of the Conference, in some measure at least, to those who were compelled to remain at home.

Important changes were made in arrangements for the administration of the field. It was felt that the existing conference boundaries, which had been in experimental operation for four years, were not altogether satisfactory, and it was voted to return to the original arrangement whereby Wales, Scotland, and Ireland are considered mission fields directly responsible to the British Union Conference.

In the matter of field leadership Pastor W. H. Meredith was re-elected President of the British Union Conference, and the European Division was pressed to release Pastor W. T. Bartlett to fill the office of Vice-President of the British Union Conference. The North England Conference elected

Pastor F. A. Spearing as president, subject to his release by the South British Conference at its next session. Other appointments were referred to the British Union Conference Committee, and have not as yet been decided.

Preceding the Union Conference an important Workers' meeting was held in the Nineveh Road Church, Handsworth, a report of which appears below. As we look back upon both meetings we cannot but feel that the hand of the Lord was in all that was done and that His blessing was upon His people. We rejoice in the renewed evidence that God is working out His purpose in our midst and in the revived hope He has planted in all hearts for the rapid advance of His cause in the British Isles.

The Ministerial Institute *Held at Nineveh Road, Birmingham*

JULY 30th—AUGUST 2nd

ALL the workers in the British Union Conference gathered for a season of spiritual refreshing in the Nineveh Road Church, Birmingham, from July 30th to August 2nd. They were unusually privileged in having help from Pastors L. H. Christian, E. E. Andross, Carlyle B. Haynes, and W. T. Bartlett, and it is no exaggeration to say that this workers' meeting was by far the best ever held in the British Isles. It was evident that all had come with a genuine desire to obtain a fresh infilling of the Spirit of God, and a renewal of courage and confidence in the work. The messages delivered by the various speakers were most timely and helpful, and we believe that all who attended the meetings have returned to their fields of labour with new vision and strength for their tasks.

There was only one fault to be found. The period was far too short to cover all that might profitably have been considered at such an Institute. Commencing on Monday evening, and closing on Thursday morning, there were practically only two days in which to consider the various themes suggested. However, the main purpose of the meeting—to be a preparation for the Union Conference immediately succeeding—was abundantly achieved, and there is no doubt but that this brief season with the Lord added greatly to the spiritual potency of the Conference in the Town Hall.

Pastor W. H. Meredith, the President of the British Union Conference, opened the Institute with an address upon our responsibilities and problems. Taking as his text, "We are labourers together with God," he dwelt upon our responsibilities

- (a) To the world,
- (b) To the Church,
- (c) To the cause of God,
- (d) To each other.

Referring to the problems which we as a people face at the present time, he quoted Paul's words: "We wrestle not against flesh and blood, but against principalities and powers," and under this heading he showed how we have real problems in

- (a) The false theology of our time,
- (b) The worldliness in the Church,
- (c) The indifference amongst members and workers.

Proceeding, Pastor Meredith dealt with the great needs of the British field, pointing out that the greatest need of all is for men, big men, strong men, men of vision, courage, and consecration. The only hope of our ever finishing the work in the British Isles, he said, lies in a rededication of the entire force of workers to the work of the Lord.

DEVOTIONAL MEETINGS

The devotional services during the Institute were a source of great spiritual benefit. Pastor Andross

led out on Tuesday morning, taking as his text John 1:6: "There was a man sent from God, whose name was John." He pointed out that every man who accomplishes any great spiritual work must be sent from God. Jesus was sent from God. Morning by morning He received instruction from His Father. So also must every worker in this cause receive a daily commission from above.

Continuing his theme at the Wednesday morning devotional hour, Pastor Andross took as his text 2 Cor. 5:18-21, emphasizing our high office as ambassadors of God.

We should, he said, conduct ourselves in all the affairs of life as the King Himself. One impressive text quoted was John 14:9, "He that hath seen Me hath seen the Father." Men should see the Father in us, and only as our lives are in harmony with our doctrines will this be. As with Christ, so it must be with the worker in this cause—"the life was the light of men." John 1:4.

"When our lives are in harmony with our words," said Pastor Andross, "then we can expect the work to go forward with power."

Pastor Andross also emphasized the need for the "unfaltering assurance of certain knowledge." (*"Testimonies," Vol. 8, page 201.*) It was because Christ had this certainty of belief that "never man spake like this Man."

Another quotation which greatly impressed all was the statement that "Christ asks us to be as absolutely for Him in this world as He is for us in the presence of God." And again, "As we give ourselves to God, He will give Himself to us."

Following Pastor Andross's address on this occasion there was such a response from the workers, both in praise and prayer, that the service timed to close at 10 o'clock, was prolonged till 12.30. Not for years had there been such a time of general consecration to God on the part of all the workers.

The concluding devotional meeting in the series was conducted by Pastor W. T. Bartlett, who took for his text John 1:10-13, his subject being, "Our Standing as Sons of God." At the outset he emphasized that we can contribute nothing towards

our position of sonship, even as a child has nothing to do with the processes of its own birth. It is altogether a work of grace. John never ceased wondering at the love of God which made this sonship possible. When a very old man he wrote the words, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. He was still marvelling at this gracious provision for the children of men. "Why then," said Pastor Bartlett, "should we be paupers when we have been born princes?" We are of the royal family and our position as sons of God is the highest dignity to which we could attain. Just as no added dignity can be conferred upon the King or the Prince of Wales, so it does not add to the honour or strength of a son of God to give him an office—to make him a president or a manager. The humble canvasser is a royal brother of the Division president.

And this sonship becomes increasingly marvellous. "It doth not yet appear what we shall be." Truly, sonship may mean struggle and suffering—that is the usual lot of the Christian—but we should fix our eyes, not on the difficulties, but upon the love that enables us to be called the "sons of God." Moreover, we should look continually at the one member of the family Who has lived up to His high privileges. In

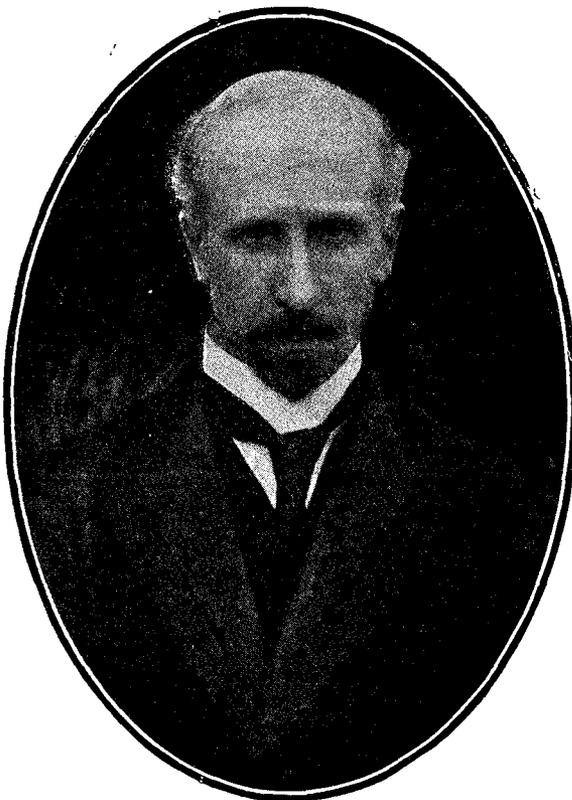
other words, to be a son of God means to become identified with Christ:

1. As Christ was to the world.

He was an enigma to the world—never understood. He had nothing in common with the world. So to-day the world will not get concerned about the return of Christ until we do. If the world could see us living what we preach, it would be stirred. The world has shrewd judgment. It judges us by Christ. It knows what Christ taught, and it knows what Christians should be.

2. As He is.

Christ was altogether God's. God does not beget hybrids—half worldly and half heavenly. We should all bear the family likeness. How can this be? "We shall be like Him when we see Him."



Pastor W T Bartlett, Vice-President of the British Union Conference

Can we expedite the change by catching a glimpse of Him now? The Holy Spirit, we are told, will take of the things of Christ and reveal them unto us. We should enjoy the privilege of coming into the presence of Christ every day.

3. As He is pure.

We must all be fashioned in this mould. His own purity is to be ours. We are to be free from sin—which is rebellion, a refusal to be subject to God. Sin disguises itself, but it is always rebellion, and no *son* can have friendship with it. Christ alone can remove the inclinations that lead away from God. So “whoso abideth in Him sinneth not, and whoso sinneth hath not seen Him.”

When we stand in God’s presence, sin shrivels up. If we find that sinful desires return in our lives, we must return to Christ. Evil loses its power in His presence. As workers we above all should remember that we are sons of God, and endeavour to become identified with Him in every respect, giving due honour to one another as princes of the royal household.

EVENING SERVICES

The Tuesday evening meeting was also conducted by Pastor W. T. Bartlett, and was equally inspiring. Although he had only just returned from East Africa, he handled the difficult subject of “Christian Evidences” with a strength and impressiveness that will never be forgotten. Why, he asked, is the present wave of infidelity sweeping over the world? It is not because men are thinking more deeply. On the contrary, thought is more shallow and more hurried. Let us, he said, turn our critical faculties upon the new ideas rather than upon the old foundation truths. The evidences that led our fathers to believe still remain. Nothing has been discovered to vitiate the testimony of the early Christians to the great facts of Christ’s death and resurrection. Testimony to the accuracy of prophecy and to the truth of creation is more complete and wonderful than ever. We know, to-day, that the whole universe is full of evidences of the power of God. The atmosphere, which our fathers thought was inert, is vibrant with life. Television, Noctovision, X-rays, Radio, all tell us that we are wrapped about with miracle. Men take the credit, but Who gave the power to think? The scientists are still very human. Our faith in God should be deeper and stronger than ever.

Then again, does evolution explain all? If evolution is indeed the secret of progress, why was it that the Greeks ceased to produce philosophers? If, as men say, Christ was the prodigy of the Jewish race, why has not a better Christ been evolved during 2,000 years? Evolution is anxious to get rid of God. It says we all have come from primeval slime. The God of evolution is that cell of infinite possibilities plus infinite time. “But,” said Brother

Bartlett, “We know a God of infinite power and infinite time—that which was from the beginning . . . declare we unto you.” 1 John 1:1-3.

The supreme Christian evidence, however, that Christ came from God and that His Word will be fulfilled, is His Church. The Church is the clearest evidence of the claims of Christ that will ever be given to the world. If the world does not find occasion for belief in our lives, it will not and cannot find it elsewhere. “It is not my arguments,” said Brother Bartlett, “but myself that matters.” If we fail to live a Christlike life, it does not matter what other facts we may bring for the support of the Gospel.

Brother Bartlett then dealt with the question so often raised to-day as to whether one religion is not as good as another. “What difference is there,” he asked, “between the teachings of Buddha, Confucius, and Christ?” “It is easy,” he said, “to draw up a wonderful code of morals. Every one of us could do it. Many of us often try to do it—for other people. It is very easy to tell other people what to do. But that is where most of the worldly codes end. They tell us how good we will be after long years of striving. But Christ begins where others would have us finish. He gives power to become sons of God now.”

Concluding, he re-emphasized that the Church must be the greatest Christian evidence. Christ has nothing else in reserve. He is depending upon His Church to give this evidence. “That the world may believe,” and “that the world may know.” John 17:21, 23.

“The foundation . . . standeth sure.” 2 Tim. 2:19. And the inscription on this foundation stone is, “The Lord knoweth them that are *His*.” We are to be *His*—not a committee’s. We are to work for Him even though all committees fall to pieces. As members of the Church (1 Tim. 3:15) we are to uphold the truth, to live it, and to uplift it. Doubts may come to us, but regarding these we should always ask two questions, Have they come to lead us into clearer light? Or have they come to paralyse our work? Every man should be a thinker and investigate the character of doubts, but we should deal sensibly with them and *get on with our work* until God makes our way more plain.

Pastor L. H. Christian conducted the service on Wednesday evening, taking as his theme the question of the Sanctuary. He approached the subject from an unusual angle, but in such a way as to help all to see the spiritual value that there is in the doctrine of the sanctuary. Commencing, he quoted such passages as Psa. 27:4, Psa. 73:17, Psa. 63:2. We deal too much with the material phase of the sanctuary, he said, with the sockets and the boards and the coverings. Rather let us think of the spiritual help that may come from the sanctuary. (Psa. 20:2.)

The outstanding value of the doctrine of the sanctuary is that it

1. Makes certain the personality of God,
2. Makes plain the work of Christ since His ascension,
3. Reveals the judgment.

We also find that the sanctuary teaching substantiates the perpetuity of the law, and makes plain the end of the wicked, the end of sin, and the final destruction of the evil one. It also makes evident the justice of God in all His dealings with the human race, and the reason for the final annihilation of sin and sinners. All this is seen in the sanctuary.

Pastor Christian also gave a very helpful address on the Tuesday morning on the subject of the evangelist, his message and aim. This was followed by an interesting discourse by Pastor O. M. Dorland on such subjects as methods, halls, staff, advertising, etc.

The theme of evangelism was further dealt with by Pastor Andross, who discussed the following subjects:

- (a) Pastors,
- (b) Care of the flock,
- (c) Church service,
- (d) Training of local talent, ordinances, and the church roll.

The question box, which was opened at 4 o'clock each afternoon, brought other important matters before the workers, and these were helpfully dealt with by Pastors Christian, Meredith, and others.

The concluding meeting of the Institute was given to Pastor Carlyle B. Haynes, who surprised the Institute by saying that, instead of speaking on the "Sureties of the Message," he would prefer to speak on the certainty of ourselves. The message, he said, was perfectly sure and certain, but were we? So he based his address upon the three words, "How are you?" asking first of all,

1. How are you in health?

He emphasized the imperative need of keeping our bodies well and strong for the great task which God has for us for this time. Ill health is often the cause of much ill temper and bad Christianity. And bad Christianity is oftentimes really bad health. Poor health makes people sensitive and "sensitivity is selfishness set on a hair trigger." Some people, he said, spread their feelings out on the floor as widely as possible so that people will walk on them, and then, "if you go clear around to avoid them they will still be disappointed." Good health will help us to think straight and judge clearly. Our eyes will be brighter and our minds

more peaceful, and we shall not for ever be looking for slights.

2. How are you doctrinally?

It is most important that preachers believe what they profess. It is equally important that persons coming into the church should be thoroughly converted and thoroughly taught. "Don't let us," said Pastor Haynes, "take in half-baked Methodists. Rather let us turn them over and bake the other side." We do not help ourselves or the individuals concerned by lowering standards. He illustrated this principle by the story of a New York lawyer who was deeply interested in the truth and anxious to join the church. However, he declined to be baptized by immersion, and was greatly affronted when Pastor Haynes told him that it was the only way into the fold. However, later he told Pastor Haynes that if there was one church for which he had the fullest respect it was the Seventh-Day Adventist church which had refused to lower its standards for either money or influence.

3. How are you practically?

In other words, Are you practising what you preach?

In this connection Pastor Haynes dealt with the question of tithe, and asked whether all were paying a faithful tithe. There is only one class, he said, that is absolved from tithe-paying—and that is the dead. Every living being has some cause for praise to God, and should follow the practice of returning to the Lord the prescribed portion of his income. To illustrate, he told the story of an old lady whose only income was six dollars a week. She wanted to know whether she should pay tithe. Pastor Haynes replied that as a minister of God he was commissioned to preach the Word, and he would not dare to say anything which the Word did not authorize. He told her to pay the sixty cents and "shift the responsibility of the provision of her needs from herself to God." She did so. In a little while she visited Pastor Haynes and said, "I have had my wages raised. My nephew who used to send me six dollars a week is now sending me ten dollars."

4. How are you spiritually?

We should be enjoying the spiritual privileges provided by the Gospel and the grace of God. If only we would enter into the experience that God has made available for us, there would be no limit to the development of God's work in this field.

So ended one of the most profitable series of meetings which it has ever been our privilege to attend, and we believe that much good will accrue as the principles set forth are put into practice and the inspiration received is carried back by all the workers to the churches and companies of believers throughout the British Isles. A. S. M.

British Union Conference

Held in the Town Hall, Birmingham

AUGUST 2nd-7th

Preaching Services

Thursday Evening

The Purpose of the Conference

Pastor W. H. Meredith

"HASN'T it been beautiful?" said a dear old lady as she toiled up the steps of our boarding-house, "Just beautiful."

It had. We have never seen so many Adventists at an opening meeting of any conference. The ground floor of the Town Hall was nearly full, and it is a large place.

Brother Meredith's message was brief and simple.

"It gives me much pleasure to welcome you here to this Town Hall in this great city," he said, "and I pray that God may bless our coming together, that not only may we ourselves be blessed, but that God will make every one of us a blessing to those we meet while here. It was said this morning that we had been called to be sons of God, that we are really royal children. May God help us to act so in this city. I pray that there may come to us day by day messages that will inspire our hearts and make us each one more and more representative of Christ our Saviour. Let us pray to this end. Let us each one remember that we are children of the King, and that it is incumbent upon us that we should live and reveal the dignity of our high calling."

He then bade all a hearty welcome, especially mentioning those who had never met with us in just such a way before. Then he continued:

"It is well for us, at the very beginning of our meeting, to remember the purpose for which we have come together. We have come from many places, north, south, east, and west, and I suppose every 'language area' is represented here to-night. They are here from bonny Scotland, they are here from canny Wales, they are here from the Emerald Isle, they are here from England, north and south. We have come and left our homes for a purpose. What is that purpose?"

"I think some of us are glad to meet with old friends. We are glad to meet with new people—glad to shake their hands. We are glad, to-night,

to unite our hearts in prayer and praise. Yet I think that all of you, even though you come from larger or smaller churches, have come to this meeting, shall I say it, feeling hungry. That is not saying anything against those who minister to you, but somehow there comes to us a longing for greater things, a real longing to be lifted above the things that fret us day by day, and we long that while we are here we shall be fed, that we shall gain, somehow, that help that we feel we need. Let us pray to this end—that every soul of us may be satisfied and go away from this meeting as if we had been to a real feast. We may make it so."

"And I think, perhaps," he continued, "that really it is in our own hands. We ourselves may be responsible for what we take away with us. For if we pray for those who minister, and ask God to give them a message to suit us, then surely God will answer our prayers.

"There is a statement in Vol. 5, in that wonderful chapter on 'Behaviour in the House of God,' that I have always remembered. It says: 'While the servant of God is speaking, sleep not for one moment. It may be that at that very moment God will be speaking that very word you need, and Satan will bring sleep to your eyelids that you may not hear it.'"

Brother Meredith then called upon us to encourage and help each other—the strong to help the weak.

"We are here, too," he said, "to discuss some plans, for we have a wonderful work to do and there is a wonderful future before us. We realize the time is very short, and we ought to be making some plans that will help along the work that God has given us.

"We are here, also, because this is the time to elect officers for the conference for the coming period of years. Our session meets just once in four years, and while we are separated in our homes and in our churches, someone must be chosen to carry the burden of the work, and this is the time that we choose the officers. If there is one thing I would like to ask you to-night, it is that you will pray that God will help the nominating committee

that is chosen, giving them wisdom and understanding that they may do the right thing and not make any mistakes."

Brother Meredith then exhorted us to pray also for God's Holy Spirit to be present with us, for without that, while we might find joy in association together, pleasure in the beautiful sermons and studies prepared for us, the meeting would be a failure. And he asked us further so to empty our hearts of any selfish ideas or motives that we would not in any way limit God, but that He might come in in all His fullness, that we all might be one even as Christ and the Father are one."

"During these meetings," said Brother Meredith, "He wants us to be at one with each other. I hear the Saviour saying, and I hear Him speaking to us to-night even as He spoke to His disciples long years ago, 'This is My commandment that ye love one another, even as I have loved you.' I ask you to think of that again. 'This is My commandment that ye love one another, even as I have loved you.' We all know the love of Christ. We may not be able to express the wonder or the measure of it, but let us try to think of it that that must be the very measure of love we must have for each other. May God help us to that end, that we may more and more work for harmony, that His work may not be hindered, that He may be able to speak to us Himself, and that our hearts may always be open to receive His messages."

"In closing," he said, "let me ask you to remember those who carry the burden of this meeting upon their hearts. I am not asking that only for myself, but for all my brethren who carry the burden of this meeting, for those who shall speak to us, and for those who will have to work long hours during this session. Remember them in your prayers. Then, whatever resolutions we may pass, whatever plans we may make, will be the result of the Spirit of God moving upon our hearts to do the work that He has given us to do, and we shall go forward as a mighty army throughout these islands of ours, to carry the message and save precious souls from darkness. Let us ask that, while we are here together, God will give us a real vision of Himself, to help us carry out our task in Jesus' name."

M. J. S.



Friday Evening

The Message for Our Time

Pastor L. H. Christian

IN connection with the quadrennial meetings of the British Union Conference of Seventh-Day Adventists, Pastor L. H. Christian addressed a large gathering in the Birmingham Town Hall on Friday evening.

Pastor Christian, who entitled his address, "The Message for Our Time," spoke first of the heartening reports received by the committees earlier in the day, and of the great progress of the work of God throughout the world, and said there was always something inspiring to talk of together in unity and love. To him it was a special joy and privilege to be permitted to visit the British Isles and to attend the Union Conference. He said the first thing that had impressed him here was the freedom enjoyed.

In this connection Pastor Christian mentioned several instances where preachers of the Gospel in other countries had been put in prison, and said it was pleasing to contrast with this treatment the privileges enjoyed here. He feared many did not prize liberty as it should be prized and, as citizens of Christian countries, did not study their own Government as they should. "If there is any Government on earth," he declared, "that is worthy of loyal support, it is the British Government." Those who, like himself, had wandered round the world, knew this very well, and were glad to speak of it.

