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A Memorable Sabbath

By A. S. MAXWELL

SUNSHINE after rain was never more welcome than that which warmed the sodden camp ground on Friday afternoon and raised new hopes for a happy Sabbath.

Half-past seven found well over twelve hundred people gathered expectantly in the large marquee.

As the ministers walked on to the platform the choir softly chanted those sweet solemnizing words so reminiscent of the recent General Conference:

"There is a place of quiet rest,
Near to the heart of God,
A place where sin cannot molest,
Near to the heart of God.

"O Jesus, blest Redeemer,
Sent from the heart of God,
Hold us who wait before Thee,
Near to the heart of God"

The message of the hour was delivered by Brother MacGuire, and it surely went home to every heart. Taking one of the most familiar Advent chapters as his theme, he brought forth lessons new and old, all wonderfully appropriate for the opening Sabbath service of this great Second Advent Congress. You will find his address elsewhere in this issue and you surely must read it quietly by yourself. There is a blessing in it.

Damp mist early Sabbath morning aroused some concern, but almost before the worshippers at the morning prayer meeting had returned to their homes and tents, it began to pass before the gathering strength of the rising sun. By 9.45 p.m., when Sabbath-school commenced, all fears for the day's weather were set at rest.

And what a crowd! In addition to the many hundreds already resident in the district, great contingents arrived from the various London churches, until the large marquee was filled to capacity, not to mention the Missionary Volunteer and children's tents, where other sections of the Sabbath-school were in session.

By the time the second service began there must have been, including the large, augmented choir, almost two thousand persons present; and it was an inspiring sight to look down from the platform upon this sea of eager upturned faces.

What a treat it was, too, to listen to Brother F. C. Gilbert. Such a friendly, homely, heart-to-heart talk he gave, sparkling with deliciously trite phrases.

"We are to grow in grace, not groan in it," he said.

"Some people pride themselves on having been *born* Adventists; but what God wants is *born-again* Adventists."

"When God made the world He didn't have a single man around to help Him. Thus He showed that He is not dependent on us, but we on Him."

"Only two men have ever got out of this world alive; yet to-day God is planning to take hundreds; therefore how important it is that we should seek a deeper spiritual experience."

"Enoch," said Brother Gilbert, "walked with God three hundred years—yet we find it hard to walk with Him three minutes."

"We need God to-day," he said; "indeed our greatest need is, as Sister White once said, 'A revival of true godliness in our midst.'"

Brother Gilbert, who as most of our people know, is a converted Jew, used one illustration from the ancient sanctuary which greatly comforted everybody.

"Why was the pot of manna placed in the ark?" he asked. "Why was it placed beside the law?"

Because the manna was "miracle

food" supplied by God to His people in their emergency, and is therefore a symbol of God's willingness, through all time, to supply the needs of His children according to His riches in Christ Jesus. Be sure to read this story in the fuller report on page 7. It is wonderfully cheering for all who are facing hardship through their determination to observe the Sabbath of the Lord.

At the close of the service many came forward in response to an earnest appeal for reconsecration, and stood before the platform as W. E. Read, the Division president, led the great congregation in prayer.

That was at 1.15 p.m., and it seemed but a few moments before the next meeting began, an unusually interesting Bible study by S. G. Maxwell of East Africa. This appears on page 9 of this issue.

Then came the Youth's Rally, splendidly organized by the Union Departmental Secretary, F. W. Goodall. Children with banners, each with a different motto, came streaming in and lined the sides of the large marquee. Young people, singing appropriate hymns, marched down the centre aisle to take their places. It was a fine effort to interest the rising generation, and let the grown-ups realize something of what the departments are trying to do for them.

After supper, study was given to the educational work in the Union, and W. G. C. Murdoch, principal of Newbold College, gave a pleasing and characteristic appeal on behalf of this important institution. As he pointed out so emphatically, there is urgent need to develop a Senior College here at the heart of the Empire.

The response to the appeal was £158, but you can't build a senior college on that or help many students through their college course. The fund is still open.

Well, it was a good Sabbath. Everybody says so. Everybody, so far as I know, received a spiritual blessing, and to some it was definitely an epoch-making occasion.

So, even if it does rain the rest of the week we can at least thank God for one grand, red-letter day.

"Dew From the Lord"

Abstract of Bible Study given Friday Afternoon, July 31, 1936

BY H. W. LOWE

It is a long time since I had the pleasure of speaking to my fellow-countrymen. Since leaving the British field I have greatly enjoyed my work in different sections of the Northern European Division. We hold meetings in many languages, but wherever we go we find the Lord's people one people. They are very much the same in Poland and Norway as in England. I love the Lord's people wherever I am.

The thing uppermost in my mind since I left the British field, however, is not that I love the Lord's people. There is no credit in loving one's own people. Uppermost in my mind has been the fact that wherever we go there are millions who have never heard the sound of the Advent message. In many countries there are hundreds of thousands who have never heard the name of Christ and never seen a Bible. I cannot get away from it. It crushes me.

Down in East Europe there was a bandit-infested area which had never been entered by the message. Two young colporteurs went to the elder of their church and asked why no one had been there. They were told that the bandits were so bad that it was impossible even to pay the driver of the horse-wagon in the street. The two young men, however, determined to go down. In two days they were in prison. In their dark cell one of the young men began to lose courage and bemoaned the folly of their having gone down there. But the other replied, "Don't you remember what Paul and Silas did when they were in prison? Let us sing an Advent hymn." When they had finished singing they heard a rough voice saying, "Sing it again." They sang it once more, and again a voice called, "Sing it again." They then discovered that the voice was coming from the next cell. A bandit serving a long sentence was on his knees speaking through a crack. He inquired as to who they were and told them that he had never heard such singing in his life. He told them that he had never seen a Bible, and that no one had ever spoken to him about Christ. "When I come out of prison," he said, "you must come and tell me about it." They took his address and later visited him, held studies, and eventually won him to the truth.

That is the burden that I believe should come upon us, and in this connection I would like to draw your attention to a scripture which describes the experience which the people of God should be having in these days. It is in Micah 5:7: "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass."

Unfortunately Israel failed to come up to the Lord's ideal for them. In an interesting comment on this text in *Desire of Ages*, page 27, we are told:

"Even after Israel had been wasted by war and captivity, the promise was theirs, 'The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass.' . . . But the Israelites fixed their hopes upon worldly greatness. From the time of their entrance to the land of Canaan, they departed from the commandments of God, and followed the ways of the heathen. It was in vain that God sent them warning by His prophets. In vain they suffered the chastisement of heathen oppression. Every reformation was followed by deeper apostasy."

I have been wondering if two angels were conversing about the world of the past fifty years, what

they would say of the church. Would they say that "in vain" they have seen the greatest war, the greatest famine, the greatest revolution, the greatest departure from true religion?

There is another statement in Haggai 1:9, 10 which also may have its application in our time. Of Israel again it is said, "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit."

In times when there was a great work to be done, the house of God to be built, and the nations enlightened, the people were running about after their own affairs. They had no time for the things of God. Could that also be said of the people of God in our day? In times of distress and apostasy we should give more time to the things of God than to our own things.

In a conference I attended some time ago there was a carpenter who, in one of the meetings, praised God that he had won one hundred souls that year. Speaking to him afterward, he said, "People say I am a carpenter, but it is not so. I am only a carpenter to earn my living and keep my family. First and foremost I am a missionary." For three years he had been doing a large work in gathering souls in his town. One year he had won thirty-seven, another forty-seven, and still another one hundred. That man had the right vision.

I have been glad to hear the reports which have come to us, which represent much work and prayer, yet when I look at the map of the British Isles and think of what remains to be done I feel that without an infilling of the power of God, without the dew from heaven, there is no hope.