Referring to the subject of his discourse, Pastor Christian said it had been chosen by the committee, who probably meant by "our time" post-war times, whilst the message they had in mind was undoubtedly a divine message, a message that God had given us because He loved us, a message that would bring peace and joy and victory in this life and hope of eternity. He intended to speak not only of the message but of the messengers who gave it and the great movement that was growing out of it.

There had been a few occasions when a special message had been delivered to some special city, such as Jonah received in regard to Nineveh, but there were also times when a message was received not for one land or one city, but for the whole race. There was such a time in the days of Noah, and another occasion on which a definite, special message was given was in the days of John the Baptist, followed by Christ and the apostles. In connection with the latter there was an announcement that the Son of God, the Messiah, the long-expected One, the desired of all nations, was coming not in some distant future, but had already come. This message, begun by John the Baptist, was carried further by Jesus and the apostles. It reached its consummation in the proclamation from one end of the earth to the other, so that all mankind heard that Jesus had come, that He had died, and that He had ascended to heaven as the Prince and Saviour of mankind. The message to Noah marked the end of the old world before the Flood and the beginning of the new. The message of John the Baptist and of Christ and the apostles, marked the end of the old dispensation and the ushering in of the day of Christ. According to the Scriptures there was coming one other message and one for our time. They

had a definite hope in their hearts that in this generation the blessed Lord would come. Those who were living in this momentous time would enjoy the greatest privilege of all the ages; they would have light and glory and power through Christ and the Holy Spirit such as was never given in any past time.

Quoting Isa. 62:11, and Matt. 25, Pastor Christian went on to say that the cry which arose at midnight, "Behold the Bridegroom cometh, go ye out to meet Him," was a direct message to all the children of God. It was God's call to His people today, a call to leave the world with its sin and its unbelief, and go out to meet the Bridegroom. It was evident from the Scriptures that such a message would be sounded throughout the earth and that Christ was even at the door. There were many who believed with him that we were in that time; there might be others who did not feel certain of it, but they were all agreed that when this message from God sounded forth it would be a wonderful time and those then living would gain salvation by accepting it, accepting it not merely in theory, but in heart, and permitting the message to sanctify and prepare them to meet the Bridegroom when He appeared in glory.

It was impossible to explain exactly what was meant by "our time," because modern civilization was so complex and included so many elements of distraction, and there were so many tendencies struggling for mastery. Moreover, individuals were not altogether in touch with our time. They knew their own neighbourhoods and were perhaps prone to judge the world by the standards they found there. Others, who knew more of the world, might think that with their extended knowledge they had a more complete picture, but all the same it was far from exact. For his own part the more he studied our time the more he found an exact counterpart of what the Bible said of the last days. One great prophecy after another had met its exact fulfilment, and though he felt baffled by many things and there was much that he could not understand, yet everything he saw and everything with which he came into touch, seemed to him to be an exact reproduction of the divine picture of the last days. Indeed, he was persuaded in his very soul that our time was the last days, and what a glorious prospect it was, for mankind at present was sick unto death and the sickness was beyond all salvation or healing. Not long ago the Minister of Finance of a country overseas sent for a brother for the purpose of a Bible study, at the close of which the minister said that the ruler of the country had come to the conclusion that the situation politically, financially, religiously, was hopeless and that there was no hope for mankind unless it were true that Jesus was coming again.

Turning to some of the characteristics of our

time, Pastor Christian mentioned first the great religious unrest. People talked of this as a material age, a description with which he did not agree. Materialistic philosophy seemed to hold many with an iron grip, but during the last few years there had come a great change in many lands, and people were beginning to see that modern materialism, which made life mechanical and lost sight of moral values, was bound to plunge humanity into an abyss. People were beginning to turn from materialism to Christianity and spiritual values. He could not convey the impression that had settled in his soul in regard to the great movement of evil and rebellion against God which had swept over Russia, was sweeping China, and was rolling over the world. Against this, however, there were everywhere signs of turning to the living God, and of seeking for salvation through Christ by faith.

Another characteristic of the time was the great fall or letting down in moral standards, moral conceptions, moral values. There were always prophets of doom who talked about the power the devil had over mankind. Personally he did not believe the devil's power was as great as God's power and he was not afraid of it. Without sharing in these extremely pessimistic views, he was bound to say it was staggering to find to what an extent in these latter days morals had been thrown to the winds and standards trailed in the dust. He was not thinking principally of divorce, or the seventh commandment, never having taken much interest in that phase, because he had always maintained that even those who were not Christians had power from God to keep themselves clean. It was not only immorality they had to deplore, but the fact that people had become unmoral, which was far worse. They were losing their understanding of what was right and seemed to have forgotten the seriousness of sin. But when he thought of our time it was not so much these great evil forces that impressed him—the Modernism, the turning of the worship of the living Christ into rites and ceremonies, the spiritual declension and weakness—so much as the great sorrow and the deep need of mankind. Everywhere there was sorrow and despair and sadness to be found by those who got close to the people and ascertained their innermost feelings. It was possible that people had given themselves to amusement, to frivolous life and riotous living and things that were shameful in the hope of hiding their sadness and forgetting their despair. If they got below the surface and got close to the heart of Europe they would find this view to be a sound one. But after all the greatest characteristic of the age was a longing after God in the hearts of men and women. God was surely pouring out His Spirit upon all flesh, and if God had a message for our time that message would meet the needs of the day. It would be the only remedy, but it would be a perfect

remedy. The great cure for modern unrest was Christ, and in the forefront of the regenerating movement now in progress throughout the length and breadth of the world stood the great Adventist movement, the very essence and keynote of which was the blessed hope that the Son of God was coming, and coming soon.

C. AND S.



Sabbath Morning

The Need for Complete Consecration

Pastor E. E. Andross

I AM profoundly thankful to God this morning that the prayer our brethren sang in that beautiful hymn, "Remember me, O mighty One," is being answered. The Lord has engraven us upon the palms of His hands. The mother may forget her child, but God will not forget His people.

Yet it is perfectly proper that this should be our constant prayer to God. Let us read from Titus 2:11-14. I will read from Weymouth's translation.

"The grace of God has displayed itself with healing power to all mankind, turning us to renounce ungodliness and all the pleasures of this world, and to live sober, upright, and pious lives at the present time, in expectation of the fulfilment of our blessed hope, the appearing in glory of our great God and Saviour, Jesus Christ, Who gave Himself for us, to purchase our freedom from iniquity, and purify for Himself a people who should be specially His own, zealous for doing good works."

This scripture contains a wonderful truth, and I wish to call your attention to it for a few moments. The grace of God has displayed itself with healing power to all mankind, and I am thankful to tell you, my brethren and sisters, this morning, that God's grace is displaying itself with healing power to all mankind to-day. It is not simply a matter of past experience, but it is present. The grace of God is displaying itself with healing power to-day in a most wonderful way. I have seen it. Not only have I experienced the power of God's grace in my own heart and life, to His praise and His glory, but I am constantly witnessing the display of God's healing power among others, in behalf of others. It is remarkable what God is doing to-day for those who are sitting in darkness. In lands less favoured than they are here, God is displaying Himself, His grace, with healing power among those people in a marvellous way, and it can be explained, it seems to me, on no other basis than that we are to-day living amid the outpouring of God's Spirit in the latter rain. We are nearing the end, and God is cutting the work short in righteousness. His grace is being revealed, and

why may it not be revealed here this morning to every one of us?

This manifestation of grace teaches us that we are to renounce ungodliness and all the pleasures of this world, and to live sober, upright, and pious lives at the present time, in expectation of the fulfilment of our blessed hope, the appearing in glory of our great God and Saviour, Jesus Christ. We are to live constantly with the expectation of seeing our Saviour, Jesus Christ, as He appears in glory. This is our hope, is it not, as Seventh-Day Adventists, that Jesus will come in this generation? This is our expectation. Nor is it a vain hope either; it is a hope that is based on the immutable, eternal word of the living God.

And we will not be disappointed.

The Lord Jesus is coming, and He is coming soon. I am so thankful for that. Some of you have heard me say this many times in the past, but I want to tell you that my faith is stronger, if possible, to-day, than it ever was before. I believe with all my heart that this people have been led of God, that they have God's message, and that it is the last message that men will ever hear in this sinful world. There is no other to follow this one. This message is to do the work of God for men and women and make a people ready for the coming of the Lord. In Volume 8 of the *Testimonies*, I read this word: "We have no time to lose. We know not how soon our probation may close." (Page 314.)

I think that means that there is not only the possibility of death before us always, and that we must think of that, but it means also that we do not know how soon our names will be called up in the judgment, the sentence passed, the decision reached which will be irrevocable, and our destiny for eternity fixed. There is not one of us here this morning who knows how soon that awful hour may come to each one of us, and surely it behoves us to prepare for the close of probation, does it not?

And yet, brethren and sisters, that hour alone will not determine it. At that hour the decision rendered will only express the thing that we have been determining day by day in our lives. We are fixing our destiny every day. "Eternity stretches before us. The curtain is about to be lifted. Christ is soon to come. Angels of God are seeking to attract us from ourselves and from earthly things." They are seeking this morning to attract the members of this congregation from themselves, from earthly things, to heavenly things. Let them not labour in vain. A storm is coming, relentless in its fury. Are we prepared to meet it? We need not say the perils of the last days are soon to come upon us. They are upon us. Already they have come. They are here.

We are living in the perils of the last days. Are we prepared to meet these perils? That is the question that we should put to ourselves this morning.

My dear brethren and sisters, you must meet it and so must I. May God help His people to arouse and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. What will that surprise be? Suddenly will Christ come. Then there will be no time to prepare to meet Him. Now is the time.

I thank the Lord for this quiet hour this Sabbath morning when we may prepare for the coming of Jesus. We are exhorted to do it, and what does it mean to prepare to meet Him? The grace of God, which is now displaying itself with healing power, teaches us that we are to renounce ungodliness and all the pleasures of this world. But that will not make us morose and disappointed and sad, will it? No! Not at all. I know from personal experience that the taking away of the pleasures of this world does not make us unhappy at all. We are to be filled with the joy of our Lord. God does not take away from us anything except those things that have a tendency to unfit us for a dwelling-place in His presence. He wants to take those things away from us that are harmful, that is all. We must renounce the carnal pleasures of this world and live sober, upright, and pious lives at the present time, in expectation of the fulfilment of our blessed hope, the appearing in glory of our Lord and Saviour, Jesus Christ, Who gave Himself for us, to purchase our freedom from all iniquity.

I thank God for this truth, that Jesus gave Himself for us, to purchase our freedom from all iniquity. We are not to go about as slaves to sin. We are to be free men and women in Christ Jesus. Whom the Lord hath made free is free indeed. He gave Himself for us in order that He might purchase our freedom from all iniquity and purify for Himself a people who should be specially His own. I think that refers particularly to the time in which we are living to-day, to the people who are looking anxiously, hopefully, expectantly, to the fulfilment of this promise, the coming of Jesus in glory and power. He is to make His people to-day especially His own, clean and pure, free from all the power and dominion of sin, and a people who will be zealous of good works.

How is this transformation, this change that is mentioned in the scripture, to be brought about? By the grace of God that is displaying itself with healing power to-day. But how is this grace brought to us? Jesus is man's example. After the fall God sent His Son into the world to partake of human nature, sinful flesh, and He did it in order that an

example might be set before all men of what God will do for a man who is fully surrendered to His will. So Jesus came. And He lived a life of perfect obedience to God. He pleased God in all things. In Him was no sin. He lived a life of perfect obedience in all things to His Father's will. He met God's plan fully in His life. And He did it as a man. Not as the Son of God, but as a man. Just as you and I must meet sin and conquer it, so did Jesus meet it and conquer it, and He did it as an example of what we may do. All that God was to Jesus He will be for every one who is surrendered to Him as His Son was surrendered to Him. The Lord Jesus was begotten of the Spirit. So are we begotten of the Spirit, born, the second time, unto the kingdom of God. Jesus was born of the Spirit and the flesh here, and He was not only begotten of the Spirit, but He was filled with the Spirit of God. From His birth, right through infancy, and youth, and manhood, He was filled with the Spirit of God.

Jesus surrendered Himself to the control of the Spirit, absolutely and completely, and if we are to have this work of transformation wrought in us—if we are ever to be prepared for the coming of Jesus—we must be prepared for it by the same power that wrought so mightily in Jesus. That is the way it is accomplished; there is no other way. So truly was Christ emptied of self that "He made no plans for Himself." He had plans, of course, but they were not selfish plans. He did not make them for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God that our lives may be the simple working-out of His will, and if we want to know the riches of His grace, if we want to experience the boundless resources of grace in our behalf, we must be surrendered to the will of God as Jesus was surrendered to it.

We cannot expect God to work through us mightily unless we are absolutely and completely surrendered to His will. Here is a statement that I will read from the spirit of prophecy: "The greatest praise that men can bring to God is to become consecrated channels through whom He can work." Oh what mighty things might be accomplished in this world if every believer in this truth were absolutely and completely surrendered to the will of God! What mighty streams, rivers of living water, might issue forth from this church!

Time is rapidly passing into eternity. You cannot withhold this consecration of yourself, your body, your mind, your time, all the powers of your being, you cannot withhold it from God without ruin to yourself, and because of that I plead with you this morning to surrender yourselves to God. If you have done it in the past, do it again now. Do it more thoroughly, if possible, than you have

ever done it before. He asks for a whole heart. Give it to Him. It is His. Your heart belongs to Jesus. Whether you recognize it or not, both by creation and by redemption, it is His. Oh, let the young remember that this morning. Your intellect belongs to God. If you think that you possess powers of intellect that may command a place of respect and honour and influence among men, that may bring to you wealth and position, remember that God gave you that intellect. He gave it to you and wants it returned to Him this morning. He asks for your money. Give it to Him. It is His. Ye are not your own. Ye are bought with a price. God requires the homage of a sanctified soul which has prepared itself by the exercise of faith that works by love, to serve Him. He holds up before us the highest ideal—even perfection. He wants to make you like Jesus altogether. He asks us to be as absolutely and completely for Him in this world as He is for us in the presence of God.

Think of that just for a moment. What is to be the measure of our surrender to Him? How completely are we to give ourselves to God? I understand by this that it is my duty, and, I thank God, my privilege, to give myself so completely to God that I will be for God, just as completely for God, all the time, as Jesus is for us before His Father. Now is there any lack on His part of the absolute surrender of Himself? Does Jesus have any other thought in His mind than our best interests?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "Be not conformed to this world, but be ye transformed." That word transformed in the original is the same word precisely that is translated "transfigured" in the story of Christ's transfiguration on the mount. Be ye transfigured, transformed. That is what God would have us to be, "transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

My brethren and sisters, God wants to make His people, young and old—no exception whatever—He wants to make His people a praise in the earth. He would do that. He would transform our lives so completely that everywhere men would say, "They are men to be wondered at." You know they took knowledge of the disciples that they had been with Jesus, such a change had come over their lives. I think of the words of the prophet Zechariah: "In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David." I believe the time has come when God would make strong men and women who are giants as it were, spiritually, strong in God and in the power of His might, men and women of moral strength and stability of character. I like to think of Jesus, not only as the

Lamb of God that taketh away the sins of the world, but as the Lion of the tribe of Judah. That depicts strength, does it not? When all the weak ones are transformed into the strength of David, we shall have an army through which God can work mightily.

Here is a comment taken from the *Testimonies*, Vol. 4, page 416, "The same unseen hand that guides the planets in their courses, and upholds the worlds by His power has made provision for man formed in His image, that he may be little less than the angels of God while in the performance of his duties on earth."

How much we need young men and women, who are thus surrendered to God, out in the mission fields! You don't have to go out and work month after month and year after year to persuade a few to turn to God. They are doing it in large numbers, and we want young men and young women who are consecrated to go forth into these fields to help us gather the lost and prepare them for the coming Kingdom. Will not our young people here give themselves to God? Won't you do it? Won't you prepare for such a work as that? I pray that our fathers and mothers, those that must remain at home, may be so completely surrendered to God that God may prosper them in all things and that our members may constantly multiply in this home field, and the funds increase greatly in the treasury, so that we can send forth multitudes into the fields beyond to help gather the harvest there. God will do that for us just as soon as we surrender ourselves wholly to Him.

Listen to these words (Vol. 5, p. 206), "Suppose Christ should abide in every heart and selfishness in all its forms should be banished from the Church, what would be the result? Harmony, unity, and brotherly love would be seen as verily as in the church which Christ first established. Christian activity would be seen everywhere. The whole Church would be kindled into a sacrificial flame for the glory of God." Wonderful, wouldn't it be? But what would follow in Great Britain? The United Kingdom would be lighted up with God's glory. The honest-hearted people would turn to God everywhere. The whole Church would be kindled into a sacrificial flame. Every Christian would cast in the fruit of his self-denial to be consumed upon the altar, and then the treasury would be filled. There would be far greater activity in devising fresh methods of usefulness and in studying how to come close to poor sinners, to save them from eternal ruin. I pray that the entire church in Great Britain may be kindled into a sacrificial flame to the glory of God. How is it to be brought about? By complete, absolute surrender to the will of God, by enthroning Jesus in the person of His Holy Spirit in the heart. May that experience come to us upon this blessed Sabbath day. M.J.S.

Sabbath Afternoon

Our Reasonable Service

Pastor Carlyle B. Haynes

DURING the morning service, as a body of individuals, we entered into a transaction with God. On our part that transaction was surrender; on His part it was acceptance; for no shadow of doubt should ever cross our minds that God accepts us. When we pass that possession over into the hands of God, there is no unwillingness on His part to accept that which He has paid for.

And so, this afternoon, we come into God's presence accepted of Him, belonging to Him, His people. We settled that this morning. It is always a dangerous thing to enter into contracts and engagements without thinking of them very carefully. We know that this is true when we are dealing in human contracts, and when we enter into an engagement with God that should require most careful thought. Just what are we engaged in to-day? What is our position with Him? Where do we stand now, having entered into this engagement? And what may we expect from Him? What is His relationship to us? And what does He engage Himself to do for us? It is these things that I would have you consider this afternoon. May I direct your attention to a passage of scripture in Romans, chapter 12, verse 1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

You will notice that this appeal is directed, not to sinners, but to Christians. There are appeals in the Word of God to sinners, many of them, for them to surrender their sin. This is not such an appeal. It says nothing about sin. It does not ask us to surrender our sin. It takes it for granted that that has been done before. God wants more than that. When we first came to Christ we surrendered our sin, we surrendered all things which God could not use, and there are many of the people of God who apparently think that that is the only surrender that God requires. So thinking they are wrong. That is not all that God wants. We then surrendered the bad things which God could not use. In this surrender He is asking us to surrender the good things which He can use. It is something in addition to our first conversion.

"I beseech you therefore." Who? Who is He speaking to? Brethren—Christian men and women. He wants something of them. "I beseech you therefore, brethren, by the mercies of God." What is it He wants? "That ye present your bodies a living sacrifice." Anciently they used to make dead sacrifices, but that is not the kind of sacrifice that God requires now. He wants living

men and women, who are alive from the dead, to turn themselves over to Him and permit Him to run their lives for them. It is a definite transaction into which we enter and we ought to enter into it with our eyes wide open as to its meaning. We ought to go away from this conference knowing what we have done, having done it intelligently and with the full consciousness of what it means. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." He wants consecrated flesh and blood.

Now, there are Christians who are not surrendered—and they are Christians. They are men and women, soundly converted, who have never entered into this transaction. They did not know anything of the kind was required. Their sins have been forgiven, there is no question about that, but God wants more than to forgive our sins. He wants you, He wants me, in all the fullness of the meaning of that. What is it He asks for here? This body with all its members. He says "present that to Me." Well, if we do that, what will follow? What is conveyed to your mind by the word "present"? What is meant, what is involved in the transaction of my presenting and His accepting? Change of ownership—title passage. It was mine, it is no longer mine. It has become another's and is to be the full and complete possession of that other. It is no longer, in any degree, my own. I have no right to it in the slightest degree, I have given it away. It has passed out of my ownership, passed out of my possession, passed out of my control, and belongs altogether to some one else.

I would like to have you think of that—change of ownership. Until we make this surrender we govern our own actions. Our body is under the control of our will and our mind. What these hands do, I decide. Where these feet shall carry me, it is for me to choose. What this body shall wear is to be governed by my desires. What this tongue shall speak is to be decided by my will. What these eyes shall see I determine. Is that the case when we surrender and ownership and title pass? Is that the case then? When I surrender, what do I do? I obtain a master who controls everything I do—a master outside of myself. I give myself clear away to do the will of another rather than the will of myself.

Is that putting it too strongly, or is that the case? And if that is the case, is that what you did this morning? That is the relationship between the Lord and His people that we are called upon to enter—nothing less than all that. That signifies the relationship of a slave to a master, and I think that in that connection will be found some of the meaning of that mysterious saying of Paul, "No man calleth Christ, Lord save by the Spirit." That

is the relationship that Paul gloried in as he wrote his epistles. He began nearly all of them with the expression "Paul, a servant of Jesus Christ," and that is a weak translation of the Greek word, very weak. It is much stronger in the Greek. This is the way it reads there, "Paul, a bond-slave of Jesus Christ," and he gloried in it! He had entered into a relationship. His slavery was voluntary. He had chosen to become a slave of his Lord. That is what surrender means.

Some years ago I was reading the diary of Jonathan Edwards. I came to a page that he had written on his nineteenth birthday, and this is what I found written on that page. "I have this day solemnly renewed my covenant and self-dedication which I made when I was received into the communion of the church. I have been to God and have given myself, all that I am and have to God, so that I am not in any respect my own. I can challenge no right in myself, I can challenge no right in this understanding, this will, these affections that are in me, neither have I any right to this body or any of its members. I have no right to this tongue, these hands or feet, no right to these senses, these eyes, these ears, this smell or taste. I have given myself clear away and have not retained anything as my own." I like the positiveness of that. That man knew what his relationship to God was. That is what surrender means, my dear brethren and sisters, just that. This body delivered wholly to be possessed by another, to be controlled by another, by another's will. We are no longer to carry out our own will, except that will be in harmony with the will of Him Who is our Master.