The main reason for our coming together, I believe, is to pray that God may make this remnant "as a dew from the Lord."

Perhaps some may have heard me tell the story of an old Russian couple I met. These old people drifted from Russia in that great exodus of thousands of starving people some years ago. They had seen most of their family die. Their horse had died and their wagon was lost. They marched across the country eating grass and herbs, and at last lay down and prayed for death. While they lay there a man came along and seeing their condition gave them a few pieces of raw potato. When their strength revived slightly he began to talk to them of the coming of Jesus and of the time when all things would be set to rights. Hope revived in their hearts and they began to pray that God might let them live a little longer and that they might have strength and power to give others the message. When I met them in the meeting I asked them whether God had given them the strength to do that for which they had prayed. The old woman bade me wait until the morrow, and on going into the church she showed me a row of people saying that every one had come in as a result of their prayer for life and power.

Thinking of dew, I was a few weeks ago in the desert of Arizona with an Adventist doctor who was working among the Indians. He took me out among the natives and I saw a woman making woollen rugs. I inquired as to where they obtained the wool to make the rugs, and was surprised to learn that the Indians had sheep in this desert region. I asked on what the animals lived. The doctor took me out into the mountains and showed me little scrubs of herbs on which the sheep fed. I asked further how the plants managed to obtain moisture, for he had told me they only had two or three showers a year. He showed me that the scrubby herbage was covered with tiny crystals of salt and told me that if I were to go out in the early morning I would find that the salt crystals caught every drop of moisture from the air. The plants were sustained by the dew, and they in turn gave life to the animals.

The remnant are to be like that. Living in conditions which seem to men to be impossible, they are to be like the dew. Brother Read has told us that in the past quadrennial period more souls have been won with less money. We found the same story at the General Conference. Surely God is even now pouring out His Spirit upon those who are willing in times when it would seem impossible for people to do anything.

In the days ahead, I believe, God has glorious surprises for us. We in the Northern European Division are a conservative people. It may be that when the power of God descends as the life-giving dew, some of God's surprises will be in new openings, methods of work, and enlarged horizons, which may seem to our conservatism to be astounding and unorthodox. They will smash through this conservatism, if only we give ourselves to Him and receive the dew from heaven. One has well written that, "the present darkness, like Calvary, is a divinely arranged setting for the display of some overwhelming triumph." May the Lord take our lives and pour His dew upon them and send us out into new experiences and greater victories for Him.

Preparation for the Coming of the Lord

Abstract of Sermon preached Friday Evening, July 31, 1936

BY MEADE MacGUIRE

I AM going to take for my text the very large sign which is placed outside the marquee, "The Great Second Advent Congress." I do not know of any better subject that we can study to-night as we enter upon the first Sabbath of this conference than that of the second

coming of Jesus. There is nothing in the world of so great an interest to us as a people as the coming of our Lord Jesus Christ. It is this that makes us a separate people in the world.

One of the first things I remember, as a child, of this message is hearing ministers preaching on Matthew twenty-four. But I remember also that it was preached as though the message was primarily to an unbelieving world. It was a startling discovery when I realized some time ago that Matthew twenty-four was not addressed primarily to the unbelieving people of this world, but that it belonged to people like you and me.

If you will turn to Matthew 24:3 you will find the statement, "And as He [Jesus] sat upon the Mount of Olives, His disciples came unto Him *privately,* saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?"

It was to the inner circle of His disciples that Jesus gave the words of Matthew twenty-four and twenty-five, and it comes to His own intimate circle—to Seventh-Day Adventists—more than anyone else in the world to-day.

In verse four He says further: "Take heed that no man deceive *you.*" So the words of Jesus come to you and to me just as though they were spoken to-night, "Take heed that no man deceive *you.*"

DANGER OF SPIRITUAL LETHARGY

There were two things upon which Jesus seemed to feel the greatest concern, and of which He warned His disciples again and again. Of these two things I shall only have time to speak of one, namely, the danger of being asleep and unprepared. The thing that He wanted to stress was the danger of being asleep. In verse 32 He says: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Brethren, I rejoice in that assurance. I believed this text fifty years ago and with all the conviction of my heart I believe it to-night. I believe that this generation will not pass until all has been fulfilled. And I believe that "this generation" has come very near to its termination. "But," He continued, "of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." So Jesus solemnly warns us, "Watch therefore; for ye know not what hour your Lord doth come."

I have been alarmed greatly as I have seen the attitude of some Seventh-Day Adventists. We are often too complacent, too self-satisfied because we have this message for these last days. We think we are all right and in no danger of being unprepared for His coming. But Jesus says to us, as to those intimate disciples, "Watch, therefore." While we do not know the hour, our duty is to be ready every moment of time.

PARABLE OF THE TEN VIRGINS

Passing on into the twenty-fifth chapter we come to the story of the ten virgins. And in reading this parable we should remember that this, too, was given privately to Jesus' most intimate disciples. All ten went out to meet the bridegroom; all had lamps; all lighted their lamps; they all slept; all lamps went out; and they all awoke. They were all the same up to this point. But five had a lack of oil and because of that lack they were left outside. The other five went in and the door was shut.

This is not the only place where Christ emphasizes this particular lesson. In Matthew 7:24 we have the story of the man who built his house upon the rock and the man who built upon the sand. Here we have two persons instead of ten, but the same two classes, the wise and the foolish. When the floods came and the winds blew the one house stood and the other fell. One house went down in ruin and one house withstood the storms.

Christ seeks to rouse us from being complacent and self-satisfied in this time just before the coming of the Lord.

WHAT IS THE "OIL"?

Turning again to Matthew twenty-five we do well to inquire, "What is that oil?" for everything depends upon having a supply of this oil in our vessel when the crisis comes.

The oil is the righteousness of Christ. It is the wedding garment. If we do not have this when the storm breaks we are lost. The time to get it is now. It is not possible for one man to secure this righteous character for another. Each must obtain it for himself. Each must be purified from every stain of sin.

EXPERIENCE TO BE BOUGHT

In Matthew 25:8, 9 we are told concerning the foolish virgins that they "said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves."

What does that expression mean, "Go, . . . and buy for yourselves." What do you have to buy to be a good Christian? You do not have to buy the Bible. If you can't afford it someone will give you one. You do not have to buy the Holy Spirit, for the Holy Spirit is also given to all freely. There is one thing that you cannot have unless you pay for it. That is experience, Christian experience. It takes time on your knees, time to pray, time to absorb the heavenly influence that comes down to soften your heart, to lift you up into the presence of God.

You say, "I cannot do it. It just takes all my time to earn a living." Isn't that just as it was in the time of Noah, before the flood, when "they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark."? Matt. 24:38.

Too busy to pay for a Christian character. Brethren, our salvation depends upon our paying that price and storing up oil in our vessels with our lamps. Buy it to-day before the storm breaks. That statement, "While they went to buy, the bridegroom came," presents before my imagination the saddest and

most terrifying experience I can possibly name. I think, too, of that other statement in the Spirit of prophecy that the greater proportion of those who appear to be genuine and true will prove to be base metal. The Lord will see that we are ready if we are willing to pay the price, but that is our responsibility. That is what Jesus is trying to impress upon our minds. Brethren, may God help us to take the words of Jesus seriously.

LIFE AND LIGHT

There is a text that came to me some time ago with a new meaning over here in Luke 8:16 "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light." It is talking about a light, that is why I connect it with this study to-night. I have heard ministers and leaders often counsel us, "Do not hide your light under a bushel; get it out where all the world can see it." But the Saviour says, "No man, when he has lit a candle, puts it under a bushel." If a man lights a candle he holds it up, and if you and I have not got our lights showing to-night, we have not got any light. Christianity does not consist of theory but of light. We are accustomed so constantly to measure our Christianity by what we know in our heads. But God measures it by what we live day by day. It is the life that proves the genuineness of the Christian experience.

Returning to the thought that there will be many going out to try to buy some oil after the storm breaks, there is a Scripture in the Old Testament which brings before us a very similar picture. It is in the eighth chapter of Amos: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos. 8:11. I read that text for many years and wondered what it could mean. I used to say to myself, I wonder if the time will come when all Bibles will be destroyed. I don't think so. There are more Bibles every day, and probably will be to the end. What, then, does it mean?

It is the same awful, terrifying picture brought to view in the parable of the ten virgins.

KEEPING UP WITH THE MESSAGE

Some years ago a very godly, Christian woman whom I knew went to one of her neighbours and said, "Don't you think it would be a nice thing if we had a little meeting around at our home one evening a week, and just sit down with our Bibles and study the message and pray for more light." Several readily agreed to come, but when she spoke to the wife of a physician, a very cultured woman, brought up in the message, and who had gone through church school, academy, and college, she replied, "Thank you for your invitation, but I know all that. I have heard it all my life." My friends, I am fearful that unless something comes to waken that woman up, she will be twenty-five years behind this message when the storm breaks.

This message has not stood still. For many years it has been moving on and anyone who got the message thirty-five years ago and stopped there is thirty-five years behind the message to-day. More light is shining all the time, but many of our people, I fear, are like the woman who said she had "held on to the message for thirty-five years." She certainly had held on to it; she had never given it to anyone else.

This message has progressed and as we seek God day by day He opens our eyes and lets the light shine on His Word, and we see new glories in Christ and new ways in which that light may become our life, and we say "Lord, I will do it." We are storing up for ourselves oil in our vessels with our lamps.

I am so thankful that God has given us this precious opportunity to come here and study day by day these truths that stir our hearts and awaken a great hunger and thirst after righteousness. May God help us that we shall not lack oil. I am so thankful that He has pointed out our lack, so that He can supply our need and bring us up to the standard. As we seek Him early God will come and reveal Himself to us, and we shall go home from this conference transformed men and women, filled with the Spirit of God and with a new vision of Christ.

Morning Prayer Meeting

Sabbath, August 1, 1936

PROMPTLY at seven o'clock a song of praise rang cheerily out on the morning air. Evidently the continuous rain and the consequently wet seats of the day before had not damped the Advent spirit; for there was a large congregation, and happily all the seats were dry.

Pastor Dorland led us to the mercy-seat with one of his characteristically clear-cut Bible studies.

Notwithstanding Christ's cheering promise, recorded in John 14: 1-3, the disciples continued downcast as they contemplated His going away from them.

There were two things He promised them:

1. That He would come again.
2. That He would send His Holy Spirit.

The Spirit would be their Comforter or Helper, never to be withdrawn. Divested of human personality, He could be with them always and everywhere, as Christ in the flesh could not. "It is expedient for you that I go away," He declared to them. (John 16:7.) How so? Why could not the Comforter come while Jesus was with them? Had He not been at work from the very beginning, when He brooded upon the face of the deep

and brought order out of chaos? Had not all the Old Testament writers been inspired by Him?

While Jesus was with them in the flesh, we are told in *Desire of Ages,* page 669, His disciples desired no other helper. He met all their needs, so that they felt no need of further aid. But it is those who *hunger* and *thirst* after righteousness for *themselves* in whom God comes to dwell. Hence the disciples must graciously be placed in circumstances where this soul hunger would be stimulated and encouraged. They must learn to lean upon the unseen power of God through the agency of His Holy Spirit.

And what would be the evidence of the Spirit's control of their lives? "By this shall all men know that ye are My disciples, if ye have love one to another," says Christ. Love to those about us, to friend and foe alike, is the hallmark of the true Christian, the crowning proof of the Spirit of God in the heart.

The season of prayer that followed this study was fervent and unflagging. Frequent bursts of song punctuated the prayers for an infilling of the Holy Spirit. And most of them were well pitched and well sustained. We suspect that this was due to the presence of some of those incomparable Welsh songsters, who help so much to warm the atmosphere of our devotional meetings.

The closing hymn, "Spirit divine, attend our prayer," was feelingly sung by all. H.F.D.

Report of Sabbath-School

Held August 1, 1936

"FATHER of mercies! in Thy Word what endless glory shines!" was the very appropriate hymn with which we opened the first Sabbath-school of the quadrennial session.

The auditorium was filled almost to its capacity as the fifteen hundred senior members and young people gathered together. It was a scene never to be forgotten as we viewed the great concourse of people who had gathered from all parts of our island home, and also from overseas.

The Scripture reading, Isaiah 53:1-9, was read by the young people in the congregation.

Following this, Pastor W. G. Murdoch prayed, making earnest petition that God would bless not only those assembled together, but also those who were left behind in the churches and unable to join us.

Brother Goodall welcomed the Sabbath-school members who had come in from all parts of the British Union. It was interesting to note that there were present about fifty Sabbath-school members over the age of fifty.

Our attention was called to the threefold aim of this department, namely, "To Serve All the Flock," "To Study the Word," and "To Save Souls."

How reassuring were the words of our next hymn, "Lord, Thy Word abideth, and our footsteps guideth."

We were reminded of the outstanding points in our previous week's lesson as Brother A. K. Armstrong took the review. One of the most serious thoughts impressed upon our minds was that as Peter followed Jesus afar off, so it is possible for us to do likewise. We should ever be on our guard against this great danger. It was also pointed out to us that in the denial of Peter, one sin led to another. Peter first of all denied his Lord, and finally he cursed and swore. After the pitying and sympathetic look of the Saviour, Peter went out into the night with great sorrow of heart to the very spot Jesus had just left, in the garden of Gethsemane.

A very fitting solo was rendered by Mr. J. Collins, a student from Newbold College, entitled, "The Lord Looked upon Peter." The theme of this item was taken from Luke 22:61, 62.

Pastor W. G. Murdoch took the lesson study from the desk. In our mind's eye we could once again see Christ in the judgment hall, first before the high priest and then before Pilate. Speaking of Pilate's question, "What is truth?" Brother Murdoch pointed out that truth is a kingdom, and that Christ is the King of truth. It was pointed out, too, that truth is great and is certain to triumph.

The lessons derived from the week's study were:

1. Beware of compromise.
2. To remain silent under condemnation.
3. Truth always wears a crown.
4. Money wrongly obtained will witness against us.
5. Criticism leads to greater sins.
6. Remorse is often confused with repentance.
7. The sinner takes his own life.

We were glad to have with us Pastor S. G. Maxwell from East Africa to give the missions appeal. He told us something of the needs of the women and children of Africa. Both means and workers are urgently needed in this connection. In response to this appeal our members gave the magnificent sum of £75, which included about £2 from the junior department.

While the senior Sabbath-school was being held, sixty children under the age of nine years were meeting in the Stanborough Park Church, and a hundred juniors between the ages of eleven and fourteen were gathered in the Missionary Volunteer marquee. It is interesting to note that eighty-seven of this number reported daily lesson study for the week. Another seventy children between the ages of eight and ten had their Sabbath-school in the children's marquee.

An inspiring Sabbath-school was concluded with hymn 160 and the benediction by Pastor A. K. Armstrong. H.T.J.

God's Programme for His People

Abstract of Sermon preached on Sabbath Morning August 1, 1936

BY F. C. GILBERT

"For the grace of God that bringeth salvation hath appeared to all men,

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" Titus 2:11-14.

THIS scripture is God's programme for the children of men in this world, not when the Lord comes and we go to heaven. If you and I do not live soberly, righteously, and godly in this present evil world I do not think any of us will ever have the opportunity of living in any other world.