Now, when we do that, certain things will follow. If we deliver over these bodies by a definite, thoughtful, intelligent surrender to Him, we will not abuse these bodies. That would follow clearly. They are not our own. They do not belong to us. We will not introduce into them any substance, whether food or drink, that will impair their normal, natural qualifications and their strength and ability. What shall I eat, then? What shall I drink? That is not any affair of ours. It is not for us to decide. What we are to eat and drink, and how we are to live, is to be decided for us by another. We are no longer our own property.

Another thing will follow. We will not defile these bodies. We will remember that they are altogether another's. They are not to be used in accordance with our own desire, in response to our own appetite or lusts or inclinations or disposition. They are the property, and they have become, by our own choice, and our own surrender, the instruments of another, for Him to use in accordance with His will.

A third thing will naturally follow. If we have

given these bodies clear away we will not adorn them in a way that is forbidden in the Scriptures or by sanctified common sense. They are not ours. They are no longer for purposes of decoration, to hang things on and to stick things on. They do not belong to us. What shall I wear? That is not a matter for you to decide. Who will select my millinery, and what hat shall I wear? That is not any of your affair. The head that you wear the hat on is not yours. You have given it away. I wish we could get to the point where we will pray about everything we do and say with reference to what we wear and every action, "Lord, what is Thy will for me?" The whole question of dress would be settled that minute.

Whom shall I marry? That is not for you to decide. Had you ever thought of that? Someone says "Well, I will pick my own wife." Not if you have surrendered. God will do the choosing then. "I will choose my own husband." Very well, but remember you may make a wrong choice. Not any of us are more intelligent about those things than we really ought to be, and in every choice of life, in every decision we are called upon to make, let us remember we belong to another, and we are to refer that question to another—every question. "Oh, God, what is Thy will for Thy bond-slave?" Whether it is what we eat, or drink, or wear, or do, this body is no longer ours. We have given it away and we must intelligently keep that relationship and maintain that attitude. Surrender is more than an act, it must become an attitude, an attitude of surrender. It is an *act* at first into which we entered, but that act must become an *attitude* which is maintained in every relationship of life.

How much shall I give to the mission offering? That is not for you to determine. That is not for you to decide, for everything there is in your pocket belongs to another and is to be expended not in accordance with your ideas but in accordance with His will.

I cannot emphasize this too strongly. This is the degree of surrender that God requires of His people. "I beseech you therefore, brethren, churchmembers, Christians, that ye do this thing." God help us to say "Yes, Lord, I give myself over to Thee, to do Thy will from this time forward, and no longer do my own will." Will He bring us into impossible situations? Dare we make such a surrender? May we trust Him? Are we safe to go that far and put ourselves without reservation in His hands? Is that safe? Knowing what is about us in this world, knowing of dangers on every hand, knowing the things that are coming upon the earth, let me emphasize with all my energy that that is the only safe place in this world for the people of God, to be entirely in the hands of God, controlled altogether by His will instead of their own.

You will recognize that this surrender includes not merely our bodies, but our being, not only our physical organism, but also our mental and our moral faculties, our intellect, our power to reason, our ability to study, our sensibilities, our emotions, our desires, our affections, our will, and when we come to that we come to the centre, the very citadel. As I said yesterday, I am inclined to believe that the one great lesson of life for us to learn is to know how to surrender our will to do the will of God—in all things and at all times. You recognize also that it includes not only our bodies and our beings, but our belongings, our acquirements, our environments, our time, our talents, our property, our family, our friends, our reputation, our past, our present, and our future, known or unknown. It is just like signing a blank sheet and letting God fill it in. Everything that is ours goes with this. If we have any talent or ability or capacity, it belongs to God and is to be used in accordance with His will. Property, money, belongings of any kind, are included in this surrender.

I wish you to notice the twofold appeal that Paul makes for us to do this. What right has God to demand such a thing? And let me point out that He does not demand it—he beseeches! (He has a right to demand, but He does not exercise the right.) “I beseech you therefore, brethren.” On what basis does He make that appeal? How can He ask such a thing?

“I beseech you therefore, brethren, by the mercies of God.” He appeals to our sense of gratitude. Well, is that a legitimate appeal? Has He done anything for us upon which He can base such an appeal? Can He ask such a tremendous thing as this on the basis of what He has done? What has He done? Well, He brought us into existence in the first place. He made us wonderful creatures of His hand. We owe our very lives to Him. Were it not for Him we would not be here.

And is that all He has done? Ah, when He found us lost in sin, He opened a way of escape for us from death, and redeemed us by sending His Son into this world to be our Saviour. He has made us alive from the dead. He has forgiven us our sins and He has accepted us in Jesus Christ. He has cancelled that record that stood against us. He has blotted out our transgressions. “By the mercies of God” is the strongest appeal that He could make. By all He has done for us He comes and asks us to do this thing for Him, to deliver ourselves over to Him.

But He does not let it end with that appeal, He adds another. Do you notice it in the passage? “I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your

reasonable service.” That is, it is only right that you do it. There is an element of justice in it—He has bought us and He has paid the price. Ye are not your own, ye are bought with a price. Therefore, we belong to Him whether we surrender or not. We are His. He has purchased us. He has paid the price for us. We are His property, and all He is asking is that we deliver over His property to Him. We ought to do it because we belong to Him. It is only reasonable that He should have what is His own, and if we refuse to do it, well, we are wrongfully keeping from His possession that which is His property. Is that true? It is just the same as though I go down here to a jeweller’s shop and say to the proprietor “I want a watch.” He shows me his watches and I select one and say “How much is this watch?” “£5.” “Very well, I will have it.” I pay him £5, but I say, “Now, my friend, I want this watch engraved with my initials. How long will that take?” “Three days. Come next Tuesday, and you can have it.” “How much more will the engraving cost?” “Ten shillings.” I pay him the ten shillings and say, “I will come next Tuesday and get it.” And I leave the watch there with my £5. 10s. Whose watch is it? Mine. Why is it mine? I bought it; I paid for it. It is my property now, but it is not in my possession, the jeweller has it. Is it any less mine because he has it? No! Because he has it, is it his? I go in on Tuesday and say “Is the watch ready?” “Yes.” “Very well, I will take it.” But he won’t give it to me. Has he any right to keep it? No! Have you any right to keep yourself? Do you see the element of justice? God owns us by a twofold claim. He made us and He has redeemed us. He has paid the full price of redemption, and we belong to Him, whether we acknowledge the claim or not. Whether we surrender the property or not, we are His, and it is only right that we should deliver ourselves over for His possession, for Him to do with us as He pleases. If we withhold we are doing an unjust, wrongful thing, and for that reason Paul adds that appeal to our sense of justice, “It is your reasonable service.”

I might add an appeal to your self-interest by saying that if we refuse to give ourselves to God in this act of intelligent, unreserved committal, it is inevitable that trouble will come. A legend has come down from ancient times, for the truth of which I will not be responsible, but the lesson of which points the moral that I desire to bring before you now. It is said that when the Israelites were wandering for forty years in the wilderness, on one occasion an eagle from the mountains swooped down to the altar at the time of the evening sacrifice, clutched the half-consumed lamb in its claws, and bore it back to its nest in the mountains as food for its young. But as the eagle seized upon it in the

nest a coal that had adhered to its half-burnt carcass set the nest on fire and consumed the eagle with her young. He who robs the altar of God will never have any good or any blessing from that which he takes from God, and when we fail to enter into this sacrifice, this surrender, our lives will do us no good. They will only constitute a burden and a curse to us unless they are committed and surrendered to the Lord Jesus. God help us then, knowing what we do, being fully aware of all it involves, to enter intelligently, positively, into this relationship with our God by which we give ourselves clear away to do His will instead of our own.

F. F.



Saturday Evening

Jubilee Missions Rally

THE year 1928 is the Jubilee of Seventh-Day Adventist labours in the British Isles and it was fitting that it should be celebrated by a special Missions Rally at the Birmingham conference.

It was a wonderful inspiration to meet missionaries from Africa, India, and the islands of the sea, and to hear their accounts of victory and progress all along the line, of opening doors in every land, and of their confidence in the certain triumph of the great Gospel message in these closing days of earth's history.

Pastor J. L. Shaw, treasurer of the General Conference, himself an old missionary, reviewed the progress made since our first missionaries were sent out. He spoke of the declaration made by Sister White in 1892, that the work which had been done in the home field must also be done in every other part of the world. At that time the work was only just beginning in Australia and New Zealand. There was not a single representative in India, China, Japan, and the Philippine Islands. It seemed an impossible task, but to-day that statement is no longer a prophecy, it is an actual condition in the mission fields. The early work was an uphill task. We did not know how to adapt the message to the heathen, we did not know how to live in tropical climates. Many of the pioneers who went out in the early days made the supreme sacrifice. But others took their places, and to-day thousands each year are uniting with this people.

A great mass movement is proceeding in Africa. In the Philippines, where work began but fifteen years ago, there are now 10,000 Seventh-Day Adventists, as many in proportion to the population as in North America. There is a self-supporting publishing house, and fifty regular canvassers spreading the truth there in the heart of the Pacific.

In China there are churches and companies in every one of the eighteen provinces. Has the war

paralysed the work? No, nothing can paralyse this message. It only sends it forward with greater rapidity. The war has stirred hearts as never before, so that last year more literature was sold in China than in any previous year.

There is a fine work, too, in Japan. The Japanese are out for progress in material things, but they are also accepting this message. Native ordained ministers are preaching the truth. A school has been erected and is being operated with money given by the native believers themselves. Everywhere the spirit of sacrifice is wonderfully manifest. Such a work must go forward.

We were glad to hear Brother Edmonds from Nigeria, on the west coast of Africa, witness to the saving power of the Gospel in his field of work. He told how traders had said to him that mission work was foolish, and that it was impossible to do anything with black men. "I was not long there, however," he said, "before I saw that it was a lie." Jesus is animating souls, and is producing Christians equal in integrity and consecration to any in this country. He said that he loved to worship with them and to meet them in their homes, to see their faces radiant with the joy of the Gospel. From the squalor of heathenism hundreds are taking hold of the truth.

It was good to hear how the native evangelists take hold of the work and go forth preaching the Gospel. Knowing the people far better than the white missionaries they are better able to bring the Gospel to them. They go out with a live message because they feel the message in their hearts. So they are able to hold their audiences as they go from village to village.

A great change is taking place in Africa to-day. Western civilization is manifesting itself and creating new openings. Education is being stimulated, and this is opening the way for literature work among the people.

The power of our message is illustrated by the fact that quite frequently natives say that we are preaching a message such as no other society is giving.

The natives are enthusiastic, and the workers are faithful and noble. One teacher went to a town of his own accord, had three advertisement placards put up, and later addressed an audience in a hall packed to its utmost. This testifies to the courage and enthusiasm of the native workers in West Africa.

We were again privileged to hear more of the inexhaustible stock of missions experiences from that "big, little man," Brother G. F. Jones. He said he was glad of the words of Jesus, "All power is given unto Me. . . . Go ye." We cannot go without power, and without gifts, but God has promised to give according to our needs.

One of the gifts needed out in the South Sea Islands is the power of casting out devils. The people there often become possessed with devils and run about with spears and tomahawks. But, by the power of God, the devils are being cast out. It would be impossible to live there without this gift. The converts have it, too. They do not bother to call the missionary; they just pray and command the devils to go out, and they go out.

Another difficulty is the number of languages it is necessary to learn, but here again the Lord helps, and these difficult languages are mastered. Around Singapore there are seventy-five languages spoken. When Brother and Sister Jones arrived there they did not know where to begin. They went from door to door and met Arabs, Indians, Malays, and many others. When sick they helped them and prayed with them. People were healed all over the town and so the work was started.

In the Solomon Islands, the language problem is very difficult. Travelling five miles from one place brings the missionary into a new language area. Another five or ten miles and another language is met with. In one island in the Solomon group, about 120 miles long and 35 miles wide, 35 languages are spoken, and in New Guinea there are scores of languages and dialects. So the missionary needs the prayers of the people of God. The Church is one great family and it is as the Church works as one man that the message will progress. There is no obstacle that can impede the work. If we have faith in God we can have from Him whatsoever we will.

Some time ago Brother Jones was sent to a field that had been operated for thirteen years and everyone who had been there had failed. It was suggested that the field be abandoned, but in a marvellous way it opened up, all the opposition of enemies and of the Government was broken down, and to-day they are building churches and schools to advance the cause. Some of the earliest converts in that difficult field have been the means of opening other closed doors in Java, Sumatra, and other places.

Brother Jones concluded his enthusiastic talk by saying: "The work is going forward. Stick to the truth. Don't care what happens, and God will bless you."

Pastor Bartlett, superintendent of the work in East Africa, and chairman of the evening, carried our minds from the vast stretches of the Pacific to the interior of the Dark Continent, and here again there was the same story to tell. Every advance step was blessed by God and nothing could happen to hold up the work.

The work in East Africa is changing, as on the West Coast, with the advances of civilization. A few years ago the missionaries were dealing with

illiterate savages, devoid of clothing, and living the crudest of lives. Now wonderful developments have taken place. The natives can read, and canvassing work is being started. Some little time ago a book was published specially for Mohammedans and the whole edition of 2,500 copies has been sold. The author of the book, Brother Bull, of the Pare Mission, is constantly receiving letters of appreciation and requests for further books. Many of the books have been burned by the Moslems, but others have been read with avidity and have produced a longing for more.

It is now time for the development of the literature work in East Africa. Numbers of the native Christians are offering themselves for the work, and it is hoped that soon a publishing capital of £1,000 will be available for the development of this phase of the work.

Medical work is making rapid progress, too. The hospital in Kenya is always full. The Government is proposing to increase the accommodation from twenty-five to fifty beds, and already this year it has contributed £300 to provide suitable food for the patients. In the past it has been necessary to require the patients or their friends to provide food for those in the hospital, but now, thanks to the help of the Government of Kenya Colony, it is possible to feed the patients with proper food, thus materially assisting in their recovery.

In the Pare field, Government officials have sent glowing reports of our educational work to the Government of Tanganyika Territory, and some £300 has been provided for the development of the educational work there. Thus, new resources are becoming available.

This year the Harvest Ingathering work is to be carried out on a much a larger scale than hitherto. In the past it has been attempted in a small way and has proved an effective means of opening new doors for service. The Christians go out into the heathen villages and ask for gifts of grain and food-stuffs. In this way they make friends and are enabled to enter in with evangelistic and educational work. Some have gone amongst the Moslems, and as a result a school with eighty students is now being conducted.

There is a spirit of consecration amongst the believers in East Africa. In South Kavirondo the native believers have taken upon themselves responsibility for all extensions of the mission. They need but little urging and are throwing themselves into the work, which is rapidly growing in strength.

Last year 510 new converts were baptized in East Africa, and the fact that the number of apostasies is less than two per cent is evidence of the steadfastness of the native Christians.

Brother Woodward from South India compared the experiences of missionaries to-day with those of

the apostle Paul. Paul was not ashamed of the Gospel, because he had proved it to be the power of God unto salvation. And so in these modern days the missionary can go forward with confidence, because he knows that the power of God goes with him.

He spoke of the consecration of the native believers. Only a few days before he had received a letter from one of the teachers, in which were the words, "This truth is the only thing worth living for." This brother, David by name, is constantly receiving inquirers after the truth. They come and sit in front of the verandah of his house and listen to him. When evening comes they eat; then they go to sleep and the next morning after breakfast they begin again discussing different phases of the truth. So week after week they remain. When asked who was paying for their food he replied that he himself was providing for them, for he dare not send them away when they were inquiring after the truth. So the workers and believers out there love the truth and live up to it.

Once a boy named Isaac came over to the truth from another mission. Some time later Brother Woodward met the other missionary who said he had heard that Isaac had joined the Adventists. "Well, you're welcome to him," the missionary said as he was leaving, "He's a bad egg." But as time passed Isaac grew in the knowledge of the Lord Jesus and became established in the truth. The bad egg became a true Christian.

So God is blessing the work in India. It is a hard field and has been called the "Gibraltar of heathenism," but there is now a spirit of inquiry abroad and many who before had no interest, are beginning to seek after the message of salvation. Educated Hindus are becoming alarmed at the movement of the lower classes towards Christianity, and not long ago the editor of one of the Indian papers wrote that unless some effort were made for the low-class people very soon, they would all become Christians.

But God is working, too, amongst the upper classes of the Hindus. Many of these are now seeking after Christ, and they will not seek in vain.

It was with feelings of gratitude to God for these abundant evidences of His presence in this great message, and with renewed consecration of ourselves to the finishing of the task that we sang together the hymn, "Into Thy Service, Lord."

The work has been begun and lights are springing up everywhere in the darkest corners of the earth. But it is not finished. The finishing of the work is our task. Shall we not throw ourselves into it, not sparing our lives, that it may be accomplished in our time?

W. L. E.

Sunday Evening

Our Lord's Return

Pastor C. B. Haynes

ON Sunday night, before a large audience in the Town Hall, Birmingham, Pastor Carlyle B. Haynes spoke on the subject of "Our Lord's Return."

Nineteen centuries ago, said Pastor Haynes, the Son of God was on this earth, making a visit to this planet from heaven. He lived here among men thirty-three years and during that time laid the foundation of the plan of salvation and established the Gospel that had been known ever since by His name. When He had completed His work He returned to heaven, from whence He had come. If He had been here once, it ought not to be too great a thing to believe that He would come a second time.

Jesus came to make a way of escape from sin and from death, the result of sin, for all the people of the world. All that was an accomplished thing. He lived, He died, He was raised, He ascended, He intercedes for us to-day. Great as all that was, however, it was not enough. If this world was to be left to go on for all the future just as it was going on now, if sin and misery and degradation and sorrow and sickness and disease and grief and war were to go on generation after generation through all the ages of eternity, and there was never to be any betterment of that situation, then Jesus failed to accomplish what He came to do. "I am glad for the Gospel which includes the everlasting destruction of sin and the end of the misery that prevails in this world," Pastor Haynes continued. "I am glad for the Gospel which includes the return of our Lord to bring an end to that evil thing which He died to destroy. I am glad to be able to tell you, on the basis of His own Word, that Jesus Christ, the Son of the living God, is coming back to this world once more and coming very, very soon."

Pastor Haynes quoted the first three verses of the 14th chapter of John and, dwelling on the words, "I will come again," said he would like to lift them, as one would lift a jewel out of a casket of jewels, and have his hearers centre their thoughts upon them. He asked them to notice how clear the words were, how unequivocal. There was no vagueness about them, no indefiniteness. Words could not be placed together in the English language which more clearly conveyed the truth that He was teaching than the four words quoted. There was nothing conditional about them, nothing to qualify them. It was a promise and declaration, expressing the positive determination of Jesus Christ to come back to this world. "I will come again." Pastor Haynes declared that he was simple-minded enough to believe the words exactly

as they read. He believed Jesus meant what He said, and on the basis of those words he looked for the return of the Lord confidently, unwaveringly, knowing that He would come, for He said He would.

Many attempts had been made to undermine and to weaken the force of that plain statement. They had been told that the words would be fulfilled in the steady advance of the Gospel into all the world. Again they were told that the words received their fulfilment when His people died. Then the Lord came to them. They were told also that they received their fulfilment in the descent of the Holy Ghost, carrying out His promise, "Lo, I am with you always, even unto the end of the world." But none of these explanations satisfied even those who presented them. They could find no satisfaction in thus twisting the plain, clear sense of the Word of God. Christ had sent the greatest gift that heaven had, the Spirit of God, but it was never meant as a substitute for Himself. He was glad for His Word, for His gifts, but his heart wanted to see Him. He could never be satisfied short of looking into His blessed face, and he praised the Lord that He Himself had given him reason to believe that he would see Him face to face. Jesus, the blessed Lord, was coming back to this world. "I will come again." On the basis of those words, he urged his hearers confidently to expect to see Jesus in His own body, Jesus Who once lived among men and went about doing good.

Our Lord had told us something of the time when He would come back. He had told us something of the conditions of the world at the time of His coming. One thing that they ought to note was that the world when Jesus came the second time, would not be prepared to receive Him. Even His own people, His own professing churches, would not be prepared. In the 24th chapter of Matthew there was a great amount of information about the second coming of our Lord in His own words, instruction that He gave His disciples on the Mount of Olives while they were talking about His return to this world. In that prophecy of Matthew 24, in the 30th verse, there were these words: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn." They would be saddened and grief-stricken, they would mourn. They would not be ready, they would not be prepared to greet Him. "Then shall all the tribes of the earth mourn, and they shall see the Son of man." This was not going to be any hidden coming. There was nothing secret about it. "They shall see." They were not to be deceived by the delusive teaching that when Christ came His coming would be secret, known only to a few and known to the world when He had come only by the absence of those whom He had taken. There was no such teaching as a mysterious, hid-

den, secret coming of Christ in all the Bible. "They shall see the Son of man coming in the clouds of heaven with power and great glory."

Our Lord had given us some idea in His Word regarding the approximate time of His return. For instance, in the book of Daniel, the 12th chapter and the 4th verse, there were these words: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." The time of the end was not the end of time. It was a brief period of time immediately before the end. Two characteristics of that time were described in the words that followed so that they could determine which was the time of the end. In the time of the end the prophecy said, "Many shall run to and fro, and knowledge shall be increased." Here were two things that they were to watch for and observe which would characterize the days immediately preceding the second coming of our Lord, "the time of the end." He would have them mark those two things especially and inquire in their own minds whether those two things were characteristic of the day in which we lived. What were the two things? "Knowledge shall be increased." That was, there would be an unparalleled development in all phases of human knowledge. Secondly, "Many shall run to and fro." That was, there would be an unparalleled travelling back and forth over the world. Were those two things characteristic of our times? He wondered whether we fully realized the importance and the significance of the times in which we lived. We were becoming so accustomed to wonderful things, to amazing inventions, that we were losing our sense of the wonderful.

Pastor Haynes spoke of the transformations that had taken place in means of illumination, in communication by the aid of the telephone and wireless, and in transport, and impressed upon his hearers that these tremendous developments had come into being practically within their lifetime. What did it mean? It meant that we were living in the time of the end. It meant that we were living in the day when Jesus Christ was about to be revealed. These things that were taking place all about us were evidences of the nearness of His coming. It was no good for us to understand all these things and be familiar with the truth of the nearness of His coming unless we were ready to meet Him. We could know all this, we could believe it all, but it only added to our guilt unless our lives were transformed so that we were ready for Him to come. He fully expected, if he lived out the natural span of his life, to look into the face of the Lord. He had a profound confidence that His coming was in this present generation. "You will see Christ before long," Pastor Haynes declared, "but the important thing is, will you be able to behold Him in peace and in safety? He

has made provision for you that you may do that. He has taken your guilt and your sin and has died in your place. He has cancelled your reckoning. He has met the sentence of the law pronounced against you. He has died in order to free you from the sentence of death, and the way is open to meet Him in peace. That way is Himself. You may receive Jesus Christ by faith to-night. God help every person here who is convinced of the nearness of his Lord's return to take the opportunity that He opens to you to make your peace with Him now, not waiting until He appears. Cast your sins upon Him. Cast yourselves upon His great mercy, so that when He appears you shall not mourn, as all the tribes of the earth will, but be glad in your heart and rejoice in your soul because the One Who is coming has been your Friend, and you have lived with Him and you know Him. May that be the happy lot of every one of us here to-night.

C. AND S.



Monday Evening

Miracles of Modern Missions

Pastor E. E. Andross

THE Birmingham Town Hall was again well filled on Monday night when Pastor E. E. Andross spoke on the "Miracles of Modern Missions." He described some of the things he had seen in the mission fields of the world where he had worked, and in others that he had visited.

The people whom he had the honour to represent, he said, were doing their utmost to announce the coming of the Blessed One to every nation, and kindred, and tongue, and people. True, they were not a large people in numbers nor important in point of finance, but God was with them as He promised, and was doing great things through His people. He did not want to disparage the work that had been accomplished by many other Christian men and women who, in obedience to the command of God, had gone into the dark parts of the earth, carrying the Gospel of Jesus as they understood it. God had been with them, also, and great things had been accomplished.

Pastor Andross quoted John 14, verse 12: "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." Greater works than were wrought by Jesus Himself! What work could be greater than that which He wrought—restoring the sight of the blind, giving speech to the dumb, opening the ears of the deaf, raising the dead? Yet Jesus said "Greater works than these shall ye do." Jesus laboured here some three and a half years in His public ministry following His baptism and then He came to the cross. After His resurrection

and ascension Paul placed on record that there were about 500 brethren who met Him up in the mountains of Galilee by appointment. There might have been a few more believers than that at that time. They did not know. But at Pentecost there were 3,000 that were baptized in one day and later on there were 5,000, and the work spread. This was a new creation. It was a creative work that was now being accomplished in the hearts of thousands of believers. He believed that in heaven the work of re-creation was regarded as even a greater work than the restoration of the physical body. He thought that Jesus referred to this work, this transformation of life in the hearts of multitudes, as the greater work that was to be accomplished by the believers. It was true that they wrought miracles of healing, but not greater miracles of healing than those wrought by the Saviour. When, however, they thought of the multitudes whose hearts were turned to God by the power of the Holy Spirit under the preaching of the apostles and the believers, they could realize how these were greater things. The days of miracles were not past.

Pastor Andross recalled an experience when he had the privilege of visiting India some years ago. The night he landed the believers met him and he was escorted to the church where a meeting was held. During the proceedings a native worker rose and began to tell the story of what God had done for him, how he had come out of heathenism and Hinduism. He told how, after he had given his heart to God, he began to read his Bible and he read how Jesus healed the lepers. He said in his heart that if Jesus could heal the lepers when He was here upon earth He could heal the lepers to-day. The Hindu was himself a leper and he lifted his heart to God and asked that God would heal him of his disease. The fingers of both his hands were eaten away with leprosy and about one-third of both his feet was gone. God heard his prayer and from that moment the man was entirely healed of his leprosy. He did not think there was a dry eye in the audience as that simple man of God told his story. God did heal. He healed the diseases of His people as they had faith in Him and He did this work of healing especially in the mission fields. The Lord's power was especially operating in the darker countries as he (the speaker) could bear witness.

Pastor Andross also gave an instance of healing from Jamaica and said this was accomplished before the physicians discovered any remedy for leprosy.

Pastor Andross next related an experience in Central Africa where they had a large mission station, with many believers in the vicinity. They were attending a large camp meeting, one of the first held in those parts. One of their teachers,

a man of 65 years, told his experience. He said that in his earlier years he was taken captive and led into slavery, but his captors, seeing that he was an unusually fearless man, placed him over a company of slave raiders and started him out in the business of slavery. He continued in that work until he was about fifty years of age, when the British Government stopped slave raiding in that part. During his time with the raiders he said he captured many hundreds of people of the African race, put them into chains, and led them into captivity. He declared that he was responsible for the deaths of at least one hundred people. "If I saw a woman that I wanted as my wife," he said, "I attacked her husband, thrust my spear through his body, and took the woman off to my village." That was the character of the man, and it seemed that he was about as low down in the scale of humanity as possible, and beyond the reach of even the grace of God. "But," continued Pastor Andross, "one of our boys met that man after he had lost his occupation as a slave raider and persuaded him to go to our school. He went there and sat down with the little children. He gave his hard heart to Jesus, his heart was broken, and he was fully converted to God. After he had been prepared by a course of training he gave himself to the work of the Lord. He went out and endeavoured to lead men and women to Jesus, and he was wonderfully successful. What a change in the life of that man! It seemed to me that that old black face now shone with the glory of heaven. God was working through him mightily. He had charge of one of our out-stations about one hundred miles distant from our main station. In face of that transformation, do you tell me that the Spirit of God is not working to-day, or that God's power is not as real to-day as it was when Jesus was here?"

Proceeding to give some account of the work in the area where he is now working, Pastor Andross said that the territory comprised the Republic of Mexico, the six Republics of Central America, Columbia, Venezuela, and the three Guianas, while it also included the West Indian islands. He assured his hearers that the grace of God was being manifested in a most wonderful way in that territory at the present time. The changes that were coming over the people were marvellous. They were occupying all the larger islands with many churches and companies. In Jamaica alone they had about one hundred churches. In all the islands the message was making wonderful strides, whether they were English, Spanish, or French. They had some Dutch people, but not very many, but there were four and a half or five million French-speaking people in the territory and many millions of Spanish as well as English. The power of God's grace was working mighty changes in the

hearts of those who had been Catholics all their lives throughout the territory. The barriers were being broken down, and in every country they had free access to the people. Of course there was persecution, not on the part of the Governments, but on the part of individuals and fanatical societies and communities. All through the territory that was Spanish and Indian, where Catholicism had reigned for four centuries and gates of brass had prevented the entrance of the missionary, the gates were being broken down and the people were pleading most earnestly for missionaries to go and help them. He was over in Mexico not long ago, a country which during the past few years had been passing through a period of revolution. It seemed for a time as though all missionary enterprise would be stopped, for the laws prevented anyone preaching unless he was a native-born Mexican and even then he had to obtain a permit from the Government. But the Lord was helping them over all those difficulties. People were being brought out of heathenism into the glorious light of the Gospel, and so the work was going on.

C. AND S.

One of the striking charts displayed at the Conference



"RIGHT THERE
are scores of
believers."

There are scores of
people right there in your own
town who will believe
if you can

— GET THEM TO READ —

PRESENT TRUTH
regularly

BIBLE STUDIES

Conducted by Pastors C. B. Haynes, J. L. Shaw, A. W. Cormack, and W. H. Meredith

(Daily at 2.30 p.m.)

Friday

Knowing God

Pastor C. B. Haynes

THE first and second chapters of the first Epistle of John formed the basis of the study. Herein the apostle sets forth the threefold purpose of his letter: first, that there may be mutual fellowship between us and God; secondly, that our joy might be full; and thirdly, that we may sin not.

Fellowship with God is our greatest need. Yet in the rush and tear of life, it is the one thing the cultivation of which we are most apt to neglect. Fellowship is the result of communion, and communion takes time and effort. We know people much better after we have cultivated their acquaintance. In the same way our fellowship with God grows as we learn to know Him better experimentally. Hence, we should spend more time in communion if we would know God better. Our joy will increase in the measure that we learn to know Him, Whom to know is life eternal.

There are three things by which we may test our knowledge of God. The first is, our willingness to keep His commandments. (1 John 2:3-5.) God has a purpose and plan for every life. Hence, He has some desire for us every moment of our lives: constantly, momentarily, always, God is willing something for us. There is never a time when we can say we are free, that God has no particular desire for us. Consequently our surrender to God should be exercised every moment of our lives. The great question is not whether this or that thing is wrong, but whether God wills that I should do this or that, go here or go there. The answer to that question will settle all difficulties and doubts.

The second test of our knowledge of God is our attitude toward the world by indulging in its excesses and its corruptions. We may love it as God and as Jesus loved it, in order to save the world from itself. We should avoid all carnal love of the world and cultivate a true spiritual love of the world, after the manner of our great Exemplar. God help us to be free from the domination of the world.

The third test of our knowledge of God is our attitude toward our brethren. We should love one

another, even to the laying down of our lives for one another. We should be good forgetters of all the unpleasant and unsavoury things we hear and know about others, and cultivate the Christian art of dwelling upon the things that are pure, and lovely, and honest, and of good report. He that saith I know Him ought so to walk as He (Christ) walked.

H. F. D.



Sunday

Our Stewardship

Pastor J. L. Shaw

BROTHER SHAW based his study on Psa. 24:1: "The earth is the Lord's, and the fullness thereof."

The false teaching of modernism and evolutionism is confusing the minds of many. This teaching obscures the fact of God's ownership, which is one of the fundamental truths of the third angel's message, a part of the everlasting Gospel. (Rev. 14:6.) The earth is the Lord's. The gold and silver is His. And all who dwell on the earth belong to Him by right of creation and by right of redemption. We are not our own. We are bought with a price. Our minds, our bodies, all the powers of our being, are His. Hence, we owe to Him full and complete surrender of all.

We are stewards of our Master's goods, and must give account of the use of all He has given us. Selfishness is most seen in our love of money and of those things which money can buy. Yet we are slow to recognize this selfishness in ourselves, and only too ready to detect it in others. As a check on this spirit of covetousness in ancient Israel, and as a practical acknowledgment of God's goodness, it was ordained that each member of that nation return a tenth of his income to the treasury of God for the upkeep and advancement of His work of salvation in the earth. Isaiah, Jeremiah, and Ezekiel appear to have recognized that the prevailing sin of their day was the love of money. The New Testament records several instances of those who went astray through the love of money, and of what money can buy. Hence, it is not without significance that Christ endorsed the practice of tithe-paying. (Matt. 23:23.)

The remnant church needs a revival of this

particular practice, endorsed alike in Old and New Testaments. God designs that we should give the Gospel to the world. But the giving of that Gospel demands men and means. Hence the supply of men and means calls for faithfulness in giving, on the part of every member of the Seventh-Day Adventist denomination. The call and challenge of Malachi 3:6-8 was not for the Jews only. It is a call and challenge to-day to God's people. He says to us, "Bring ye all the tithes into the storehouse." I believe that this call is one of the greatest tests of righteousness by faith recorded in the Bible. If we leave ourselves in God's hands, there is no limit to what God will do for us. God grant that we may do our duty in this matter, and so hear at last the "Well done, good and faithful servant, enter thou into the joy of thy Lord."

H. F. D.



Monday

The Need of Vigilance

Pastor A. W. Cormack

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2:1. This passage formed the basis of Brother Cormack's study and exhortation.

It is gradual declension against which we must be on our guard. We must cultivate close and continuous companionship with Jesus. He is not only able to save; He is also able to keep. It is so easy to drift away from the truth of God. The beginning of the drift away from God often starts with a critical attitude towards our brethren. The spiritual declension of Israel was largely traceable to this critical spirit. Hence the exhortation, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:10-12.

We should learn to recognize the hand of God in every experience of life, even in the unpleasant experiences. Committees often decide that certain changes be made in the location or work of a labourer. Many times those concerned are tempted to think that the change is an unwise one. Yet that change may be the very means in God's hands to lead the worker into a deeper acquaintance with his own heart, and to fresh discoveries of the power and goodness of God. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. 15:58. God grant that under all

circumstances and conditions we may "hold the beginning of our confidence steadfast unto the end." Heb. 3:14.

H. F. D.



Tuesday

The Blessings of Adversities

Pastor W. H. Meredith

THE study was based on Hab. 3:17, 18: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation."

The experiences represented in the seventeenth verse are common enough to all of us. The bread of adversity and the water of affliction we all have to swallow at some time, and in some form or another. But not all fall back upon the only sure support in such times. The reason for this is, that in times of prosperity we depend too much upon the things that are seen, forgetting that such things are temporal and that the unseen things are eternal. Hence, adversity and affliction are permitted by God in order that we might be thrown back upon God, the eternal Rock of Ages, in Whom alone we find peace and satisfaction and security from the storm.

Of course we do not enjoy adversity and affliction. All chastisement is grievous. Yet the experience we may gain through chastisement is a blessed one. Our rejoicing is in Him Who is a very present help in time of need. It is the closer acquaintance with God that adversity is designed to bring about. That is the cause of rejoicing. To rebel in affliction makes the affliction ten times harder to bear. To trust God in affliction, even when we cannot always trace Him, is to find that rest of heart and mind which makes for victory through Him Who loved us, and gave Himself for us. Few are called to suffer trial to the extent that Job did. Yet, in the midst of the direst misery, he could say, concerning God, "Though He slay me, yet will I trust Him." The Psalmist also could say, "Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me;" and again, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

Under all circumstances and conditions, we must keep the faith, without which it is impossible to please God. It was because the apostle Paul "kept

the faith" that he could say, "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, that the life also of Jesus might be made manifest in our body."

2 Cor. 4:8--10. It is faith, simple, steadfast faith, that enables us to see things as they really are, to estimate things according to their true value, to recognize all the time that "the things which are seen are temporal; but the things which are not seen are eternal"

H. F. D.

DEVOTIONAL SERVICES

Conducted by Pastors E. E. Andross, A. W. Cormack, and W. T. Bartlett

Daily at 9 a.m.

Friday

Our Need of the Holy Spirit

Pastor E. E. Andross

It is a pleasure this morning for me to see here friends I have known years ago. I would like to assure you how thankful I am to God to be able to meet them again and also to meet those who have come in more recently.

I will read from the Gospel of John chapter 14, verses 15--17.

Jesus was about to leave His disciples, and sorrow had filled their hearts. They were greatly distressed that Jesus was not to take the throne of Israel, to break the Roman yoke, and to set them free once more. Instead He told them He was about to leave them and go away.

To comfort their sorrowing hearts and to reveal something of His plans for their spiritual perfection, He opened up to them some things which previously He had kept secret.

"I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." The temporary nature of the Saviour's stay was uppermost in their minds, so Jesus told them that the One coming would not leave them, but would remain with them forever. Later in the same discourse, He said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." As He was about to leave, He promised to send One Who would abide with them forever, and Who would help to mitigate their sorrow at His departure. He said further that the One Who would come would be able to do more for them than He could if He stayed.

If the apostles needed help in their day, we surely do in ours. In writing to the Ephesian brethren the apostle Paul said, "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that

ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:10--12. The enemy against whom we wrestle is not flesh and blood, but principalities and powers, wicked spirits. There is no power in the flesh to meet such an enemy. We cannot meet it without divine aid. Thanks be unto God, all that is needed that we may be more than conquerors has been provided in the Gospel.

In *Special Testimonies to Ministers and Workers*, No. 10, page 25, Sister White makes the statement:

"Evil had been accumulating for centuries and could only be restrained and resisted by the mighty power of the Holy Spirit, the third Person of the Godhead, Who would come with no modified energy, but in the fullness of divine power."

In the spirit of prophecy we read further:

"Before He offered Himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon the world, which would act in His place, and bring the boundless resources of grace within the reach of His followers."—*Id.*, page 36

He provided these resources in His sacrificial death, and in His resurrection and ascension. All that was necessary was provided, but it could not be reached by man unaided. It had to be brought within the reach of man, and this could be effected only by the third Person of the Godhead, as the representative of Jesus. By Him the boundless resources of grace were to be brought within reach of all. Thus, whilst Christ was to be in heaven pleading with God in behalf of man, the Holy Spirit was to be on earth to plead with man in behalf of God.

As the world's history drew nearer and nearer

to its close, the power of the Spirit would become more and more important.

Emphasizing the need of divine aid in the last days, the spirit of prophecy says:

"As the work of God's people moves forward with sanctified, resistless energy, planting the standard of Christ's righteousness in the Church, moved by a power from the throne of God, the great controversy will wax stronger and stronger, and will become more and more determined. Mind will be arrayed against mind, plans against plans, principles of heavenly origin against principles of Satan. Truth in its varied phases will be in conflict with error in its ever-varying, increasing forms, and which, if possible, will deceive the very elect."—*Special Testimonies to Ministers and Workers*, No. 11, page 5

This gives a small picture of the conflict before us. To meet it the people of God must become stronger and stronger, not in their own strength, but in the mighty power of God.

Everyone must surely feel the need of more help than ever before, not only in their own personal experience, but also in their efforts to save others. The Lord has made provision for all our needs, and has placed within reach of His followers all the boundless resources of grace by the gift of the Holy Spirit. This is what He gave at Pentecost.

The statement is made on page 671 of *Desire of Ages*.

"In describing to His disciples the office and work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His Church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people."

When the promise was fulfilled to the disciples, what a change took place in their lives. On the night when Jesus was brought into Pilate's judgment hall, three times Peter denied his Lord, and then when Jesus looked upon him, he went out and wept bitterly. On the day of Pentecost that same man, who had gone down in utter defeat before a little maid, was transformed into a man of mighty power. He stood up boldly and charged his hearers with being the murderers of the Lord Jesus Christ. A mighty change had come over him. All fear was gone. How had Peter, previously weak and vacillating, obtained this mighty power and strength?

It was the fulfilment of the promise of the boundless resources of divine power. He had become a different man. Christ once said to him, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Luke 22:31, 32. He was now a converted man. His new experience was permanent. Every day and every hour there-

after he possessed that power. He was able to stand fearless before the Sanhedrin that had power to put him to death and say, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye." Acts 4:19. The power that had entered into his life had made him a man of power. He received that power when he opened his heart to God and allowed the Spirit to come in. Then he obtained the fulfilment of the promise and had access to all the boundless resources of divine grace.

Christ promised that the Spirit should abide with the Church for ever, not merely with the Church as a corporate body, but also in the temple of individual hearts, in yours and mine, for evermore. His residence is not to be temporary but permanent, provided of course that we allow Him so to abide. He does not force His way, but goes in only to those who bid Him enter, and remains only as long as we give Him a hearty welcome. We can grieve and resist Him and eventually He will depart, but if we will permit Him to come in and abide, He will give constant and permanent victory. That is what is promised to you and to me if we will accept this promise, this gift, into our hearts.

It is because of my faith in this promise of the boundless resources of divine grace that I can look to the future with confidence, not in myself, but in God the Father, in Jesus, and in the third Person of the Godhead Who will bring within our reach all that has been provided for us.

We can have absolute confidence in the ultimate triumph of the truth, however insignificant we may be, for victory is not to the multitude, but to the consecrated souls however few or many.

In this hope the Church is to triumph, and we are to triumph individually with it as we relate ourselves rightly to it. We are entering the time when the Church is awakening and reaching out the arm of faith higher and still higher and soon, if not now, we shall receive all that God has provided, and the promise in its fullness will be realized.

I do pray that even here God may breathe upon us and say "Receive ye the Holy Ghost." He will if we open our hearts and ask Him to come in. May God grant that this may be our experience.

W. L. E.

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Sunday

Preparation for the Holy Spirit

Pastor A. W. Cormack

"BUT ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light." 1 Peter 2:9.

We have surely been brought into a marvellous light. Travelling in the Punjab recently I got into conversation during a railway journey with a Government official. It is not usually easy to approach such men upon spiritual things, but this one proved more than willing and for hours we discussed questions concerning the truth for this time, of God's purpose for the world, and of His imminent second advent. As he left the train, his last words were, "Isn't it marvellous? I have never heard anything like it before." What a privileged people we are to have such a truth.

Some time ago, in New Zealand, an aged, isolated sister lay dying. She had a telegram sent requesting that one of the brethren be sent to her. When the minister arrived she was unconscious. In the sick room was a cultured Italian doctor, a Roman Catholic, and conversation naturally turned to spiritual things. As they talked the doctor picked up from the table a volume of the *Testimonies*, and said that he had been reading these books. The minister was surprised and inquired as to what he knew of them. "For years I have been buying these books," said the Catholic doctor, "and as I have read, I have felt that the people who issued these publications have the most beautiful conception of Christ I have ever heard of." Then he continued, "I have often wondered, as I have read, Do the people live like that?"

That is a solemn question. We have marvellous light, but sad to say, we are not living up to it. I like to think of the time when God's people will be living up to it, not merely preaching it, but day by day manifesting its principles in their lives. "Then will the church of Christ appear 'fair as the moon, clear as the sun, and terrible as an army with banners.'"—*Testimonies*, Vol. 5, pages 81, 82.