God has arranged in His programme that this world of ours should be a school. In Isaiah 54: 13 it is written, "All thy children shall be taught of the Lord," and in Matthew 11:28 we are told who the Teacher is. "Take My yoke upon you and learn of Me," says Jesus, "for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." It is true many people go to school and do not learn We might have a splendid teacher and yet be dull scholars. But I am so grateful that in the school God has arranged for us in this world we have a wonderful Teacher.

Now what is it we are to learn? We are told in John 17:3: "And this is life eternal, that they might *know* Thee." We go to school to learn what eternal life is and how to secure it. And, thank God, every provision has been made whereby it is possible for every son and daughter of Adam, not only to be an apt student but to pass at the graduation day.

ENOCH AN OBJECT LESSON

God has given us an object lesson that that is so, for in Hebrews 11:5 we read: "By faith Enoch was *translated* that he should not see death." Here was a man who lived in this world so soberly, righteously, and godly that God actually translated him. We, too, are looking for translation, are we not? Oh, beloved, somehow let us pray that God might put in your heart and in mine that spirit, that power and ability, so that what Enoch was enabled to do, He might enable each one of us to do.

Day by day Enoch had longed for a closer union with God. Closer and closer had been his communion until God took him to Himself. He stood at the threshold of the eternal world with only a step between him and the land of rest. And then the portals opened; the walk with God so long pursued on earth continued, and he passed through the gates of the holy city —the first from among men to enter. I understand from that that Enoch's first day of his journey to heaven was lived in exactly the same way as his last day on earth. To such communion God is calling us, for we are told concerning the people of God in the last days: "As was Enoch's must be their holiness of character who shall be redeemed from among men at the Lord's second coming."

"Well," you say, "is that possible?" Indeed it is, for God would never ask of us what He had not made provision for, because I read in my text again this statement: "Who gave Himself for us, that He might redeem us from *all* iniquity." The provision is ample, it is full, it is complete, that we might be redeemed from *all* iniquity.

But some may say: "I do not think I can reach that standard because I have so many temptations, so many perplexities."

Well, let me tell you, beloved, God knows exactly what your nature and mine are. He knows we are bad, He knows that you and I cannot help being bad, because we were born bad. So God has made provision for us to get a new birth. You remember Jesus Christ told Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." No person will be lost because he is bad.

WHY SOULS WILL BE LOST

Do you know why people will be lost? Not because they were bad, but because they would not let Jesus make them good. In *Testimonies*, Vol. 2, page 352, we are told: "All may be saved if they will" It is left to us to make the choice Again I read in *Testimonies to Ministers*, page 437: "God will not condemn any at the judgment because they honestly believed a lie or conscientiously cherished error. But it will be because they neglected opportunities of making themselves acquainted with the truth."

This explains the testimony given by our Lord Himself in John 3:17: "God sent not His Son into the world to condemn the world." Why? Because the world is already condemned The world does not need condemnation. "But that the world through Him might be saved" "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God" Now mark this, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

If people prefer to follow dark-

ness rather than light, if people insist in doing wrong instead of through the grace of God doing right, what can God do for them? There is nothing He can do.

I hear people say so often, "If you lived where I did, if you had to contend with all that I had to, you would think differently." But, beloved, environment has nothing to do with it. Nobody does wrong because he has to. We do wrong not because we have to, but because we choose to. You cannot change your heart, but you can choose to serve Him. You can give Him your will and He will then work in you to will and to do of His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ.

The religion of the Lord Jesus is not a one day a week religion. I remember some time ago in the States we were having a camp meeting, and as we were getting ready the preaching tent there were some lads who gathered around there rather inquisitive, and they said to me, "Mister, what is this?" I replied, "This is going to be a Seventh-Day Adventist camp meeting." The boy evidently did not get my reply quite right, for he called to a friend that it was the "Seven Days Adventists." That made a great impression on my mind. Really, are we simply to be Seventh-Day Adventists or Adventists seven days in the week? What God does for man on the Sabbath He can do for him every day. If we have not that experience in our lives, we need to pray God to give it to us.

A "PECULIAR PEOPLE"

God desires to "purify unto Himself a peculiar people," not an odd, not a strange, not a freakish people, but a *peculiar* people, different from the world. There are many who can say, "I was born an Adventist." But what matters is, are you a "born-again" Adventist? There are some people who groan in grace. We want to grow in grace by studying the Word of God. That is the only way. That is why so many to-day have such a poor religious experience.

We must remember we are here to-day to get ready for translation and it means more than many of us imagine in order to be ready for that outstanding event. Of all the millions and billions and tens of billions of men and women who have lived in this world during the six thousand years only two individuals ever got out of this world alive. One was Enoch and the other was Elijah. But God has told us in His Word, that in these last days He is preparing not only one or two thousand but tens and tens of thousands to look into the beautiful face of Jesus Christ, and we need to pray God to give us an experience that will enable us to get ready for that day.

ALL NEEDS TO BE SUPPLIED

We need to worry not about temporal things but spiritual things. You remember Aaron was told to take a pot of manna and put it alongside of the law in the ark. Now why do you think it was to be alongside the law? That God's children always might have the assurance that the man or the woman who will obey God and keep His commandments will have bread to eat.

People often ask what became of the pot of manna. In *Early Writings,* page 32, the servant of the Lord saw in the sanctuary in heaven in the ark the golden pot of manna, Aaron's rod that budded, and the tables of stone. So it is in heaven, where our great High Priest is, and that is why again and again when we face peculiar situations, somehow God marvellously opens the way. God who fed this people forty years still lives to feed His people to-day if they will only be loyal to Him. God has settled the living question, and wants us to live in harmony with His will.

REVIVAL OF TRUE GODLINESS

In *Christ Our Righteousness* we read: "A revival of true godliness among us is the greatest and most urgent of all our needs." We have many needs. We need men, we need means, we need institutions, we need money. There are lots of things we need. The servant of the Lord has told us that our greatest and most urgent need is a revival of true godliness To seek this should be our first work. One day in the investigative judgment Jesus Christ is going to come to your name. When my Lord, my High Priest, comes to my name I want Him to be my Advocate. I want by the grace of God to live soberly, righteously, and godly in this world that my Lord shall present my name before His Father clothed and covered with the robe of His righteousness.

The trouble with a lot of us to-day is that we take a chance. We want to be in heaven, we want, when the Lord comes, to be saved, but we take a chance. We are not seeking God with all our hearts for power to live day by day a victorious Christian life. It is no use trying to excuse our sins. You cannot excuse sin. The only way to dispose of it is to confess it and get it forgiven. Why should people go on day by day repenting and confessing, repenting and confessing, when Jesus has made it possible that we may live soberly, righteously, and godly in this present evil world. May God deliver us from this lethargy and indifference, hoping somehow, somewhere, sometime we will by the grace of God get ready.

You know people say, "Well, we are told there is a great work to be done, and it may take years and years, so why hurry?" We have a greater God than we have a task. Did it ever occur to you that when God made the world He did not have a man to help Him? He made man the very last thing on the last day of creation. Why? That ever after we might realize that God does not need man to help Him. We must not say the Lord's arm is short. What God is waiting for to-day is for people who will so give their lives to Him and so consecrate themselves to Him that He can use them mightily and fit them to get others ready. There are too many taking a chance.

TAKING A CHANCE

I was once in a train passing over a trestle bridge when the train suddenly stopped. I got out and walked along the bridge. When I got to the end I saw a man lying at the foot of the hill It seems he

was in a car with another man on the road which ran parallel to the railway track. He said to his companion, "I am going to beat that train to the crossing." "All right," said the other, "you take the chance, but not me." So he got out. The man accelerated and he got to the crossing, but as he started to go over his car stalled, and the driver of the oncoming train was unable to stop in time. The front of the engine cut the car in two. As I stood there and looked at the man I said, "You poor man, you are only one of a multitude who are taking a chance in this world and also taking a chance with eternity."

It is almost fifty years since Christ came into my poor heart and I have loved Him these years. He is everything to me and I have lived in anticipation of that great event that some day I should see Him face to face. It would be a tragedy after one had lived many years in the hope of seeing Christ to discover at the last that one had not made the necessary preparation. I bless God to-day with all my soul that Jesus Christ has made every provision to redeem us from iniquity and purify us unto Himself a peculiar people if we will only give Him our hearts. I want to be ready to meet Him. Do you?

Proving the Promises of God

Abstract of Sermon preached on Sabbath Afternoon August 1, 1936

BY S. G. MAXWELL

"See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven:

"Whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven

"And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" Heb. 12:25-27.

You will notice that the apostle here is contrasting two things, the things that will be shaken and removed, and certain things which cannot be shaken and will remain even unto the days of eternity. To-day we are in the beginning of that shaking time. We see the shaking of social customs to-day. We see the shaking of nations and empires. We see the threatened breaking up of our civilization. And we know, too, that the shaking will come very near to us all

This afternoon I would like to study with you one of the things we know will not be shaken in this terrible time that is just before us You will find it in Deuteronomy 7:9: "Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations." Here is one thing in which we can confidently place our trust. God is a promise-keeping God, and the covenants that He has made with His children will see us through into the kingdom of God.

How long is a generation? Back in the time of Abraham, I believe we could count a hundred years to a generation; later on in Moses' time, seventy years. If we take the seventy years as a generation God here promises to keep His covenant with His children for seventy thousand years

Can we calculate how many generations have gone by? In Matthew 17 we are told that there were forty-two generations from the time of Abraham to Christ. There were twenty generations from Adam to Noah, and ten from Noah to Abraham, making seventy-two in all.

Now if you would like to double them for the past two thousand years that have gone by, it would give us approximately 150 generations that have passed from the time God began to give covenants and promises to His people unto to-day. Yet God has promised that He will keep His covenant with His people for a thousand generations. There are surely enough to bring home to us the certain fulfilment of the promises of God right through the millennium and into the countless ages of eternity.

"NOT ONE THING HAS FAILED"

Let us now take one or two testimonies from those who have tested out some of these promises of God.

Joshua was the hero of a hundred battles. He tested out the promises of God. He had been the leader of the people in a most difficult time. As he draws near the end of his generation we hear him declare to the people gathered together: "And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing has failed thereof." Joshua 23:14

That was a fine testimony. Have we so tested the promises that He has laid us for us in His Word that we can say that not one thing has failed of all the things God has promised to do for us?

Passing on several hundred years another young man comes to the front with a similar ringing testimony. Solomon standing before a great congregation says: "Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised: there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant." 1 Kings 8:56.

The promises of God were not like the promises so often given among the nations and in the business world. God "remembered His holy promises" (Psa. 105:42), and God will always keep His promises to His people.

Peter reminds us of the same thing when he says that "God is not slack concerning His promise."

DELIVERANCE FROM EGYPT

In the book of Acts we have an example of how in past days God remembered His promises to His people: "But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt." Acts 7:17. What were these promises that God had made to Abraham? We read of them in the early chapters of Genesis, how that the Lord told him that his seed should be strangers in the land of Egypt, and that they should remain there a certain definite number of years. Abraham believed that promise and went to his rest. Now Stephen reminds us that when the time of that promise drew nigh God began to make preparation for it to be fulfilled. In the twentieth verse we read that God raised up a leader to see that that promise was fulfilled. And in Exodus 12:40 we read of the fulfilment of the promise In the "selfsame day" in which that time-prophecy was to be fulfilled the armies of Israel marched out of Egypt. The whole programme had been planned by God in advance, and He was only awaiting the co-operation of His people.

I note another promise in Daniel 9:1, 2 which must have been a great encouragement to the people of God at that time. There we are told that Daniel came to an understanding of the number of the years of the captivity as a result of his study of the prophecy of Jeremiah. They had been there sixty-eight years and yet not one of the captives had understood this special promise. Daniel gave himself to the study of God's Word and then the light dawned upon him that only two years were left before God would fulfil that promise.

It was not easy to believe that that promise would be fulfilled. Where was the king that had taken them into captivity? Why, he was dead and buried. Where was the line of Babylon? Finished. Who was on the throne? Darius the Mede. Did he know anything about these captives? No, he was not interested in them at all. Where was sympathy coming from that this prophecy might be fulfilled? Darius reigned two years and then Cyrus came to the throne, and the Lord stirred up the spirit of Cyrus, the king of Persia, and caused him to come to an understanding of the

Pastor S. G. Maxwell.
Superintendent of the East African Union Mission

prophecy that Daniel had been proclaiming. And God was there to vindicate that promise and caused it to be fulfilled even to the very day and hour.

THE PROMISE TO JEHU

There is another promise to an individual of whom we do not know very much to-day, which brings courage to my heart. It is a prophecy to Jehu, a captain of the host of Israel in the time of Ahab. We are told that Jehu cut off the house of Ahab completely. He also cut off Baal, and so zealous was he in the bringing of the people back to the worship of God that God gave him a promise. "And the Lord said unto Jehu, Because thou hast done well in executing that which is right in Mine eyes, and hast done unto the house of Ahab according to all that was in Mine heart, thy children of the fourth generation shall sit on the throne of Israel." 2 Kings 10:30.

In the following chapters we find that Jehoahaz, Joash, and Jeroboam II succeeded in the direct line. But when Jeroboam died a descendant of his did not immediately come to the throne. There was no sign of the fourth generation coming to the throne. Baal again came into the ascendancy, and all Israel began to apostatize once more.

Would not the sceptic say in that time to the children of God, "Now where is your God, where is the promise that God gave unto Jehu? The third generation has come to an end. God said four generations, but only three have sat on the throne in Israel." What could the people of God say in reply? There was no sign of the fourth generation coming to the throne. There was confusion throughout the land. The first, second, third, and on to the eleventh year passed away, and still there was no evidence that the promise to Jehu was going to be fulfilled. They must have hung on in hope and in faith that God would fulfil that promise to Jehu.

Did God fulfil it? Yes. We notice in the eighth verse of the fifteenth chapter that after eleven years God vindicated His promise, and in the thirty-eighth year of Azariah Zachariah reigned over Israel in Samaria six months God saw in the son of Jeroboam a worthless young man. He was not worthy to be king, even over apostate Israel, but rather than that the prophecy of God should fail, God caused him to be king for a period of six months. And so we read in the twelfth verse: "This was the word of the Lord which He spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass."

Now if God could keep His promise to Jehu, can He not keep His promises to us, even for a thousand generations? Surely He can.

Now I would ask you this afternoon whether we have come to the place where we have so tested the promises to us, even for a thousand we can truly say that they are "exceeding great and precious promises," as Peter declared. (2 Peter

1 :4.) I believe that the measure of our Christian experience is our relationship to the promises of God, for Peter further tells us that faith in these promises will take us out of the corrupting influences of this world, that they will make us godly and cause us to be partakers of the divine nature.

"YEA AND AMEN"

In 2 Corinthians 1 :20 the apostle emphasizes our proving of the promises of God in our own experiences. He says: "For all the promises of God in Him are Yea, and in Him Amen, unto the glory of God by us." I take it from that verse that we are to put the Amen to each of God's promises as they come into our experience. There is not to be a single promise that God has left for us that is to be left with a negative sign against it.