We often pray for more power. When will the time come when the people of God will have that power? The time is ripe. It is about time for the Lord to come. It must be the breaking of the day. Year by year we come to these gatherings and still look forward to the time when we *will* receive the power instead of receiving it. What is it that robs us of the present experience? God has made every provision for a transformed church, but we are not transformed. In *Desire of Ages*, page 172, we read, "The Christian's life is not a modification or improvement of the old, but a transformation of nature." Our hearts are thrilled as we hear of transformations in the lives of savages and cannibals, and we long for it in our own, for power, not to make a show before men, but to lift men out of the quagmire of sin and place them upon the rock.

I have been thinking of the experience of Jacob in Genesis 32:27-28. "And He said unto him, What is thy name, and he said, Jacob. And He said, thy name shall be called no more Jacob, but

Israel: for as a prince hast thou power with God and with men, and hast prevailed." We call ourselves the Israel of God. Israel is God's character name for all the old Jacobs to whom He could give it. Yet whilst we call ourselves Israel we live down on the Jacob plane. Not all of Israel are truly Israel. Sister White says:

"In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor."—*Testimonies*, Vol. 5, page 80.

Oh, that it might be said of us, as of Nathaniel, "Behold an Israelite indeed." In the Revelation God finds fault with those who claim to be Jews and are not, for he is not a Jew that is one outwardly, but he that is one inwardly.

The doctor's question is very pertinent, "Do they live like that?"

Our experience is like Jacob's. Jacob's name means "supplanter," and we are Jacobs by nature, we hold on to what does not belong to us. Jacob was a Sabbath-keeper, he prayed to God, he paid his tithe, but he lacked one thing and this spoiled his whole experience.

There is a striking contrast between Jacob and Daniel. We read of Jacob struggling all night long before he received the answer to his prayer and then we read of Daniel, that no sooner had he begun to pray than the angel came and touched him. We are more like Jacobs than Daniels and so God treats us like Jacob. We do not deserve to be treated like Daniel. But God is no respecter of persons. He loves Daniels, and He loves Jacobs too, and gives them help in time of need.

Jacob received help when he came to the crisis of his life. He came to the position where he was compelled to say, "God help me." He reached the place where he was alone with God and that is where we must come. We must spend more time alone with God. Again we read in the *Testimonies*,

"A deadly spiritual malady is upon the Church. . . The world has so many claims upon them that they have not time to look to the cross of Calvary long enough to see its glory or feel its power."—*Testimonies*, Vol. 5, page 202.

There alone Jacob poured out his soul to God. He admitted that he was Jacob, that he was a supplanter, that he had held on to what was not his own. But why did he have to struggle all night long? Was that necessary? Notice the record. It does not say that he wrestled with a man, it says that a man wrestled with him. He was not the aggressor. Here is the great mistake that Jacob made. He prayed earnestly, confessing his sin. Immediately, not hours after, God sent, not the angel Gabriel but the Angel of the covenant, the

Man Christ Jesus. If anything, God granted a greater privilege to Jacob than to Daniel. Christ Himself came to bring blessing and power.

But Jacob did not recognize Him. Instead he assumed an attitude of self-defence. He thought the Man was an enemy and he fought Him off all night.

So it is with us. We are conscious of our unworthiness. We ask for power through the touch of Jesus. And in the circumstances of our lives God answers our prayers. As soon as He touches us we forget our praying and begin to defend ourselves. All night long the man fought with Jacob and He prevailed not. Jacob was too strong for God. In Jacob's case it was physical strength. Sometimes it is intellectual strength, or social standing, or financial strength.

What did the Lord do? He touched the hollow of Jacob's thigh. Then when he was crippled, he recognized the One with Whom he had been fighting. He fell helpless. He no longer struggled. He realized his mistake. Then the Lord was able to help him. Then He could bestow the blessing.

Perhaps the Lord has been struggling with us. He wants to say to us, "Thy name shall be called no more Jacob, but Israel," but we have resisted Him. We have been spending too much time in self-defence. It may be that the Lord will have to touch us in our so-called strong points. Had we watched Jacob that night we might have said at first, "How well he fights," and then when he fell, we would have said, "He is beaten." But the Lord seeth not as man seeth. When he fell helpless, God was able to say, "Thou hast prevailed." Again we read in *Desire of Ages*, page 173, "No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God." May God help us to yield our lives in full surrender, not once for all, not in act only, but in attitude, so that when in the circumstances of life we meet Jesus, we may not fight Him off, but we may yield ourselves to Him and receive from Him the blessing.

W. L. E.



Monday

God's Love for Us

Pastor W. T. Bartlett

"As the Father hath loved Me, so have I loved you." John 15:9.

This is the declaration of Jesus to each one of us. It is comforting to be loved. It is almost like new life to awake to the consciousness that one is greatly beloved.

There is no more wonderful love than that of the

Father for the Son. It passes knowledge. It is a mystery beyond human comprehension. It is a fellowship so deep, so strong, that it cannot be fully known to us. And the Saviour takes that wonderful measure of love when He desires to declare His undying affection for us.

He does not say, "As the Father hath loved you, so have I loved you," but "As the Father hath loved Me, so have I loved you." That is the unshakable foundation upon which we stand. All God's dealings with us grow out of that love, and when we contemplate the future, it is lit up and glorified by that love. In tribulations, and trials, and temptations, when we feel lonely and are oppressed with sorrows, we can fall back upon that wonderful love. We are greatly loved, infinitely loved. What shall separate us from that love?

I would like us to think a little of the meaning of that love. We have been considering our privileges, our obligations, and the need of complete surrender, and no doubt we have felt, "Who is sufficient for these things?" No one could be if it were not that the Saviour has loved us as the Father loved Him. When we behold this, fear passes away and we answer, "God is sufficient."

We have a great work to do. Who can do it? In the light of this love we are well able. His love will see to it. Jesus says, in John 17:18, "As Thou hast sent Me into the world, even so have I also sent them into the world." When He sends us, He sends as He was sent. When we face our task, we ask, "How was it with Him?" He triumphed. How? Because never for a moment was He left alone. The Father was with Him all the time. Just as surely He is with us. If we were alone we should be appalled by the task, but as He is with us we can be sure that the task will be done, in His strength, not in ours. Therefore, we have encouragement for every task. As Christ succeeded, so may we. As the Father was with Him, so Christ is with us.

There was not a moment when the Father forgot His Son. He concentrated all the might of His divine energy upon the development and education of the Child. As a boy, He was ever under His Father's eye. When He became a man, His Father was with Him all the time to make every task a glorious triumph.

The Son sends as the Father sent Him. "All power is given unto Me," says Jesus. "Go ye therefore, tell the world of Me. Teach them everything I have taught you, and, lo, I am with you always, even unto the end of the world." The Gospel is to go in the power of a present Saviour. As fully as the Father was with Christ, so He is with us. There is abundant sufficiency in Him. "He that sent Me is with Me: the Father hath not left Me alone." John 8:29.

That is the sending wherewith we are sent. God

never lays a task or a responsibility upon us without His being with us to make it successful. Again Jesus says in John 8:16, "I am not alone," and in chapter 16:32, "I am not alone, because the Father is with Me." There are always two. God never sends anyone alone. In sending the disciples out, they were commanded to go two and two. But even if we are compelled to go without an earthly companion, He is there, and we can always feel that we are not alone.

When we think of His presence, self becomes unimportant. Paul calls himself Christ's partner, but Christ was the great Member. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man." 1 Cor. 3:5. The human factor is comparatively unimportant. We have no need to be great in the world's eyes. We have only to be the kind of individual that does not put obstacles in Christ's way.

It is God Who gives the increase. Success comes as we take our proper places as His insignificant partners and allow Him to do the work. I am nothing, Christ is everything. It is the work of God. Man cannot do God's work. God must do it. But God designs that we should link up with Him. As the Father took the Son into partnership, so the Son takes us into partnership.

Paul attributes all the glory of his service to the One to Whom it was due. In Gal. 2:8 he says, "For He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles." God uses all manner of workers, and He is still working in all who surrender themselves to Him.

Again Paul says in Gal. 1:15, 16, "When it pleased God . . . to reveal His Son in me." That is truly successful ministry. True preaching of the Gospel is the revealing of His presence in us, showing that Christ has entered and is working in us. Christ became known wherever Paul went, and that is what God still desires. We cannot reveal Christ if we haven't Him. If He is within He will reveal Himself.

"It pleased God." God is happy to do it. It is His great desire that we should know the Son, and that we should make Him known to others as He is revealed in us.

This wonderful possibility is offered to all, even the weakest. Paul says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8. Then he continues, "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." It is not what we say or what they hear, but what they see. We have to make all men *see* the fellowship of the mystery, the mystery of love and fellowship which

exists between the Father and the Son. This will be impossible unless Christ lives in us as God lives in the Son. But if we have Christ in us we can experience the height and the depth of that love, and can make known to men that partnership as it works out in our lives.

It is the purpose of the Church, too, to make known the manifold wisdom of God to principalities and powers in heavenly places. God intends us to be a lesson book for the angels. What have they seen in our lives thus far? Have they seen nothing but ingratitude and shame? Yet He loves us. There is yet time for the angels to see in us new light on the character of God. That is the eternal purpose of God and we know that He worketh all things after the purpose of His will. So in us, though we may be less than the least of all saints, men and angels may see unsuspected revelations of the manifold and infinite love of God. W. L. E.



Tuesday

The Power of the Holy Spirit

Pastor E. E. Andross

"If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." John 14:15-17.

These were among the last words of Christ to His disciples before His crucifixion, and this promise gave His own heart much joy. What He had enjoyed in the conflict with the powers of darkness, He was to pass on to His followers. "It is expedient for you that I go away," said Jesus, "for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."

As a people we believe we are to experience the latter rain, the coming of the Spirit of God upon believers in fulfilment of the promise. The early rain is in the past and the latter rain is to come in full measure to endue believers with power from on high, and to enable them to withstand all the powers of darkness.

But how are we to receive this power? The Holy Spirit will remain in the earth till Jesus comes, but the measure of help to individuals will depend upon their personal relation to God.

In Rev. 3:14-22 we have the message to the Laodicean church, the church of our day, and verse 22 reads, "He that hath an ear, let him hear what the Spirit saith unto the churches." The Spirit is speaking as the personal representative of the Lord Jesus. He stands at the door and knocks. He will not force an entrance. He expects an invitation to

enter and awaits welcome admittance. The promise is "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." You must hear Him, you must open the door, you must invite Him in. Then He will come in and take full possession. He will take His seat upon the throne of our hearts.

Now what are the conditions necessary in order that He may be willing to come into our hearts? In Acts 5:32 we read, "And we are His witnesses of these things; and so is also the Holy Ghost, Whom God hath given to them that obey Him." "If ye love Me," says Jesus, "keep My commandments." The Lord is getting ready a people to meet Him, a commandment-keeping people, and the Spirit comes only to those who obey Him. All those who profess to have gifts of the Spirit, such as tongues, etc., and yet who do not obey Him, are false. The test of our having received the Spirit is whether we are walking in the light as it comes to us. We cannot have the fullness of the Spirit until we are keeping all the commandments of God.

Again, the remnant church will have the spirit of prophecy. Israel of old went into captivity because

they refused the messages of the prophets. We read in 2 Chron. 36:15, 16, "And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place: but they mocked the messengers of God and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy (no healing, margin)."

We must accept the messages of the spirit of prophecy and be obedient if we are to receive the gift of the Spirit. He cannot abide with us and give us victory unless we heed the messages He sends to us through this channel.

We marvel at the lives of those converted from heathen darkness in mission lands. They believe implicitly and obey immediately. They do not reason. They are like children and their mouths are open to receive the Word of God. If we are not careful the heathen will go before us into the kingdom. Only to those who humbly watch for His guidance is it given. So we must be faithful in all the light that has been given to us. W. L. E.

Young People's Devotional Services

Daily at 9 a.m.

Friday

Laying the Foundation

Pastor W. T. Bartlett

WHAT this work is to be in the years before us depends more upon us than it does upon the older people. We are as yet but laying the foundation of our lives. While you are laying the foundation of a house you can build as large and as good a house as you like. You are still at the place where you can change your plans, where you can build a small house or a large house. But when you have laid the foundation, that limits you. We as young people are in the time when we are laying the foundation of our lives, and to a large extent our future will depend upon these few years.

We talk a great deal about the close of probation. Sometimes I have sat beside the bed of a dying person; the mind is wandering, the strength is departing, and I have thought, "Now, that life is really ended. Those are the last gaspings of an exhausted frame. The life is really finished." But probation is finished before we breathe our last.

Probation really ends for an individual when the possibility of change ends. Do not think, I will do this if the Lord tarries, and expect that your probation will last another thirty years. Rather think, I am now in the time of possession, I am in the time of the laying of foundations.

Comparatively few people realize that their real years of probation are practically closed with their youth. Your future value is limited by the decisions you make in these foundation days. These are the days of the fixing of your character. I appeal to you all not to delay. Come to grips with the problems of your life. Make up your mind now what your future is going to be. If you were to ask some of the older people, who have been mighty in the cause of God, to what they attribute their achievements, they would say that it was to decisions they made in their youth. They would say, I gave my life to the Lord; His power came into my life, and He has made me useful in His cause. And if we ask someone else who is not very active in the work of the Lord, Why is it that you are not strong in the Lord and in the power

of His might—that your Christian experience is so clouded? they will tell you, I did not lay the right foundations in my youth. I formed some bad habits when I was young and it is a terrible struggle to get out of their power. I am often discouraged.

David says, "Remember not the sins of my youth, nor my transgressions: according to Thy mercy remember Thou me for Thy goodness' sake, O Lord." Psa. 25:7.

David was a man who had given his heart to the Lord, and yet he met with many failures. The sins of our youth are fateful sins, because they carry such great results. I think Satan lays his plans especially to ensnare the youth while their characters are being formed. You remember the old fable of Hercules. When he was in his cradle some enemy of the gods sent a serpent to destroy him, and you remember how the baby Hercules grappled with that serpent and overcame it. The enemy Satan looks at the young people and thinks to himself, Here is where I must take precautions. Here are the future heroes who will go forth to the people. And so he sends the serpents to assail our youth.

I feel that more than ever the enemy is making an attempt to capture the youth. I came from Africa and I saw that the youth seemed to be carried off their feet by a rush of pleasure-seeking, and fashion-following, reading shallow literature, and in many ways it seems to me that the enemy is making a special attack on the young in order to give them no time to think about eternal things until the time of youth is passed. So lives that might have been full of power are practically spoilt. They might have been given to the service of God. Now it is too late.

We feel a great longing for strong workers. Remember that what you yourselves do not do in the proclamation of the Gospel of Christ will never be done. The responsibility rests on you to help to lead the multitudes of darkened souls into the light. You need to be strong in body, soul, and spirit for that task. How do you develop strength?—strength of character, strength of body, strength of spirit, strength of faith? All strength comes as a result of exercise. If one puts forth the whole physical energy, in course of time strength comes. It is the same with mental strength. You have a little to begin with, then some task comes along and you feel that you cannot do it. But you grapple with it, you throw all your energy into the task and you accomplish it. Then you have more strength. And so you go on until you learn that there is not any task that with patience and determination you cannot achieve.

And in the same manner you gain strength spiritually. It is required of you that you live the Christian life. You have a tongue that was given

you to master. It is so easy to let it run away with you. This is one of the sins of our youth. We form the habit of allowing the tongue to say anything and everything that comes into our mind, things that are unkind, bitter things, things that are not a help to the hearers. This is one of the serpents that we need to grapple with and destroy, lest it destroy our youth. The man who is useful in after years is the one who is able to control his tongue. This is one of our tasks. It is a hard task, but the Lord gives us help in the struggle. The Lord is with us in every attempt we make to grow more and more into His likeness.

The Lord approves every effort we make to grow strong physically, to grow strong mentally, to grow strong spiritually. He takes great pleasure in our development. He will make more of us than we ever could do by our own efforts. If we wish to be strong in courage and strong in character, we must put ourselves into the hands of Jesus Christ. The Lord is able to help us in the task of taming the tongue until we can stifle the unkind word before it emerges from our mouths. It is the enemy that Satan sends to destroy our youth. Put all your spiritual power to the stretch. Say to yourself, I will not walk unworthy of my heavenly Father, I will be His representative, I will say the things that will glorify Him and help others.

Let us each one look at the sins of our youth that have such terrible power. Let us make up our minds that these sins shall not overcome us, but that we will overcome them in the power of Christ. As you fight that battle with determination, you shall overcome the sins of adult life. But if you have not won the battle over the sins of your youth the sins of adult life will overcome you. The habit of victory that you learn in your youth you will continue to practise in your advanced years.

And so I do appeal to you all to take up this battle. You are in your golden time now. God only knows what you may be. God has His ambition, God has His ideal for all His young people. Get into touch with Him. Let Him show you the way to deal with these sins of the youth, that you may fight the battle with these sins, and gain the victory. Exert yourselves to become strong that everything you take into your hands you will do with your might. Set yourselves to become strong physically, strong mentally, and above all, strong spiritually, strong in Bible knowledge, strong in prayer, mighty in prayer, that you may be always more than conquerors, that when you come out to the mission fields we will welcome you with great joy.

Sunday

Lessons of the Chemnitz Congress

Pastor L. H. Christian

I HAVE one text I would like to give from the Scriptures. "Then Jesus beholding him loved him." Mark 10:21. This young man was one of the most promising who ever came to Christ. Christ loved everybody. He loved the children; He loved the fathers and mothers, the publicans and sinners. He loved everybody, and yet this is the only time in which we read in just this way that Jesus, beholding a young man, loved him. The Lord must have had some purpose in expressing this. Why did He especially love that young man? Because in that young man's heart was a great desire to follow Christ. In his own heart he wanted to follow the Saviour, and the Saviour saw the promise there was in him. The *Testimonies* indicate that God had in mind that this young man should have laboured at the work that was later given to the apostle Paul. Christ knew his troubles and weaknesses, and yet with all of them He loved him. I like to think of that message of the love of Christ for the youth.

But now to speak of the Chemnitz Convention. I hardly know where to begin. There were two or three things there that I wish to mention. That the meeting was an inspiring one I think we all agree. It was in many ways a unique meeting. Three thousand young people, coming from every part of Europe, excepting possibly Soviet Russia, gathered there, and really it was a beautiful meeting. One thing that looked good to me was the way in which our young people of all nationalities pulled together and seemed to love one another. It seemed that they were all one, just like one church. It means much when we think that the young people hold the future of this message.

Almost unlimited possibilities depend on that army of youth. And as I think of it one fact that comes to me is in that quotation from the *Testimonies*, "There is no limit to the possibilities of what our youth can do if rightly trained." It is those words "rightly trained." I said to myself, Here is a great army of young people that are not trained. Here are many young people that have not any education beyond the ordinary school standards, no ambition to do a distinct work for God. I went away from Chemnitz with this one thought in my mind. We must be willing to train our young people for service. It is not enough that we have young people; God wants us to get these young people trained, and trained with the objective of becoming workers in the Lord's service. We need some workers to send to the mission field. There are young people enough, but there are not sufficient who are trained, and well trained, who have

taken themselves in hand to train themselves, to learn self-control, to care for their health. We have excellent schools in Europe and you have a good school here. And so I have this as the message from Chemnitz for you, We must train our young people; we must fill our schools; we must get our young men and our young women never to rest satisfied without a Christian education. There is an almost limitless work that they can do, but we must see that they are rightly trained, and that they are trained in Adventist schools. M. H.



Pastor W. M. Landeen

I FEEL we have many more young people at large than we have any idea of. Brother Rasmussen says that we must have more than 50,000 young people between the ages of five and twenty-five. Only two thousand of these are in our schools.

I was much interested in our large meeting at Chemnitz. Brother Rasmussen and I are both visionaries and idealists when it comes to young people and young people's work. We see the great possibilities in our hands, possibilities of national and international co-operation and solidarity. Do you know that the only people that can meet together internationally to-day are the young people? Two years ago a very large young people's congress was held in Helsingfors, Finland. It was stated at that congress by Mr. Mott that that was the only meeting he had attended for a long time that had been harmonious, and that was because they were young people. Now that is what impressed me at Chemnitz among our Adventist youth. It was the real league of nations. I have said that there is only one league of nations and that is the league of Adventist youth, and the league of Adventism.

Now another thing that impressed me at Chemnitz was the tremendous possibilities before young people. What could not be accomplished through our own young people? Everybody went home from Chemnitz with the idea of striving to become properly trained for God in service. You will remember how Mordecai said to Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?"

He knew very well that Esther had come to the kingdom for such a time, but he wanted her to give the answer. She had to decide for herself whether she had come to the kingdom for such a time as that. You know how she answered the question. God had had her in preparation for that event. He had seen years before what was going to happen and He had seen the qualities of character that Esther had. When the need came, what did she do? She said, "So will I go in unto the king, which is not according to the law: and if I

perish, I perish." But, you know, you never perish in God's service. When Esther decided that, she had accomplished one of the greatest tasks for God's people that any person could ever accomplish.

We are to-day living in a new time. You can scarcely realize, because you are much at home, the tremendous changes that take place in Europe in just one year. It is really amazing how rapidly we are getting into a completely new era all over Europe. In 1914 it was an altogether different world. At that time three of the largest nations of the world, Germany, Austria, and Russia, had been set determinedly against God's cause. They would have nothing to do with Adventists. Now their governments have gone. We have complete liberty in all these countries, compared with the condition in 1914. There has never been a time in the world's history when so much was demanded of young people as to-day. And there was never a time when young people were called to take part in so many activities as to-day.