What about a few promises? Here is one: "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Psa. 50 :15. Have we proved that? How many can say Amen to that?

"I will never leave thee, nor forsake thee." Heb. 13 :5.

"Honour the Lord with thy substance, and with the firstfruits of all thine increase." Prov. 3 :9 Have we tested that one fully?

"Bring ye all the tithes into the storehouse, . . . and prove Me now herewith, saith the Lord of hosts." Mal. 3 :10. Can we say Amen to that one?

"Ask, and ye shall receive." John 16 :24.

"I will take away sickness from the midst of thee." Exod. 23 :25.

"There is no want to them that fear Him." Psa. 34 :9.

These are only a few. We could enhance our own experience in the things of God if, day by day, we made a list of these promises as we read through God's Word. Set out on paper every promise and ask ourselves whether they have been fulfilled in us. If they have not, let us examine the cause. Is it because we are afraid to test the promise? Many times it may mean sacrifice. But before the work is finished we must come to the place where each one of these promises is fulfilled in us.

In closing I will mention just one other promise and this is the greatest of all. In the book of Acts we read, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2 :38.

Have we gone through these three stages of repentance, baptism, and the reception of the Holy Spirit? We need to pray God in this gathering that we may come to the place where we can say, "I have been right through this promise, and have proved it up to the hilt. This Holy Spirit of God has become my own possession, and I have seen the sanctifying power of God in my life."

I pray God this afternoon that we may all be helped to a deeper desire for the searching of God's Word for these promises which He has left on record for us, and that each promise may be sealed home so that we can say of each one, "True, Lord, this has been fulfilled in my experience. Amen. Praise the Lord."

GREAT RALLY OF YOUTH

Sabbath Afternoon, August 1, 1936

AT 4 :30 p.m. on Sabbath, August 1st, to the opening strains of, "Saviour, blessed Saviour, listen while we sing," the 200 young people in the M.V. Camp assembled on the platform.

At the same time eighty-four juniors bearing banners of various colours took their places around the large marquee. Portions of Scripture from Psalm ninety-six and Revelation nineteen and twenty-one were repeated by different sections of the audience.

Pastor F. W. Goodall.
Union Departmental Secretary

A hearty welcome was extended to all by the chairman, and greetings were brought by Brethren H. T. Johnson and J. H. Parkin, representing the youth of South and North England. Then followed greetings from Wales, Scotland, and Ireland. The young people from these fields were invited to rise to their feet as the conferences and fields were mentioned.

An outstanding feature of the Rally was a roll call of all the societies in the British Isles.

As the society's name was called the standard-bearer for that society raised the banner showing the motto chosen. It was a sight long to be remembered to see the juniors standing like a guard around the huge marquee and lifting their banners in response to the call. Over eighty societies were represented, including the Stanborough Park Sunday-school, the Children's League of Health, the Sunbeams, and the Stanborough Park Missionary Volunteer Guild.

During the singing of Hymn No. 224, "Hallelujah," the juniors marched with their banners on to the platform. Their varied colours formed a striking background.

Greetings were also brought to us from West Africa in a personal letter from A. W. Cooke of Nigeria, and from East Africa through the personal message of Pastor S. G. Maxwell. Other countries such as Germany, Denmark, Sweden, Norway, Canada, Egypt, and even the Island of Mauritius were represented at this meeting.

Pastor Meade MacGuire gave an inspiring address to the youth emphasizing the importance of standing loyal to the truth. It is reported more fully below. Master Graham Maxwell sang "God Make Me Kind."

A special hymn, "Eternal Love," composed for this conference was sung in concluding this wonderful meeting.

Let all our youth their voices raise
In songs of praise through endless days,
O praise Him! Hallelujah!
To Him from whom all blessings flow,
Our hearts and lives His praise would show.
Hallelujah! Hallelujah. F.W.G.

Sharing in the Work of God

Abstract of address given at the Young People's Rally, Sabbath, August 1, 1936

BY MEADE MacGUIRE

I REMEMBER very well when I was a child, and first heard this message, there grew up in my mind a conviction that this message was God's last message to the world, and that if I were to share in its triumph I must share in its service. I felt that Jesus would never come down and say "Well done" to me unless I did something.

I was teaching in a public school when I was eighteen years old, but all the time I was troubled by the feeling that some day the Lord would come and I would be left out because I had not done anything for Him. So, finally, I decided I would have to go into the work In those days it was not so easy as it is to-day. There was no one to ask me to go into the work. No one ever invited me to one of our schools, but I felt I had to get into the work because I had to save my soul by sharing in this work of God.

Years later, when I got into the organized work, I felt that as they had young people's societies in other churches, we ought to have them in our churches. So I organized a young people's society forty-five years ago, many years before we had anything of the kind organized in this denomination.

A few years later I was called to the leadership of the young people and immediately I began to study of the Word of God and the *Testimonies* to see what the Lord had said about the young people's work in connection with this Advent message.

I am going to read a text this afternoon that has always been an assuring one to me for our young people:

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Joel 2:28.

That is a wonderful text. I have often thought of John the Baptist when he was out there in the wilderness. One day some of the Jews came after him to ask who he was, and he replied: "I am the voice of one crying in the wilderness." How did he know? The parents of John the Baptist instilled into his mind from his earliest understanding the solemn fact that God had brought him into the world to be a forerunner of the first advent of Christ. And no Seventh-Day Adventist father or mother to-day should deprive his child of that kind of teaching. The father or mother that does not let the teaching burn into the soul of his child that he lives and exists to be the forerunner of the second advent deprives his child of the most important thing in this world. Every Seventh-Day Adventist child should grow up with this conviction burned into his soul. The one thing for which God brought you into existence is to be of help in finishing the work. My dear young people and children, God has a place for every one of you in His work. I would not thank anybody to tell a child of mine, "You cannot all be in the work." This text does not say five, ten, or fifty per cent of your sons and daughters shall prophesy. God has a place in His work for every Seventh-Day Adventist boy and girl.

I remember one time, maybe twenty years ago, there was a group of young people's leaders and secretaries who were talking over matters, and one got up and said, "The first time I saw Elder MacGuire, he told me that the only thing in the world I was interested in was riding steers, but I went to the meetings, and one evening Elder MacGuire put his arm around my shoulders and said, 'John, the Lord has a place for you in His work. And now I want you to get right off to school and study hard, and get out into the work and help me.' Well, Brother MacGuire, here I am," he said. He was then a young people's secretary in one of our conferences.

Now I wish somehow that God, this afternoon, would start the conviction in the minds of you children and young people that God has called you. Your name is in the Bible, young man. Your name is in the Bible far more definitely than John the Baptist's was. "Your sons and your daughters shall prophesy." My dear children, if your father and mother, or even one of them, is a Seventh-Day Adventist, then your name is right there in the book of Joel.

When I first went out to the

Philippine Islands in 1920, sixteen years ago, there were 6,000 believers in this island, and to-day there are 16,000. Ten thousand have come in in sixteen years, and they have largely been brought in by young people. When our work started in the Philippines, they got a little group of Philippine young men together. These young men got a great conviction. They gave themselves to the Lord and went out to preach, and it is wonderful what God did through them.

When I was down in the West Indies, in Central America, I went away back into the interior among the Indians. I noticed in one meeting a little girl associating with one of our office secretaries. A few weeks later she wrote to me about being in the work. She was a very earnest little Christian and she said, "Brother MacGuire, I have been working with one of my girl friends in the high school and she has accepted the Sabbath, and she is about to be baptized and enter the church." A few months later she wrote to me about a whole family who were all interested, and beginning to keep the Sabbath. I have been encouraged so many times to see the amazing things that God works through young people who get the conviction and go to work.