Russia says, Give us the young people, and they take the young people from two years of age to twenty-one and say, We have a communist for ever. The youth belong to the State, not to the family. The same is true of China. It is young China that is at the back of the tremendous upheaval over there. Thus it is all over the world. There was never a time when young people were taking such a part in all the confusion of the time as now. In Germany there are endless organizations of youth from the most libertine to the most conservative. God has called the young people of this movement, He has called you, for such a time as this. He is calling young people and He is placing on them the responsibility to step into the work for this time.

But how can you do something for Him? That is the crucial question. You can be kind and courteous in your home, active in the church and in prayer, but the ideal is that you become trained for a more useful place in His cause, properly trained, well trained, thoroughly trained. It is for you to determine whether you will fill the place that God has for you. He will have His place filled, and if you do not fill it He will call someone else to fill it. He demands your best, and you must be properly trained in order that you may give it.

M. H.



Monday

Righteousness by Faith

Pastor A. W. Cormack

I WANT to talk a little this morning about India and tell you something of the great need of young people to take the burden of such a field as India upon their hearts.

We have men in India who call themselves holy men. They are very unholy men, like the rest of us. But some of them are profoundly sincere, and they leave India and go away to other countries seeking for somewhere to get rid of sin. But there is only one way to get rid of it and that is by getting the righteousness of Christ. We are not always going on as we are in this world at the present time. Some day, beyond the clouds of doubt, and misunderstandings, and sorrow, and sin, Israel will be saved, and God's people will dwell safely. "And this is the name whereby we shall be called, The Lord *our* righteousness." I emphasize the word "our," for it will not do for us to know Him as the righteousness of other sinners merely. We must know Him as the Lord, *our* righteousness. In 2 Cor. 5, the last verse, we read, "For He," that is, God the Father, "hath made Him," that is, the Lord Jesus, "to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him." What a wonderful price He paid for a wonderful condition. He was treated as we deserved, that we might be treated as He deserved.

Christ exhorts us, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33. So many people seek the kingdom of God, but they forget the other part of the admonition. They want the kingdom of God, but they do not seek first the righteousness of the Lord Jesus. As we seek the kingdom we need indwelling righteousness. As we remember that only the righteous shall enter in, let us seek to know the Lord Jesus as the Lord our righteousness now in this present time. For unless we know Him in this way now we can never know Him as our righteousness in the courts of glory.

"For He made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. What is that thing that we speak of as His righteousness? I will ask you to turn to 1 John 2:1. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Oh, what a wonderful wave of power would come upon this advent people if we could go out from this meeting and know how to receive this invitation of Inspiration.

Why was He called Jesus Christ the righteous? Because He was worthy of it. We want to find out what this thing is that we seek first of all, His righteousness. The God of heaven says, "He that doeth righteousness is righteous." What was it that Jesus Christ had? We further read in Psa. 119:172, "All thy commandments are righteousness." When Jesus did righteousness, then, He did all God's commandments. You remember it says in John 15:10, "If ye keep My command-

ments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." He kept all God's commandments all the time, so He was Jesus Christ the righteous. Peter says of Him, "Who did no sin, neither was guile found in His mouth." 1 Peter 2:22. Then whether you take the active or the passive side, you find that Jesus was Jesus Christ the righteous because He kept all God's commandments all the time.

And now you see why it is that we must receive righteousness by faith or never have it at all.

I met a man in New Zealand one time and he said, "The fault that I have to find with you people is this, that you are trying to win heaven by keeping the seventh-day Sabbath." I said, "My friend, you are greatly mistaken." But sometimes our attitude is such, for the wonderful Sabbath commandment and the others, that we are in danger of misleading people as to the basis of our hope and our trust for eternal life. The very best that we can be falls altogether short of what God's righteous law requires of us. Our righteousness is but "filthy rags."

I was once travelling in India with a Brahman. I wanted to say something to him about the wonderful plan of redemption. And it is hard to talk to these men. They are very conservative; they believe that they have the truth. I found out that he was what they call in India a pleader in the courts of law. I was looking for a loop-hole to discuss with him the question of eternal life. He told me some awful stories of the men and the women he found in these courts. I said to him, "Tell me of a man who was not guilty of the crime of which he was charged." He replied that nearly all of them were guilty. I said to him, "But when you are pleading for a man, of course, it is best for you not to know that he is guilty." He replied, "Oh, no. I must *know* that they are guilty. I have to know. They must confide in me and tell me what they did, and how much of it they did." Then, turning the subject abruptly, I asked him what he thought as to the coming future life. I asked him if he believed that there was a great God over all and he said, "Yes." So I continued, "Do you believe that that God sees all?" And he said, "Yes." "Do you believe that we shall all have to answer before that God?" "Yes," he again replied. "Now," I said to him, "tell me, with this case pending, and this charge laid against you, what are you going to be?" And very deliberately he said, "Guilty." Then I said to him, "You don't believe what we believe. You are a Hindu. I have an open Bible. You don't believe the Bible. There is something in here that tells me we may have a Friend to plead for us when our case comes up in the court of heaven."

No one who has ever lived can claim righteous-

ness as his own unless he claims it in Jesus Christ. I asked him then, "Would you like a Pleader for you? One Who is your Friend?" Of course, he knew nothing about it. He did not know that "we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

Oh, how it pleased that man to think that our Saviour, the Lord Jesus, was in the same business as himself!

All need the services of the great Pleader for "by the deeds of the law there shall no flesh be justified." Rom. 3:20.

God has not several ways of salvation—only one. He has not even one for the Jews and one for the Gentiles. The sins of yesterday, if there were no others, mar the record and prevent my living perfectly, even if I live with no sin at all, so as to make up for yesterday and the days that have gone before. Were we to live to-day without sin, then that would not make the record right. There would be no credit balance. The Lord has, however, promised to take away our filthy garments and clothe us with a change of raiment, that we might be clean. (Zech. 3:1-4.) I am glad that the Lord in giving us this wonderful picture chose a person like Joshua. The workers need the same provision as others. We are shown Satan standing beside him all the time to resist him. "Is not this a brand plucked out of the fire?" Why was it that the Lord addressed such words to the adversary? It was because Joshua was clothed with filthy garments. There is no righteousness but the righteousness of God. And what a wonderful change took place! The Lord gives the word, "Take away the filthy garments from him." And then to Joshua He says, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." And when we get that raiment, the other dress question and every other question that enters into the life will be settled. We stand as though we had never committed one sin, for Christ's righteousness is imputed to us in the place of our sins. "For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him." He offers to take our sins and give us His righteousness. And so we come, just as we are. All the past is covered with His imputed righteousness. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

But the Pleader in the court of heaven wants our confidence. He comes and lives His life out in us. Giving us His life, He gives us His righteousness. Not only does He desire to cleanse us from past sins, but also to save us from present sins. He desires to save us from sin to-day and to-morrow. By His life He is able to do this. The Lord would rather save us from sin by His life than cleanse us from sin by His death.

We read in 1 John 3:9, "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." First of all, what does this text not mean? It does not mean that it will not be possible for us to sin. "If we say that we have not sinned, we

make Him a liar."

Now, what does it mean? It just means this, that when Christ dwells in the heart we will never, never sin wittingly. "The soul that is yielded to Christ becomes His own fortress which He holds in a revolted world."

M. H.

Quadrennial Reports

From Presidents, Vice-Presidents, Managers, and Secretaries

British Union Conference

Pastor W. H. Meredith

WE meet in our Union Conference session in the Jubilee year of our work in this field. Fifty years have passed away since the work of the threefold message began here. During this time the message has spread to the uttermost parts of the earth. It is impossible for us to tell all that has taken place even in our own field, but we do know that many souls have been saved for the kingdom. Thousands and thousands of people have had the opportunity of hearing the message for this time. Many have been obedient to it and have fallen asleep and are now awaiting the call of the Master.

We cannot help but express our gratitude to the brethren of the General Conference and the European Division for their close attention and interest in our work during these years. Labourers have been sent to carry on the work when we were not able to do it ourselves. Some of these have given to us of their very best and have been a real inspiration to us and the churches of Great Britain. The continual help and counsel of the General Conference deserves our highest gratitude.

As we look back over the years, remembering the small beginnings in the different phases of our work, we thank God for the progress made. Our publishing work, beginning as it did with a very small branch of the Pacific Press and housed in a small cottage in Grimsby, has continued to make progress until now we find it in its present flourishing position. Our thanks are due to God. We remember the days when we had very few tracts and only a very few books to handle, and now we are making as many new books and tracts in one single year as we had to work with during many years of our early history.

There are a few of us who remember the beginnings of our Sanitarium work, also of our Food Factory, and we feel that the Lord has led and

guided in these enterprises so that to-day they stand on a splendid footing and may be truly representative of our cause. One of the things that we must not forget is the large sums of money taken from the publishing house and the food factory to build up the work in this field. Without these institutions the estate at Stanborough Park would be in a sorry condition, but thanks to them and the profits they have given to the work at large our whole estate stands unique in that it is practically without debt.

As we remember these things it seems to us that they call from us a song of praise and of deepest gratitude to God Himself for His guidance and numerous blessings, and it would have been fitting could we have sung a real jubilee song.

Another of the important items that we must not forget is the large number of workers sent out from this field to the regions beyond. Many have come to us from abroad and have returned again to their homelands. Some have stayed with us and for all these we are truly grateful. How good it is, however, for us to remember that many young men and women from our own churches, educated in our own school, have gone to far distant lands, carrying this message of truth to the dark corners of the earth. Some of these have given their lives in the fields to which they were sent, and yet to-day we have a small army of workers from the British Isles scattered in many parts of the world. Let us, while we are here together, remember them in our prayers and ask God to give them health and strength and the power of His good Spirit to enable them to continue their work.

One of the great institutions that helps us to keep these young men and women in their mission fields is the Harvest Ingathering plan, and during the few years that this has been in operation large sums of money have been collected by our workers and churchmembers from the outside, and the blessing of God has certainly rested upon their efforts. The

Home Missionary secretary will no doubt give you further particulars of this.

Now when we come to the four years since we last met in conference session we are grateful indeed for the way the Lord has guided us. The whole country has passed through what some tell us has been the worst industrial depression for many years, and it is understood that it will take a long time even yet to get back to normal conditions. During this industrial depression our people have passed through a real struggle for existence. Many have been out of employment for months at a time. Many others have had to work for low wages and only in very few cases can it be said that things continued to be normal. This situation has had a serious affect upon our receipts, and therefore has caused us no little concern as we have endeavoured to push the work forward aggressively.

Here again we must return gratitude to the European Division for their continued help financially to our evangelical work. We are glad, however, to be able to report that while the year 1926 showed considerable decrease in our income compared with 1924, yet 1927 seems to show that we are on our way back, for the sum received in tithe and total offerings shows a little advance over 1924. For this we are truly thankful, believing that it is a sign that we are again on the upward stretch, and we look forward with hopefulness to the future. However, we must not forget that we are to expect harder times rather than easier, so we must put our trust in God and not depend upon industrial situations.

During the last four years much effort has been put forth along evangelistic lines. Large efforts have been carried on in several of our cities. A great deal of publicity has therefore been given to our work and we have been brought more prominently before the public. We wish we could be sure that this has been in the best interests of the work, for it is evident that when we enter into a plan of greater publicity there should be greater consecration in our own hearts and lives, and we should better represent our Master and the truths we profess.

There is a question in some minds as to whether these larger efforts have really been the success that we hoped for, and when measured by the results of the smaller efforts there is a question as to which has accomplished the most good. One thing, however, we are satisfied with; there has come to us and our younger workers a larger vision of evangelistic effort, and we are certain that if we all relate ourselves to it as we should, much more will be accomplished in the future and more precious souls will be won to the cause of truth.

We would pray more and more earnestly that the men carrying our evangelical efforts, and who are continually in the lime-light of the public, may be

men whole-heartedly for God and His truth; that success may not spoil them but only inspire them to further effort. It becomes a real duty to us as churchmembers to pray continually that the richest blessing of God may rest upon the workers, and at the same time do all we can to help them with their task.

Evangelism is our task. To the evangelizing of the millions of people in this country we should set our faces. Our churchmembers also must not forget that their little world around their churches is given to them to evangelize and every member must become an evangelist.

During the last four years over seventeen hundred people have been received into fellowship, the largest number ever received in such a period. But we are faced with a sad condition, for we have dropped about 1,000 from our membership during this same period. While 240 have passed away in death and we have sent out by letter 165, there are nearly 600 whom we have written off by apostasy. We know that this must be a grief to all when we think of the efforts put forth to save these people. Should not this sad experience cause us to seek the Lord more earnestly to enable us to win the people to Himself and to His truth and to enable us to foster and care for them till they are strong enough to remain with us?

While we are grateful that the net gain in membership is 730, and 230 more than in the previous four years, we cannot help but wish that more of those received into fellowship had remained faithful with us.

There is, however, some joy remaining to us as we think of the numbers that have fallen asleep in Jesus. They are safe from the struggles and temptations of this world. Many of them had taken prominent places in our churches. Some had been workers in the cause for a number of years. They are now at rest awaiting the coming of the Master. This should encourage us to prove faithful to the end ourselves that in that glad day of consummation we may meet our loved ones again.

We feel you would like us to give you at least a few figures representing our tithes and offerings for the period under consideration, and I am glad to say that the tithe for the whole of the four years ended 1927 amounts to over £91,000; and yet no one year during this period reached so high a figure as the year 1920, which was a full year for us in this field. It is wonderful indeed to remember that during so trying a period industrially so many of our people have been loyal and faithful in giving to the Lord His own. At the same time we must not shut our eyes to the fact that if all our people had been faithful, the sum received would have been largely increased, and it is possible that we would not have needed to ask for appropriations from the General Conference. We thank God for the faithful

and loyal ones. We pray that all may be led to faithfulness in the future.

Our Sabbath-school offerings for the four-year period came to £19,000, our Harvest Ingathering to £28,000, and the total for all our offerings to £56,251. Half of our offerings, therefore, was collected in the Harvest Ingathering. This sum, however, is nearly £4,000 short of the quadrennial period of 1920-1923 and the decrease is more than met in the shortage in the Harvest Ingathering, thus proving that while our churchmembership laboured, we believe, harder than before, it has been more difficult to collect the money from outside. It is therefore pleasing to notice that the offerings of our churchmembers actually show an increase in the last four years over the previous four years. These figures may not mean much to some people, but to us they represent faithfulness and earnest service of the members of this cause throughout the whole British Isles. And we know that God will abundantly bless and reward the faithful services of His children.

We are not going to give reports for our institutions, as the different departments will tell you what ought to be told in their reports. I would like, however, to say a few words concerning the College. We have a great deal to be thankful for in the number of young people who have received an education and fitness for work at the College. Quite a number of these have gone into the mission field and are doing splendid work. A number of others are with us in the homeland and are having good results. Some of our young men who only recently passed through the portals of the College have really done excellent work in winning souls to the cause. We are thankful to God for them. We pray that God may continue His blessing and make them more and more efficient and successful. To those in charge of our College, and the teachers, much praise is due, and, remembering their arduous task and the difficulties they often have to surmount, we pray that God may abundantly bless their efforts in the future.

May we, in closing, beg the privilege of asking an earnest interest in your prayers for our evangelists, for our publishing men, for our medical department, including the food factory, for our College, and for any future administration you may feel led at this meeting to make. Those of us who have been carrying these burdens feel our insufficiency. We need your prayers and with your prayers we need your help and co-operation. We are indeed thankful for the good things that come our way. We are sad when the uncomfortable experiences fall to our lot, but we trust in God. We remember that His promises are true, that He never fails those that put their trust in Him. We look forward with joy to that day when the struggles of life will be over, when working days are past, and

we enter into the rewards of faithful service. We would pray continually that our workers and our churchmembers may always catch the inspiration of God's Spirit, and, working continually for progress, may in that glad day when Jesus comes be found among the faithful who shall hear Him say, "Well done, good and faithful servant, enter into the joy of thy Lord."



South British Conference

Pastor F. A. Spearing

TERRITORY

THE South British Conference comprises the southern part of England, from Cornwall on the south-west, to Norfolk on the east, the principality of Wales, with the three adjacent English counties, Monmouth, Hereford, and Shropshire, the Irish Free State, Ulster, and the Channel Islands, and has a total area of approximately 70,000 square miles. For administrative purposes, the conference is divided into three sections: South England, Wales, and Ireland.

POPULATION

According to the latest statistics available, the population within our borders is rather more than 23½ millions. There are 16¼ million persons in South England—almost one-half of whom are in the city of London—nearly 4½ million in Ireland, and 3 million in Wales. This works out at 602 persons per square mile in the English section, 135 in the Irish section, and 296 in the Welsh section, an average of 337 persons per square mile in the whole conference territory. These figures reveal the interesting fact that the territory in our conference is eight times as thickly populated as the United States. In Ireland, three persons out of every four are Roman Catholics.

MEMBERSHIP

On December 31, 1927, our membership stood at 2,734 as compared with 2,225 four years ago. This represents a net gain of 509, or an average gain of 127 per year. It is with deep regret that we report the death of no fewer than 121 members during the four years. But for this, and the fact that some have departed from the faith, the gain would be much larger than it is.

The figures for the three sections are as follows:

	1923	1927	Gain
South England	1690	2185	495
Wales	358	405	47
Ireland	177	144	33 (loss)

We are sorry to report this loss in Ireland, and trust that the next report from that field will reveal

a substantial gain. It is only fair to state that Ireland's losses are due in part at least to the large number of transfers to other sections of the world-field. The population of Ireland is little more than one-half of what it was fifty years ago, and the stream of emigration has necessarily affected our membership. But what is Ireland's loss is some other country's gain.

The membership in this South British field represents one in every 8,000 or 9,000 of the population, or one Adventist in 10,000 in London, and one in 30,000 in Ireland. The significance of these figures can be seen when we realize that there is one Adventist for every thousand persons in the United States of America.

Eighty-six per cent of our people are grouped together in 49 churches and companies, the remaining 14 per cent being isolated members.

Of the 24 counties in the South England section of our field, only one-half have fully organized churches. The situation in Wales and Ireland is more serious; only two counties in Wales out of 15 have strong churches; while there are just two churches in the whole of Ireland.

In all three sections there are many counties unentered by us as a people, or represented by only one or two believers.

There are 21 towns in South England, and 17 districts in London, each with a population of over 50,000. Only one-half of these 38 towns and districts have churches or companies; while there are scores of small towns in which no public work has been done. The same principle holds good in regard to Wales and Ireland. This is a situation which calls for the hearty co-operation of conference labourers and lay members. Nothing less than the whole-hearted consecration to the Lord's service of every member will meet the need.

CONFERENCE LABOURERS

On December 31st last, 45 persons were employed by the South British Conference: 16 ordained ministers, 9 other male workers, and 20 lady workers. Of these 45, 7 were labouring in Wales, 5 in Ireland, and 27 in South England, the remaining 6 being engaged in administrative or departmental work.

FINANCES

I. Tithe.

The tithe for the period in the three sections of the conference, compared with the amount received for the previous four years, is as follows:

	1920--3	1924--7	Gain
	£	£	£
South England	40789	47442	6653
Wales	9597	7020	2576 (loss)
Ireland	3152	3006	147 (loss)
S. B. C.	53538	57468	3930

As is well known, the industrial situation has been very serious during the past few years in all parts of our field, but especially in Wales and Ireland, so that the losses in these two sections will surprise no one. The surprise is that they are not heavier. We are glad to be able to report that both Wales and Ireland show a good increase in tithe for last year as compared with 1926, and we believe that the turning-point in the history of these sections has come.

2. Mission Offerings.

The total amount of mission offerings raised in the South British Conference during the four years is £34,498, of which amount S. England contributed £27,827, Wales £4,368, and Ireland £2,303. These figures represent a great deal of hard work and personal sacrifice on the part of our people. We thank God for their faithfulness and labour of love.

The total for the four years ended December 31st last is only £412 below the figure for the previous period, which included the years 1920--21, when the country was in a state of unprecedented prosperity.

The two principal offerings which make up the total are the Sabbath-school and the Harvest In-gathering. The sum of £11,829, or 34 per cent, was raised by the Sabbath-school department, and £17,116, or nearly 50 per cent through the In-gathering campaigns. The remaining 16 per cent was made up by Missionary Volunteer, Annual, Big Week, Week of Sacrifice, and miscellaneous offerings.

It is interesting to note that our total mission offerings, plus the 10 per cent of our tithe paid to the European Division, and the 10 per cent paid to the British Union conference, exceed by just a few pounds the 80 per cent of the tithe retained for use in this field. (This assumes that the 6 per cent paid to the Division for Sustentation is balanced by receipts from that Fund.) The actual figures are:

Tithe	£57469
Less 20 per cent	11492
80 per cent of Tithe	45977
Mission Offerings	£34498
Plus 20 per cent of Tithe	11492
	45990

We would like to thank our brethren of the European Division, and the British Union, for the liberal appropriations that have been made to our conference for evangelistic purposes during the four years. Without these appropriations, the measure of success achieved would have been far less than has been reported.

3. Local and Miscellaneous Funds.

In addition to the tithe and mission offerings, the following funds have been raised in the field during the past four years:

Donations for evangelistic work	....	£4412	8	10
Sale of Literature	.....	313	17	0
Endowed Bed	.....	302	16	6
Missionary Worker	.....	189	14	10
Poor Fund	.....	76	8	8
European Relief	.....	487	5	0
Foreign Mission offerings for specific fields outside the European Division	....	49	12	6
		£5832	3	4

THE DEPARTMENTS

We are happily situated in having as our Departmental Secretary one who has had considerable experience in this line of work. Credit is due Brother Goodall for the splendid way in which the departments have been built up. The figures which follow show the progress that has been made. Only a few of the main items are given.