I went to another island where the people were in a deplorable condition. They were poor and ignorant. They had no school, but they had a little group of young people. I talked to them about all being in the Lord's work. But they did not have any books and did not know how to do anything. They had a young lady in charge of the society, a black girl, so I sent for a few copies of that little book, *How to Give Bible Readings,* and I suppose you would not be so happy if I were to give you a hundred pounds apiece. They said, "We have got a book that will tell us how to go to work for the Lord."

A few weeks after I got home I had a letter from the secretary down there and she said: "I am sure you will be interested to know what has happened since you were here. They get together one evening a week, and each evening they study one chapter. Then when they get through the lessons, they take one of the Bible readings, and go out to give it. Seven of these young men are preaching the Bible readings and taking cottage meetings, and they were all at it, and having wonderful experiences." Then she wrote a postscript down at the bottom: "I must not forget to tell you about our office-boy. He has had a cottage meeting for weeks now, and he has thirty-nine people who have signed the covenant to keep the Sabbath." The director of that field later baptized a good many people from the efforts of these young people.

So, my dear young friends, I am so glad that the Lord has a place in His work for every one of our children and you. God has a wonderful career for every one of you. Remember, young people, that if every one of you will just make Jesus first in your life, He will give you a work to do and a glorious reward in His kingdom.

THE IRISH MISSIONS

Evangelists' Reports

Cork

WE esteem it a privilege to bring greetings from the city of Cork, and to relate a few of our experiences and activities. Cork is in the extreme south of the Irish Free State. It has a population of 80,000, of which 76,000 are Roman Catholics.

Our first great difficulty was to find a hall. We were refused the use of any of the cinemas and all the Protestant halls. We were glad finally to hire a billiard hall, situated over a public-house and owned by a Roman Catholic. In the circumstances, our advertising had to be limited to the 4,000 Protestants who are scattered over the city.

Our attendance was small when we opened our first meeting on October 20, 1935. This was partly due to the situation of the hall, and partly to the opposition which came chiefly from the Cathedral ministry and the Baptist pastor. The Lord enabled us to remove much of the prejudice, however, and the attendance increased. In spite of alcoholic odours and other adverse conditions over which we had no control, the Lord blessed us with a strong interest. A number of Catholics used to sit in the room beneath to hear the message. It added interest to the presentation of Daniel seven and the change of the Sabbath to know that Catholics were listening under one's feet. "So we thanked God, and took courage."

As we neared the end of our six months' rental, the problem returned of finding a better and cheaper hall. This proved exceedingly difficult, as Roman Catholics were afraid to let their rooms, and the only Protestant agent belonged to the Plymouth Brethren. We were guided providentially to a Jewish merchant who agreed to share a store-room with us. This room is over insurance offices on one of the main streets. We partitioned and decorated it, and to-day it is one of the cosiest meeting-places we have in the British Isles.

During our nine months' mission we have covered all phases of the message, also given twenty-two lantern lectures, sold 300 books, and distributed over 1,000 magazines and tracts. We contributed £3 to the Big Week and collected £35 for the Harvest Ingathering.

Conditions in Cork are well described in *Gospel Workers,* page 462, where it is stated:

"In some places the work must begin in a small way, and advance slowly. This is all that the labourers can do." The people of Cork are attached strongly to their churches. And though they acknowledge that we have the truth, yet they cling to their old affilia-

tions. But we believe that many of them will yet respond to the call, "Come out of her, My people." A few have begun to keep the Sabbath. One Baptist lady, who has given generous donations to the effort, has begun to observe the Sabbath. A man strongly addicted to drink and gambling has reformed his life and attends Sabbath-school. Others are weighing the evidences of our faith and are counting the cost of obeying the truth.

In conclusion, let me say a word of appreciation for the good services rendered by Brother Zins. He has worked faithfully and adapted himself well to the peculiar conditions of this Catholic city with its multitudes of priests, monks, and nuns. His has been no easy task, and we were encouraged by his co-operation. We believe that the prospects are bright for the Advent message in the city of Cork. J. A. McMILLAN.

Londonderry

IT is not generally appreciated in Great Britain that at one time the citizens of Derry—a mere handful—put up an heroic and successful resistance to the 20,000 soldiers of James II, the emissary of Rome, until relief was brought by William of Orange. This memorable siege determined whether a Catholic or a Protestant king should rule Great Britain, and the result was that James II lost his throne, fled to France, and left Derry and England to the victorious King William.

Thus the gallant defenders of this small city in Northern Ireland changed the course of English history in 1689, since when the Protestant religion and the liberties of England have been maintained.

To-day what Rome did not acquire by the army of James II, she is accomplishing by peaceful penetration. The population of the city is 45,000, of which 27,000, or two-thirds, is Roman Catholic. Priests and nuns are everywhere to be seen, and they boast of a cathedral, convents, schools, and other institutions.

Protestant resistance has weakened to ineffectiveness, and Rome is claiming the bigger share of the privileges of the city. The Order of Orangemen, which has been for two centuries a substantial political bulwark against Roman aggression, is distressed because her young men are frequently intermarrying with Catholic girls, and thus they lose their militancy. "Who will carry on after we are gone?" is the sad lament of their fathers. There is a further fraternizing to be observed among the upper classes of the city, and many, for business reasons, establish a compromise with "the enemy." Presbyterianism has the strongest Protestant following, and their ministers maintain a strict oversight of their flock.

With such conditions prevailing, I entered Londonderry in October last, with Sister B. Cleary as my Bible-worker.

Owing to strong religious prejudices existing, and the extreme caution exercised, I could get no suitable hall within the walls, and was obliged to plan my campaign from a centre in a suburb on the other side of the river, where the Orange Hall was offered me after my list of subjects had been approved by the committee of management. My campaign, however, was introduced by two week-night lectures at the Guildhall, the chief hall of the city. Here I had an attendance of thirty-four and eighteen. The opening was not very auspicious, for the meetings had been well advertised by newspapers, posters, and handbills. Thus, with mixed feelings, we began our campaign proper on the Sunday following, after church time, at Waterside.

Early we encountered opposition, in the secretary of The Christian Workers' Union publicly denouncing us at an interdenominational evangelistic meeting at the Guildhall. Church ministers began to warn their congregations against false prophets. We were declared to be Mormons, then Russellites The Plymouth Brethren were galvanized into activity and had a special man from Belfast to conduct a series of meetings, and here again, I was held up as a danger to the welfare of the community. A letter was put into the local paper saying that there were enough preachers and Christian workers in Derry, and that there was no need for the lectures of Pastor Bailey.

Our first Sunday meeting had an attendance of fifty. Now that the Sabbath has been presented and summer time has arrived, this has been cut down by one-half. We have a reading list of twenty-five. And so the people of Derry have stood afar off. We are grateful, however, to the Lord for raising up a friend, such as we have needed, in the managing director of *The Derry Standard*, the Presbyterian newspaper. The gentleman, who is incidentally the brother of Pastor S. Joyce, Sr., has given us wide publicity in publishing very full reports of my lectures and has accepted for print in addition all my letters. Hence my audience has been multiplied manyfold.

I might mention here that to a strong presentation of the Sabbath, covering a period of one month, not one reply was forthcoming from any of the church ministers. The same can be said, with but one exception, to my sending all the clergy a circular letter and literature on "The Change of the Sabbath."

While presenting "The Mark of the Beast," a city councillor and president of the local branch of the Protestant League attended. At the close of the meeting he asked to be introduced to me, and gave me an invitation to give the same message "word for word" to the next Protestant League meeting This provided for me my largest meeting in a free hall in the city, with free advertising by newspaper and handbills. Nearly two hundred in this way listened with keen attention to the third angel's message, many of whom expressed to me their great appreciation of all they had heard. At the close, the committee thanked me, handed me the collection, and presented me with an Irish Blackthorn as a token of their friendship.