The Sabbath-school enrolment has increased from 2,099 in 1923 to 2,764 in 1927, and has therefore more than kept pace with the growth of church membership. Four years ago, only 53 per cent of our churchmembers were members of the Sabbath-school. By December 31st last, the percentage had grown to 84. Reference has already been made to the Sabbath-school offerings.

The Missionary Volunteer membership has increased from 797 to 948. The number of young people baptized was 24 in 1923 and 39 in 1927, and the Young People's offerings for 1927 were £107, £4 more than in 1923.

The various lines of activity which come under the general heading of the Home Missionary Department, are too numerous to mention specifically. It can be said that but for this lay-members' movement in our church, fewer souls would be won in the home field as well as in the regions beyond. We pray earnestly that God will continue to bless His people as they do all in their power to extend the kingdom of Christ.

Statistics as to the activities of our colporteurs and their efficient leader, Brother B. Belton, will doubtless be presented by the Publishing Department of the British Union Conference, so it will be unnecessary to give these in this report. We desire however to say how much we appreciate the splendid labours of this band of men and women whose lives are devoted to this phase of God's work.

"Week in, week out,
From morn till night,"

rain or shine, these brethren and sisters are spending their energies in their divinely-appointed task. Surely one day they will wear the crown which is to be given to winners of souls.

The details concerning the educational work in this conference will also doubtless be presented by the Educational Secretary for the British Union. We would, however, say we are thankful for the four church schools which are in operation at Stanborough Park, Plymouth, Walthamstow, and West London. We believe that the instruction imparted on the lines of Christian education will help to make the boys and girls who attend these schools strong men and women for God.

I wish to say how much I appreciate the loyal co-operation and support of Pastors O. M. Dorland and W. J. Young, the Vice-presidents of the conference for Wales and Ireland respectively, of the conference secretary-treasurer, Brother J. H. Parkin, the members of the Executive Committee, and the fine body of Gospel workers labouring faithfully for the Master in this field. It has been a great pleasure to labour with these brethren, sharing with them the joys and sorrows and perplexities and problems which enter into the life and experience of every labourer in the cause of God. May the blessing of heaven rest continually on these brethren, one and all.

CONCLUSION

In concluding this Report, we invite the delegates and friends assembled at this British Union conference, to pray to God for His blessing to rest continually on officers, conference workers, colporteurs, and lay-members, as together they labour to finish the work committed to us in this field. May what little time yet remains, be used to the glory of God and the winning of souls for His kingdom.



Wales

Pastor O. M. Dorland

It has been our privilege to be connected with the Welsh field for over four years. The first two were spent in evangelistic work in Cardiff. Brother Meredith was then in charge of the field.

Because of the depressed situation in the coal fields, which affects Wales more than any other part of the Union, there has been a decrease in tithes and offerings from 1920 to 1926. We are pleased to announce, however, that owing to the increase in membership, and the continued faithfulness of our people, 1927 shows considerable recovery in finances. It is gratifying to note that these gains are being maintained in 1928.

Our membership stood at the close of 1927 at 405, a net gain, in the period for which we report, of 47. The gain in the previous four years was 12. A further increase was shown at the close of June 30, making the present membership of the Welsh field about 420. This membership, though not large, is divided into 18 churches and compan-

ies with an isolated list of 75. To keep in touch with the field means continual travel. I have travelled 16,000 miles in 12 months, visiting our people.

Pastor A. F. Bird, with the assistance of Sisters Murdock and Guntrip, has conducted successful work in Newport, Mon. Brother A. L. Watson is located in Cardiff, while Pastor T. H. Cooper, with the help of Sister Buckle, has done acceptable work in Llanely and Swansea. These compose the corps of workers at present in the field. God willing, we hope to start work in North Wales in the near future.

Wales is a beautiful country, with a loyal membership. We look to the future with courage, and we ask an interest in your prayers that we may continue faithful and do our part in finishing the work.



Ireland

Pastor W. J. Young

IRELAND is a very beautiful country. The scenery is one of grandeur comparable to any other part of the world. At one time Ireland was called the land of saints. Those days have long since passed away, for the darkness of Romanism has cast a black cloud over the country. Of the total population of 4,390,219 (1911 census), 3,242,670 are Roman Catholics, or approximately 75 per cent.

Ireland is divided into two separate countries: the Free State in the south, with its three provinces which have from 85 to 96 per cent Roman Catholics, and some of its 26 counties range as high as 98 to 99 per cent; and Ulster in the north, consisting of one province divided into 6 counties with approximately 43 per cent Roman Catholics. From this brief statement it can easily be seen that the larger Protestant element is found in the north. The people of Ulster are intensely religious and as variety is the spice of life, so variety of religion is the spice of the north. Mr. James Douglas of the *Sunday Express* called its chief city "Bigotborough" and Gipsy Smith said that there are more cranks to the square inch in it than in any other centre that he has visited. He also said that there are lots of grand folk there. I would like to emphasize the latter statement.

Sectarianism is the curse of Ireland; were it not so there would be no need for a boundary between the north and the south, and the Irish people would be the happiest people on earth. The Irish people are very hospitable. They have many splendid traits of character, and not the least of these is courtesy. Unfortunately, the south is under the Free State Government and the ambition of its leaders is to sever all connection with Britain, which they regard as a foreign country.

Apparent peace reigns at present, but beneath

the surface there is plainly seen that spirit of unrest that only awaits the opportunity to burst forth once more. The painful memories of the past were strongly in evidence when the Northern Government renewed for a further five years "The Civil Authorities Special Powers Acts."

The third angel's message first entered Ireland in 1885. At the present time we have two churches, Belfast and Dublin, two companies, Kilmoyle and Magherafelt, and several isolated members scattered throughout the country. Our total membership at the end of 1927 was 144. I need only remind you that Ireland is afflicted with the emigration germ. During the three years I have been in the north we have transferred approximately twenty to England. It seems strange to us when someone emigrates to Ireland; it is such a rare event. We are sorry to report 10 deaths and a number of apostasies, making a total of 33 loss on the membership.

Two efforts have been carried on during the four-year period. At the end of 1925 Pastor Tonks commenced an effort in the Picture House, Royal Avenue, Belfast. There were a number of workers connected with him. Sisters Clark, Wallace, and Savage, and the writer. Large audiences attended the meetings and much labour was expended; the results, however, were not according to expectation. Eleven were added and 5 of these have since dropped out. We were very sorry that Pastor Tonks did not continue his work, but moved on to Reading to labour there. Another effort was conducted at Lurgan, 20 miles outside Belfast, by Pastor R. Whiteside, assisted by Sister M. Savage. We are hoping to see some results of this effort in the near future. Pastor R. Whiteside has since left us for Cambridge, and Sister Savage for Norwich to assist Pastor Hyde.

In the past efforts have been conducted in about 16 towns around Belfast, but very few are left in any of these places to show that any work has been done.

Ireland has, however, enriched all parts of the earth with her sons and daughters; many workers have gone forth from her shores to hold aloft the banner emblazoned with the third angel's message.

Ireland has also had a share in giving of her means to send out missionaries to other parts. During the four-year period Ireland has paid in tithes £3,006 12s. 9d, and in offerings £2,303-3s. 3d, a total of £5,309 15s.

Ireland has also had a share in the Harvest Gathering campaign, last year being the banner year with a total of £327 18s 10d. The amounts gathered ranged from a few shillings to £55.

Unfortunately, we have only three paid workers in Ireland; Brother McMillan in Dublin has laboured faithfully and gathered fruit for his labour. Then the writer, assisted by Sister Ballard—who is practically on sustentation—care for

the work in the north. We are glad that a number of souls have been added in this part.

The members in Ireland are loyal to the truth. They stand equal to members in any other part of the world. They love the truth and desire to see it extended into all parts of the earth. They rejoice to hear of the expansion of the threefold message, and share in all its privileges. I have enjoyed my association in fellowship with our president, Pastor F. A. Spearing, and the workers of the field. I believe there are many souls waiting to hear the truth in Erin's green isle, and pray that the Lord will raise up labourers for this field that these precious souls may be gathered out, the work completed, the coming of the Lord consummated, and His people gathered to the land of perfect day.



North British Conference

Pastor A. E. Bacon

IN presenting to this assembly a brief account of our stewardship for the past four years, it is most fitting that we should first render unto Almighty God our gratitude and praise for the signal token of His divine favour evidenced in the providential opening afforded us of holding our Conference sessions in this magnificent hall. Furthermore, we thank our heavenly Father that so many are privileged to meet here in an atmosphere of peace and goodwill, to renew old acquaintances, to form new ones, and, above all, to receive the Pentecostal refreshing that God is so willing to bestow upon His waiting, expectant people.

On behalf of the members of the North British Conference, I wish to thank the British Union Conference committee for accepting our invitation to hold their quadrennial session in our field. We join with them in hearty thanks to the Lord Mayor and his associates in granting us the use of this beautiful building. We extend a hearty welcome to our visiting brethren from abroad, and also to our brethren and sisters from the different parts of our sister conference. We meet in the third city of the kingdom—Birmingham—the large industrial centre of the Midlands. Our prayer is that from this important assembly shall radiate such power and blessing, that a new lease of life and power shall be experienced by every department of our work during the ensuing days.

The North British Conference comprises sixteen counties of England, the Isle of Man, and Scotland, including the Hebrides, Orkneys, and Shetlands. Within our conference boundaries we have practically twenty-four million souls to whom God has bidden us carry His last closing message in this generation. In the words of the apostle Paul may we well ask: "And who is sufficient for these

things?" We answer with him, "And God is able to make all grace abound toward you: that ye, always having sufficiency in all things, may abound to every good work."

In reviewing the experiences of the past four years, it would be extremely difficult, yea, almost impossible, to tabulate correctly all that has been accomplished under the power of the third angel's message. Our field, comprising as it does quite largely industrial areas, suffered greatly from the upheaval in the labour world two years ago; in fact we are still feeling the effects of the general strike. Yet, in spite of all this, we are able to report progress. Nothing can hinder the steady advancement of this great advent movement. It moves triumphantly onward and upward, and thank God, it will soon lead a people victoriously to Mount Zion. God grant that the voice of every soul in His presence at this moment may help swell that triumphant chorus, when that grand anthem, the song of Moses and the Lamb, rolls over the sea of glass.

During the quadrennial period covered by this report, a number of changes have taken place in the personnel of our labourers, but we will not take the time of this conference assembly to enumerate the details: all we say is, that we have had an average of 27 labourers in the field—10 ordained ministers, 3 licentiates, 13 Bible-workers, and one other worker. As a result of the many public efforts that have been conducted, the membership of our churches in the following cities has been materially increased: Derby, Leeds, Liverpool, Newcastle, Rotherham, and Glasgow. Then, a new church of 42 members has been raised up at Gateshead-on-Tyne, and has been received into the sisterhood of churches at this meeting. Excellent work also has been done at Lincoln and Scarborough, where the numbers of believers have been considerably augmented, and a further company of believers has been raised up at West Hartlepool. Soon after the close of this session, we expect to see a good company organized in Huddersfield, and the number of believers in Northampton increased. We wish there had been time to give you details of the faithful services of our loyal and devoted corps of workers, or, better still, an opportunity afforded them of speaking for themselves.

MEMBERSHIP

In reviewing our membership, we find that we have received by letter from the foreign field 20, whilst we have transferred by letter to the foreign field a similar number. We have also received by letter from other parts of the Union 96, and have transferred to other sections of the Union field 140. We have baptized 535 and received in, by vote, 100. The sad part of our report on our membership is the loss of 231 by apos-

tasy. Truly we are in the shaking time, "Everything that can be shaken will be shaken, and those things that cannot be shaken will remain." "The mighty shaking has commenced and will go on, and all will be shaken who are not willing to take a bold and unyielding stand for the truth, and to sacrifice for God and His cause." Further, 118 of our number have fallen asleep in Jesus, among them some of our most devoted and faithful members. To many of us the blessed hope has become more of a living reality and strength.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

"Asleep in Jesus! Soon to rise
When the last trump shall rend the skies;
Then burst the fetters of the tomb
And wake in full, immortal bloom."

Our membership four years ago was 1,632. To-day it is 1,874, a net gain of 242.

FINANCES

Our tithe for the past four years amounts to £33,525 13s. 11d, and our total offerings, £20,991-14s. 1d, giving a grand total of £54,517 8s., or a yearly average of £13,629 7s. The total offerings are made up as follows: Sabbath-school offerings, £7,015 13s. 2d; Young People's offerings, £295-3s. 4d; Big Week, £678 3s. 5d; miscellaneous offerings, £221 7s. 10d; Week of Sacrifice, £767 8s; Harvest Ingathering, £11,222 10s. 8d; and Annual Offering, £791 7s. 8d.

DEPARTMENTS

Our Sabbath-school, Young People's, and Home Missionary departments are in a healthy, growing condition. We have 56 Sabbath-schools with a membership of 1,861. In the English section of the conference our Sabbath-school membership exceeds our church membership, but we regret to say that this is not true of the Scottish Division. We have 29 Young People's Societies, 19 senior and 10 junior, with 7 other groups of young people, and the prospect of 2 or 3 more societies in the near future. The Young People's membership is 528, and we are confident that shortly it will pass the 600 mark. In connection with the Home Missionary Department, a number of very helpful and profitable Church Officers' conventions have been conducted in a number of our larger churches. The activities of this branch of the work are on the upgrade, and we were greatly encouraged last year when we went well beyond our goal in the great Harvest Ingathering campaign. Brother J. M. Howard is rendering us very acceptable service in these three departments. A few words should also

be said for the Field Missionary Department, although you will hear more about this branch of the work when the Publishing House renders its report. We rejoice in the good work that is being accomplished by our colporteurs and members in the sale of our message-filled literature. Some day, and in the near future, there will be a rich harvest of souls from all this seed-sowing. Our book sales amounted to £30,415 17s. 8d, and our periodical sales, £18,889 18s. 8d, a total of £49,305 16s. 4d, or an average of £12,326 9s. 1d. per year. Each year a successful Colporteurs' Institute has been held within the conference boundaries and, while we do not have the full returns for the student canvassers for the present year, something like 14 or 15 full scholarships have been earned in this northern field, and at least 6 or 7 two-thirds scholarships.

In the Educational Department we have been pleased to see an increasing number of our young people from the north attending College. We have been made happy, also, by the growing numbers who have finished their courses and have entered the work either at home or abroad.

The work of the Medical Department has been small, but we are glad to say that the doctor and some of his staff have made a few helpful visits to some of our churches and companies.

This report would be incomplete without a few words of appreciation for the loyal and devoted services of our church and company officers: theirs is indeed a labour of love. They are very largely responsible for the success of our various campaigns and plans. We thank God for such a noble army of co-labourers, and know that in the day of final reckoning theirs will be a full and sure reward.

In closing this report, we would say that the future is as bright as the promises of God. Our prayer is that these meetings will broaden our vision, increase our faith, deepen our Christian experience, that we may return to our homes, "fair as the moon, clear as the sun, and terrible as an army with banners." "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness." "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ to Whom be glory for ever and ever."

Scotland

Pastor W. Maudsley

IN reporting for the work in Scotland one must ever take into account the character of the people. They are a people who are highly educated, secularly and religiously. Most of the preachers hold degrees, such as M.A. or B.A. The incoming evangelist has ever found the work difficult and exacting.

At the present time our membership is just over 300, yet we have been labouring in this field about 30 years. During the last four years work has been carried on in Dundee, Paisley, Edinburgh, and Glasgow.

Since coming up to Scotland a little over two years ago it has been my privilege to baptize and take into membership 86 new people, and many others will, God willing, soon follow.

Out of the Glasgow effort to date we have taken into fellowship 62 persons, and we hope when all the fruit is gathered in to reach the total of 100 souls. For this we thank our heavenly Father, and also add a word of appreciation for the loyal support of our small staff of workers.

THE PUBLISHING DEPT.

Stanborough Press Ltd.

Pastor A. S. Maxwell

NEARLY forty years ago, in 1890, the first colporteurs' report for the British Isles was issued. It ran as follows:

"We have six canvassers under the leadership of Brother Ellery Robinson. In 140 hours they took eighty-one orders, value £10."

That was a day of small things. To-day, by the grace of God, we are able to tell of books sold to the value of £115,636 during the past four years.

These four years have not been without their anxieties. The sudden departure of our good friend and brother, G. L. Gulbrandson, in 1925, compelled a change of horses in mid-stream, but we are glad that, despite the fears of many concerning the new horses, the Lord has led the chariot on to success.

There has been an increase of gross sales each year since 1924. The figures are as follows:

	£	£	
1924	23,103	1926	32,568
1925	27,258	1927	32,707

These figures represent a sale, during the period, of 47,000 bound books and 660,000 shilling books, or a grand total of 707,000 books. It would take

one colporteur, selling 20 books a day, well over 100 years to sell this quantity.

It may interest you to learn that since first publishing the shilling books in this country, we have circulated 241,000 copies of *Steps to Christ*, 220,000 copies of *Bedtime Stories* No. 1, and 465,000 copies of *Bedtime Stories* Nos. 1-4.

Our periodicals have also enjoyed a wide circulation during the period under review, their combined total sales being over four million copies. This represents one to every twelve people in the British Isles and reveals how much greater our efforts in this respect may be and must be in the future.

FOREIGN BUSINESS

One of the most encouraging features of our four years' work has been the development of our Empire markets. We have not been content to leave these in the hands of our American friends, and we have been invading them with a zeal born of the feeling that they really belong to us.

Prior to 1924 the sales to our sister publishing houses were almost negligible, but between 1926 and June of this year the value of these sales totalled nearly £5,000. We have supplied quantities of our home-produced literature to most of the British Dominions beyond the seas, and the demand is rapidly increasing. We have been amazed and indeed humbled by the confidence which our friends abroad have expressed in the publications of this House, and by the thought of our responsibility in preparing the printed message for so wide a field.

During the four years our relations with the Field have been exceedingly friendly. We have advanced together shoulder to shoulder as an invincible army. We have greatly appreciated the co-operation of our Conference President, Field Secretary, and the colporteurs themselves.

Within the House also the four years have been a period of happy fellowship. We rejoice in the companionship of such a "band of brothers." No words are sufficient to praise their loyalty and faithfulness, revealed not only in times of rush and emergency, but continuously in willing service from day to day.

For various reasons our staff has changed considerably during the past four years. On January 1st, 1924, we had thirty employees. To-day we have thirty-two. Yet during that time we have had no less than thirty-four new-comers. Of these, twelve have left, and four have been transferred to other departments, but there are eighteen present to-day who were not at the House in 1924. In other words, eighteen out of thirty-two, or sixty per cent, have had less than four years' experience.

What does this mean? It means that the Stanborough Press is nothing more nor less than a

training ground for your sons and daughters. It means an immense and incalculable amount of labour and patience and long-suffering on somebody's part. You can't make a printer or an accountant or a proof-reader in five minutes.

And it means something more. It means that sometimes, when we attempt to do the work of experienced men with your boys and girls, some mistakes will get by, despite the utmost vigilance. If you find one, don't grumble. Probably it was your boy let it through!

OUR STANDARD

Nevertheless, we have but one standard, and everyone in the House is well aware of it. We aim at a perfect product. Every day we say, "It must be right," and to all our customers we say once more, "If it is not right, the Stanborough Press will make it right."

THE FUTURE

We pass from the present to the future. Has the limit of our sales been reached? Have we all the colporteurs we shall ever get? That cannot be. I see the day when we shall have not 100 but 300 colporteurs, not thirty but sixty employees—when *Present Truth* shall be 250,000 an issue, and *Good Health* 100,000 every month, when new books and new papers and new tracts shall pour from our presses like flood waters from some burst and broken dam.

When shall it be? When the message in the books becomes the message in our hearts. When that happens there will be an expansion in the Publishing work in Great Britain beyond the wildest dreams of anyone in this hall to-day. And why should we wait for our dream to come true? All around us enemies multiply, and the forces of evil gather strength. Difficulties will increase and the privileges of peace may soon pass from us. It is time for every member to make the fullest use of the spiritual weapons so abundantly provided, in the providence of God, by the power of the press.

Years ago, when the French were taking possession of the Island of Corsica, they heard that the garrison of Nonza had deserted. Advancing, they were surprised to find the Fort unyielding. Time and again they fell back before its shattering fire, until at last, under a flag of truce, they sent requesting its Commander, an old Captain Casella, to surrender and save needless bloodshed. Casella eventually replied that the Fort would fight on unless allowed to retire with full honours of war. This was conceded, and the old Commander emerged, wearing his sabre and weighed down by a load of firearms. "Where is your garrison?"

demanded the bewildered French leader. "It is here," replied Casella. "I am the garrison."

That should be the attitude of every Seventh-Day Adventist to-day—every colporteur—every member. With pockets full of tracts, with wallets full of papers, with hand-bags full of books, let us go out, alone if need be, with zeal and courage for the fight. "Where is your garrison?" "I am the garrison."



From the Treasurer's Viewpoint

J. Rigby

I SHALL deal with my subject from the following four aspects:

1. What the Publishing House is doing in the way of providing an income for our people.
2. Its share in our general work.
3. Its increasing facilities for service.
4. Its present stability.

Let us consider them in detail.

1. What it is doing as a wage provider.

I myself was astonished to find how much. In 1924 over £15,000, in 1925 over £18,000, in 1926 over £20,000, and in 1927 over £21,000. This makes a total in the four years of nearly £76,000. Surely the Lord has blessed His people in this way. The tithe on this sum would be quite a considerable portion of the tithe income of the British Union.

These figures show the following averages:

1924	£303 per week
Last year	£405 per week

This is an increase during the four years of *thirty-three per cent.* Trends are important from the standpoint of an accountant. This trend is upwards, we are glad to say.

2. Its share in our general work.

This is varied. Naturally we are closely associated with the conference side of the work.

In various ways we have contributed, during the four years, *over seven thousand pounds* either in direct gifts or by special allowances.

To the local conferences:	£1980
To the Union conference:	2125
To colporteurs and other workers by way of financial help and sustentation:	1750
To the College and College students:	650
To the general upkeep of the estate:	225
To the Missions Extension Fund:	336
General and sundry donations:	168
	£7234

3. Increasing facilities for service.

Each year we are finding it necessary to extend our scope of operations. Plant which a few years ago left us quite a reasonable margin beyond im-

mediate needs, has, during the past four years, proved inadequate for the increased volume of work, and during that period we have invested in new plant £2,624.

Within the past few months we have found it necessary to instal a further large Miehle press at a cost of £1,300 and at the same time we brought our seven-year-old Miehle up to equal efficiency.

Next year other machine additions will be imperative, as the present guillotine machine and folding machine are only just meeting immediate needs.

4. Present stability.

Some of you may be wondering whether our financial stability is keeping pace with our increased business. I think the following comparison will assure you that, not only are we keeping pace, but that the position to-day is even stronger than it was in 1924.

Our accounts payable have been reduced from £2,770 to £113.

Our stocks on hand have been reduced from £6,100 to £5,115.

Our Depreciation Reserve has increased to £4,455, leaving us with surplus liquid resources sufficient to enable us to buy in the best market. When the general strike of 1926 began we were able to place orders by telephone for sufficient paper to meet all our needs whilst supplies were scarce. Our reputation with the suppliers was so good that our orders were accepted at the pre-strike price; thus we effected a saving of £130 in hard cash and we had the pleasure of keeping our plant fully employed and our colporteurs fully supplied whilst so many other businesses were brought almost to a standstill.

Our practice of always paying all our bills on the 10th of the month has greatly facilitated our purchasing the best material at the best price and thus we have been able, during the last few years, to give those extra concessions, which, we know, are so much appreciated by our paper workers.

Costs of production have continued to decrease relatively, and our present worth has increased from £16,573 in 1924 to £20,768 at the end of 1927—to-day it is £21,271. This investment, I am confident, is fully justified by the results both in sales and in the promulgation of the message.

God's guiding hand has indeed been in this important phase of His work and it is to Him that we ascribe the glory.

May the next four years show still greater progress.

Field Missionary Department

Pastor S. Joyce

"I WILL do marvels." Exod. 34:10. These are the words with which the Lord, in 1924, encouraged my heart when I was recalled to the Publishing Department. This report only partially shows how He fulfilled that promise.

Four years ago there were between eight and nine thousand copies of *Daniel and Revelation* in stock at the Stanborough Press. The price had been reduced to 7/6 per copy. The whole field had been run over with it. Our task was to get back to normal and find territory on which to sell this valuable work.

By God's help they were all sold before the end of July, 1925—to His name be all the glory—and at 3/- a copy more than was being charged early in 1924.

You will be interested to learn that the number of colporteurs has increased year by year. In 1924 there was an average of 54, during 1925 the average increased to 89, in 1926 to 113, and in 1927 to 117.

The average sales per hour in 1924 was only 3/4. It has been higher each year since, the highest being 3/9. The highest *actual sales* since 1924 by one colporteur in a year totalled £1,156. That was in 1927, with *Desire of Ages*.

But it was in 1926, while the coal strike was raging, that God prospered the book work so marvellously in Wales. Over £3,200 worth of subscription books were sold in the Principality that year. The large bound books were put in thickly in many districts. At Saundersfoot, Pembrokeshire, £52 6s. worth were sold in one road not half a mile long. In Denbighshire, during October, while it was "pouring, soaking, drenching, saturating," a colporteur in 21 hours sold books worth £40 2s. 6d., and remarked that it was "glorious." It certainly was glorious, especially seeing it was the sixth month of the coal stoppage.

During the first quarter of this year a lady colporteur led the whole British Union in book sales. She did it in the cities of Dublin, Cork, and Limerick with *Bible Readings*.

Now we must refer to the great transformation God has wrought amongst the student colporteurs. In 1924 the senior students insisted on working together by themselves. How different now, when every student with an experience in canvassing has by his side a beginner. Brother E. A. Heppenstall has G. E. Burrows, Brother A. C. Vine has J. C. French, Brother A. W. Allen has H. L. Davies, Brother B. Hardy has M. Murdoch. But there were so many requests for the help of Brother F. Edwards that he was made group leader for the student colporteurs in Scotland. Truly a marvellous

change has taken place in these young people who are training for God's work.

How comforting, also, has it been to learn of the successful ones changing districts with their less fortunate companions and doing it again and again. Just recently we heard of one of them offering all his orders for an entire week to two others, as well as his territory. Wasn't that generous?

Next we might tell of how the territory is being conserved now as compared with how it was run over in 1924. But this one example must suffice. A big book worker wrote to his group leader on July 27th as follows: "This week I delivered £28-10s. in books and took £20 2s. 6d. in orders. Praise the Lord. I am still working not more than a quarter of a mile from where you and I started, not a house missed, or a street overlooked, and have had some wonderful experiences, too."

We might go on at length, but must stop and will do so by expressing thanks to God for His blessing on His work during the past four years, for the cordial relations that obtain between the Publishing House and the field, for the hearty co-operation of the conference field missionary secretaries, and all others who have helped to make this report possible.



The Conference Sabbath-School

AT 9.45 a.m. on Sabbath, August 4th, the Town Hall at Birmingham was crowded with an eager throng. Approximately 1,200 were present for the larger portion of the Sabbath-school session. Pastor J. Harker, Sabbath-school secretary for Great Britain, was the superintendent, and led in the exercises of the hour.

The opening hymn, "Come, we that love the Lord," was sung with vigour and followed by prayer by Pastor Cuthbert, on furlough from East Africa.

The superintendent mentioned that there were representatives present from almost all the 118 Sabbath-schools throughout the British field.

The review of the previous week's lesson was ably conducted by Pastor E. E. Craven, of Leeds. He set a good example in making a personal application of the lesson.

Owing to the large attendance we did not divide into classes, but formed one large class, Pastor H. F. De'ath, of Stanborough College, being the teacher. By means of apt illustrations and the dividing up of the book of Isaiah, he impressed upon our minds the importance of a more careful study of these beautiful lessons. The twelfth chapter of Isaiah was the basis of his final appeal. Here we find the personal experience of God's people in these last days, in our relation both to God and to humanity.

We were privileged to have with us Pastor W. T. Bartlett, the Superintendent of the East African Union mission, who made an impressive appeal in behalf of the work in the needy fields. He spoke of the good progress being made in Uganda and how that a copy of *Bible Readings* had been presented to the king of that country by the Stanborough Press. This ruler is prepared to grant us a site of land for another mission station at Kampala. In conclusion, Pastor Bartlett spoke of the work as "A Big Cause" which presented "A Big Opportunity," and therefore called for "A Big Offering."

It was suggested by Brother Harker that we ask for a gift of £100 from this Sabbath-school for missions.

The collection yielded £68, and at the evening Jubilee Missions Rally a further collection was taken which brought the total to over £94.

Special provision was made for the children, and under the leadership of Brother J. M. Howard about 100 children and twenty little tots enjoyed a most interesting programme. The closing hymn of praise concluded a very happy Sabbath-school session.



Missionary Volunteer Department

Pastor J. Harker

GRATITUDE should continually spring up in our hearts for the steady flow of young people who are coming into the ranks to take their place as burden-bearers both in the home field and in foreign lands. We began the past quadrennial period with an army of 1,100 youth and children above the age of seven. For various reasons a percentage which we are not able to designate have drifted from us, but we are glad to say that by far the larger proportion of these 1,100 youth and children are with us to-day. Some are engaged in the various callings of the world, doing honourable work and also helping in the various activities of the churches where they are located. Others have gone into conference and institutional employ. The distribution of the latter class is as follows: Conference work, 21. Institutional work, 123. Missions, 14. Total, 158. Added to these 158 there are upwards of 100 in course of training at Stanborough College.

According to a recent census, we begin our next term of four years with an increased army of about 1,500 between the ages of seven and thirty. This young life undoubtedly represents our greatest resource. They are the Lord's helping hand and a part of His great army of youth who can do much if rightly encouraged and trained. Everything that can be done must be done to bind them to the Lord and His work. Much is being accomplished in the Missionary Volunteer societies. We have

to-day 63 groups gathering together weekly for study and counsel. The total society membership is 1,543. Compared with the past period we have an increase of 236. A much larger increase could be reported if more work were undertaken in behalf of the juniors. For lack of suitable time, suitable accommodation, and suitable leadership, quite a percentage of these lambs of the flock are not banded together in society fellowship and work. However, progress has been made during the past few years and we have to-day 17 junior societies with a combined membership of 420.

The activities of the Missionary Volunteers in our midst are both extensive and varied. As the Home Missionary report includes the totals of all work done in the churches, we will simply mention a few facts in connection with the young people's work.

The young people have given 3,626 Bible studies, made 18,623 missionary visits, given almost 100,000 hours to Christian help work, and have distributed 470,649 pieces of literature. These figures, of course, do not represent all that has been done. Possibly less than 50 per cent of the work which is done is reported.

They have collected during the past four years £5,700 in the Missions Appeal work. This large amount of missions money is supplemented by weekly offerings which have averaged about £200 for the past four years.

Perhaps the most encouraging feature of the Missionary Volunteer work is the fact that at least 240 young people have been baptized and received into church fellowship. We are impressed, however, with the fact that there are still large numbers of young people in their teens not baptized. Here is a fruitful field for sympathetic missionary endeavour.

We appeal to pastors, church leaders, and parents to do all that lies within their power to bring to the youth in our midst the encouragement, counsel, and training which they need so as to become workmen that need not be ashamed.



Resolutions

RESOLUTION 1

WHEREAS during the past four years God has graciously granted us a time of comparative peace in which to labour and has blessed the efforts that have been put forth in His name, giving a larger measure of prosperity to our institutions and an ingathering of souls in the field,

Resolved, That we express our heart-felt thanks to our heavenly Father and re-dedicate our lives in full surrender to His service.

RESOLUTION 2

WHEREAS the General Conference have shown their sympathetic interest in the work of the British Union

by liberal appropriations through the European Division for our evangelical and other work,

Therefore resolved, That we express our deep appreciation and invite their continued support in the huge task of carrying the Message to the many unworked cities of our Union.

RESOLUTION 3

WHEREAS the *Review and Herald*, as the general church paper of the denomination, exerts a unifying and uplifting influence among our people throughout the world,

Resolved, That we request our conference labourers and church officers to make earnest efforts to increase the number of subscribers to the *Review and Herald* in their churches, taking advantage of the special facilities now being offered by the Stanborough Press.

RESOLUTION 4

WE RECOMMEND, 1. That from January 1, 1929, the territories of Ireland, Wales, and Scotland, be separated from the local conferences and be regarded as missions directly responsible to the British Union Conference.

2. That the treasurer of the British Union Conference be the treasurer for the three missions.

3. That the superintendent of each mission act as leader of the H. M., S. S., and Y. P. M. V. Departments.

4. That an advisory committee of five be appointed in each field by the British Union Conference until the mission is able to appoint its own committee at the annual meeting.

RESOLUTION 5

Resolved, That the following clause be added as section 3 of Article 4 (Wages and Expenses) of the Bye-Laws.

"In the absence of a special contract in writing to the contrary, all contracts of employment shall be deemed to be terminable by either party by one month's notice in writing."

RESOLUTION 6

Resolved, That the Constitution and Bye-Laws of the Union be changed to harmonize with resolution number 4. This consists in omitting the words "vice-presidents of local conferences" where they occur and substituting the expression "superintendents of missions."

RESOLUTION 7

Resolved, That we send to our fellow-labourers in the mission fields our heartiest greetings, assuring them of our unflinching interest in their heroic service for the Master, and further

Resolved, That we covenant anew to hold up their hands by our prayers, gifts, and labours.

RESOLUTION 8

Resolved, That the Conference express to the Lord Mayor of Birmingham its deep and grateful appreciation of the privilege granted of holding its session in this magnificent Town Hall.

RESOLUTION 9

RECOGNIZING that the grand success of this Union Conference has resulted from the labours of many

willing helpers, some of whom have thereby excluded themselves from the privilege of the Conference,

Therefore resolved, That we hereby express our sincere and hearty thanks to those who have in any way contributed to our comfort and happiness by their kindly and unselfish service.



Report of Nominating Committee for British Union

THE Nominating Committee presented the following names for election to office in the British Union for the ensuing quadrennial period:

President.—W. H. Meredith.

Vice-President.—W. T. Bartlett. With the recommendation that he give his time largely to the Institutional and Foreign Missions interests of the Union.

Secretary Treasurer and Chief Auditor.—A. W. Carey. With the recommendation that we express our very deep appreciation of the faithful services rendered by Brother Clarke during his many years of office in this capacity, and that his services still be retained by the British Union, the details to be appointed by the Union Committee.

Executive Committee.—W. H. Meredith, W. T. Bartlett, A. W. Carey, President of the North England Conference, President of the South England Conference, Superintendent of Scotland, Superintendent of Ireland, Superintendent of Wales, Medical Superintendent of the Stanboroughs, Secretary-Treasurer, S. D. A. Union, Ltd., Manager of Stanborough Press, Manager of Granose Foods, Ltd., Principal of Stanborough College, Home Missionary, Sabbath-school, and Young People's Secretary, Field Missionary Secretary.

DEPARTMENTAL SECRETARIES.

Field Missionary Secretary: S. Joyce

Home Missionary, Sabbath-school, and Young People's Secretary: J. Harker.

Educational Secretary: L. H. Wood.

Medical Secretary: W. A. Ruble. With the recommendation that the doctor devote more of his time to aggressive work in the field, in the interests of the health message, as may be consistent with the duties of this office and as appointed by the Union Committee.

The appointment of the leaders of Scotland, Ireland, and Wales was referred to the Union Committee.



Report of Committee on Credentials and Licences

Ministerial Credentials.—W. H. Meredith, A. S. Maxwell, S. Joyce, Dr. W. A. Ruble, J. Harker, H. F. De'Ath, J. J. Gillatt (Honorary).

Ministerial Licences.—H. D. Clarke, G. W. Baird.

Missionary Credentials.—W. R. Raitt, H. Osborne, A. Carey, Miss E. M. Argent, Miss E. Chattle, Miss E. Crooks, Miss G. M. Brown, W. L. Emmerson, E. A. Heppenstall.

Send
Present Truth
to
Britishers Abroad
A New Line of
Effective Service

During the past twelve months we have been sending free parcels of *Present Truth* to a number of our foreign missionaries for use in their work. These papers have been distributed among British soldiers, business men, etc. with gratifying results.

Brother Henderson of Shanghai writes: "I thank you again for the papers and hope that you have planned to send them to us regularly. We have a number of interested men who have given us their names and we are sending them literature and visiting them." He mentions the case of a British soldier, just baptized, who became interested through this kind of work.

Brother Stanley Bull writes from Syria, "We certainly hope you will be able to continue sending us a few numbers of each issue. If it were not for our papers we should only be able to reach a very small number of people."

Appeals for "Present Truth" clubs have also come from Burma, Manchuria, and Jamaica, and it is evident that "Present Truth" will be a powerful weapon in the Lord's hands in these lands overseas.

Donations are earnestly invited for the sending of *Present Truth* to these missionaries. Why not unite with others of your company to supply *Present Truth* to at least one mission station?

**5/- will send 3 copies for over
6 months under this plan**

Young People's Societies will find this a specially good way of doing foreign mission work.

Send your gifts, however small. Use this form

To The Treasurer, Stanborough Press Ltd.

I have pleasure in enclosing £ : : to be applied to the plan for sending "Present Truth" for use among English residents in countries overseas.

A E.	F.L.	Name	.....
D.	C.S.	Address	.....
O.N.			.....

South British Conference

Notes from the President

WE have received wonderful blessings at the workers' meetings and the British Union Conference session held at Birmingham. God has manifested His presence with His people in an abundant measure.

Now for the South British Conference session! This year it is to be held in our own church building, the New Holloway Hall, London, N. 7. Please remember the date of opening, Thursday, August 30th, at 7.30 p.m. It is important that all attending this session be at the first meeting, as at this time the delegates are to be seated and the standing committees chosen. The conference closes Monday, September 3rd, at 7.30 p.m.

How to reach Holloway: From Paddington, travel by Bakerloo Railway, and book to Holloway Station, changing at Piccadilly. From Victoria, or Charing Cross, take 29 bus to the Nag's Head, Holloway. From Waterloo, travel by Bakerloo Railway to Holloway, changing at Piccadilly. From Euston, walk to Hampstead Road, and take 29 bus to Nag's Head. From King's Cross and St. Pancras, take train to Holloway (Piccadilly Line). From Liverpool Street, travel by Metropolitan to Highbury, changing at Moorgate; take penny bus or car from Highbury to the Nag's Head. From London Bridge take Underground to Highbury, changing at Moorgate; take penny bus or car from Highbury to Nag's Head.

WE hope to have with us at this session Pastor W. A. Spicer and other General Conference help. We trust that all who can possibly attend, will do so. If any churches have failed to send in to the

conference secretary their lists of delegates, will they kindly do so immediately. Thank you!

BROTHER T. M. TIMPANY has charge of the apartments committee. Will all who need apartments please write to Brother Timpany at 395 Holloway Road, London, N.7., stating their requirements.

PLEASE bring your *Advent Hymnal (Revised)* to the conference.

A BAPTISMAL service will be held in connection with the Conference session, if desired. Will all who contemplate baptism at this time kindly communicate with the writer within the next two weeks. We are also planning to celebrate the ordinances of the Lord's house, for isolated members, who so seldom enjoy this privilege.

WE acknowledge with gratitude the gift of £5 received anonymously—£1 for two chairs for the new North London Church, and £4 for the Building Fund. Many thanks! We rejoice with those whom God has delivered out of "a great trouble." May His blessing continue to rest on them.

JUST over four months remain until the end of the year when we hope the whole of the indebtedness on the North London Church building will be wiped out. We shall be glad to receive gifts from those who can help us to raise the necessary £400 by December 31st.

Is your church organized as yet for the 1928 Ingathering Campaign? We are extremely anxious to make an early start this year. We should like, if possible, to obtain £1,000 before the opening of the South British Conference session. As the date for beginning the campaign has been set definitely for August 25th it is possible to do this. If any church has not received the necessary supplies, will the missionary secretary please write at once to the conference office. The same applies to our isolated members. Shall we not do our utmost to reach our goal this year, in record time? F. A. SPEARING.

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EDITORIAL NOTES

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Copy for the next issue must reach us
not later than Wednesday, August 29th.

August 24, 1928

As promised, we have endeavoured to bring the blessings of the Birmingham Conference with the least possible delay to those who were unable to attend. Within one week of the closing of the Conference, thanks to the untiring labours of all departments, this 48-page WORKER was on its way to the field.

DESPITE the fact that this issue is six times its normal size we have been compelled to hold over a number of important reports, also many advertisements and obituary notices. They will appear in due course as space permits.

WE would call special attention to Pastor Spear-
ing's notes, on page 47, with reference to the forth-
coming South British Conference session in the new
North London Church.

TEN thousand tracts entitled "Who Are the Sev-
enth-Day Adventists?" were distributed during the
Union Conference session at Birmingham. On
the back of these tracts space is provided for the
names and addresses of interested persons. Already
several have reached us and we have sent them
on to the nearest minister.

OWING to the keen demand for this tract we are
planning to re-print immediately, with a slight
change in the wording in order to make it of uni-
versal application. The price of the tracts will be
only *sixpence a hundred*. Let all our people unite
to scatter them by the million all over the land.

A NOTABLE feature of the Conference was the
cooking demonstration by Matron Crooks. No more
practical effort has ever been made to convince our
people of the delightful possibilities of vegetari-
anism, and if such object lessons could be taken to
every church and company in our midst, we have
no doubt but that the flesh-pots would soon lose
their attractiveness.

As we write, an important missionary council is
in session at Darmstadt, Germany. Many mission-
aries from territories within the European Division
will be present, also several brethren from the
General Conference. Then on August 15th the
summer council of the European Division will
commence. There will be six delegates from the
British Union.

THE factory department of the Stanborough
Press will be closed from August 17th-27th for the
annual holiday. It will help us greatly if colpor-
teurs and others will order their supplies in good
time.

THOSE who remember Brother and Sister Roy
Mathews, who went to New Zealand some time
ago, will be interested to learn that they have been
blessed with a baby daughter.

MAY we remind our people of the appeal made
at Birmingham for fresh subscriptions to our Free
Literature Fund, especially to enable us to send
Present Truth to English-speaking people in foreign
lands. We are simply inundated with requests
from missionaries and others for such literature, and
last year we were compelled to spend more than
£100 above the amount in our Free Literature
Fund. We should appreciate some substantial gifts
for this purpose.

Birmingham Conference Lost Property

When we came to close up the Information
Bureau at the Town Hall it was found that there
were still a few items of lost property on hand
not reclaimed.

Will the owners of any of the following please
communicate with Mr. J. Rigby at the Stanbor-
ough Press, giving as full a description as pos-
sible to help in identification of the article

Raincoat, Blue, 1.
Gloves, Kid, Ladies', 2½ pairs
" Cotton, Ladies', 1 pair fawn colour.
" " " 1 pair black colour.
" Silk, Ladies', 1 pair champagne colour.
Bible, Joan A. Hillary
" No name, very old, well underlined
Hymnal, Words, brown cloth—J. Smith, 270
Warley Road.
Book, Memo. book shorthand notes.

Please enclose stamps for postage.

SUNSET CALENDAR

	LONDON	NOTTINGHAM	EDINBURGH	CARDIFF
Aug. 31st	7.49	7.57	8.11	8.2
Sept. 7th	7.33	7.40	7.53	7.46