A very lengthy report of this lecture appeared in both the Protestant newspapers of the city, and many are expressing their convic-

tion that the Bible requires the observance of Saturday, while Sunday has for its authority the anti-Christian power of Rome.

From those attending our meetings, there are about twelve making an attempt to keep the Sabbath. Our average week-night attendance is also about that number. We have started a Sabbath-school and hold a regular Sabbath service.

The work at present is slow, but as we hold on to it, we are convinced that eventually, under the blessing of God, we shall gather out a strong company of believers.

F. C. BAILEY.

SCOTTISH MISSION

Superintendent's Report, 1932 to 1935

BY L. MURDOCH

IT is with pleasure that I give a report of the progress of the work in the Scottish Mission during the past four years. We feel that the Lord has blessed His faithful labourers, and we thank and praise Him for the success He has given.

During this period twelve public campaigns have been conducted by our workers and 109 people brought into this message. A number of our lay brethren have held small efforts and they have had the great joy of winning souls for the Master. We plan to develop this phase of our work more and more, because we believe that God has great opportunities for these brethren in helping to finish our task in Scotland.

Four years ago we were carrying a debt of nearly £1,000 on our church buildings, but through the earnest endeavours and the co-operation of our entire membership and the help of the British Union, this large sum has been entirely cleared and sufficient money raised to put our buildings in good repair.

During the past four months we have been able to obtain the exclusive use of an excellent hall in the centre of Edinburgh; though we can never feel satisfied until we have a church building of our own in the capital of Scotland, so that our work may be properly represented.

Very good work has been done in the north of Scotland during this period, and we are happy to report that we now have a fully organized church in Aberdeen, and hope to organize a church in Dundee as well in the near future. The members in Aberdeen have set their hearts on obtaining a granite church building of their own, and we believe that this will be a reality before very long.

The Scottish people have always been greatly interested in missions, and the same spirit that urged David Livingstone to open up the dark continent of Africa is still manifest in our country. Perhaps this is one reason for the good success we have had in our Harvest Ingathering Work. During the quadrennium £2,688 has been raised, this being an increase of nearly £700 over the previous period. We thank God for this splendid achievement and also for the number of people with whom we have been able to get into touch as the result of the Harvest Ingathering, some of whom have now become members of our church. Our total mission offerings during this period have increased from £3,357 to £4,109.

The years of depression through which we have passed have been most keenly felt in Scotland; large businesses have been moving to the south to such an extent that the Government has become alarmed for the future of the country, and at the moment plans are in operation to stem the tide. Because of this, the earning power of our people has been greatly limited and this has had an adverse effect on our tithes; but despite this fact we are able to show a small increase over the previous period and feel grateful to our heavenly Father for the faithfulness of our people during these trying years.

We have done some pioneer work in the Orkney and Shetland Islands and also in the Island of Skye and hope to see some fruit for our labours in the near future. But when we realize the number of towns and villages still unworked we recognize we have a staggering task before us. There are scores of islands, together with very large agricultural areas, where as yet no work has been done and we do not have a single Sabbath-keeper. The following facts present a mighty challenge to our small force of workers. There are sixty villages with approximately two thousand people, forty with a population of between three and four thousand, thirty with a population of between five and ten thousand, seventeen towns with a population of between ten and twenty thousand, fourteen towns with a population of between thirty and sixty thousand; not to mention that there are over a million people in Glasgow, where we have only one minister and one Bible-worker. It will be necessary for us to have more workers and to make much larger plans and probably change our methods if we are going to take this message to these people in this generation.

Our colporteurs have laboured untiringly, and the Lord has given them favour with the people by supplying their needs and giving them souls for their hire. Nothing brings greater joy to those who carry our truth-filled books than to see some souls brought into this message as the direct result of their endeavours.

We have a number of students studying medicine in Glasgow and Edinburgh, some of whom have had remarkable success in obtaining medical scholarships. Last Easter during the recess, which lasted only two weeks, two of the medical students sold £100 worth of our bound books. The success that has attended these students in gaining scholarships, thus enabling them to pay all their expenses

through a medical college, should inspire many of our young men to follow their example, so that our medical work may be greatly strengthened in the British Union.

We have six regular workers in our Mission; they have laboured untiringly through the years and it has been a great pleasure to associate with them. Sister Archibald has been connected with the work in Scotland almost from the beginning and Sister McRorie, Sister Fleming, and Brother Tapping have been with us since leaving the college almost six years ago. Brethren F. W. Johnston from Canada and S. G. Joyce from Ireland gave us strong help with our evangelistic work during this period, and we could not close this report without speaking a word of deep appreciation to all who have laboured with us during the past quadrennium. Brother Morrison, who began work in Scotland a quarter of a century ago and has since been working in the South and North Conferences and also in Wales, a few months ago returned to the field of his former labours. Our people extended to him the warmest welcome back home again.

We sincerely thank all our members for their faithfulness and the loyal support and co-operation which has made this good report possible. We feel we can say with the psalmist, "How excellent is Thy lovingkindness, O God! therefore the children of men put their trust under the shadow of Thy wings." "O continue Thy lovingkindness unto them that know Thee: and Thy righteousness to the upright in heart."

We ask for an interest in your prayers that the work may advance more rapidly in Scotland.

Glasgow

SCOTLAND is one of the most wonderful countries in the world, and certainly one of the most beautiful. Beholding her scenery one is reminded of the lines, written by her national bard, "From scenes like these, old Scotia's grandeur springs."

It is not, however, her natural beauty, nor her historic record that concerns us most. Our greatest longing is to see this glorious Advent message proclaimed throughout the whole land with the zeal and religious fervour that characterized her earlier reformers.

With the exception of seven or eight, all her towns, some of them having a population of many thousands, have yet to be entered with the third angel's message. The thought of this, knowing the shortness of time, is almost overwhelming. Our cry is, "O Lord, how long?" We do most earnestly pray that God will send us a larger number of workers, so that greater and more determined efforts than hitherto may be put forth to reach the inhabitants of this fair land.

It is about forty years since our blessed truth entered this land. We have some members who accepted it about that time and who are still faithful. To them it is dearer than life itself. We can indeed raise an ebenezer to God for the wonderful keeping power that is in this Advent message; when it gets a real hold it never does let go. Although the work in Scotland has gone slower than in other parts of the Union, yet God has a people everywhere, and we thank Him for what has been accomplished.

During the past few months I have had the privilege of labouring in Glasgow. On Sunday evening, May 31st, we had a small baptismal service. The church was filled with people who had come to witness the sacred ordinance, at the close of which nine dear souls were received into the church, seven by baptism and two by vote. It was through the faithful following up of Harvest Ingathering work by Miss Mitchell, one of our local sisters, that one of these candidates was won. There are others who are interested, among whom is the principal of one of the colleges in Glasgow. We do hope that these will take their definite stand.

We appreciate the good help given first of all by Miss Fleming and latterly by Miss McRorie, as also the unstinted service of Brother Barr in arranging for the music and singing. We rejoice together in what has been accomplished and ask an interest in your prayers for the work in Scotland.

D. MORRISON.

RESOLUTIONS

RESOLUTION ON COLPORTEUR WORK

WHEREAS, God has signally blessed the efforts of our consecrated colporteur-evangelists, resulting in an ever-widening distribution of the printed message and the conversion of many souls to the truth,

Resolved, That we pray the Lord of the harvest to send more labourers into this field of service, and that we unite in encouraging suitable men and women to devote their lives to the literature ministry.

RESOLUTION ON EDUCATION

WHEREAS, Our educational system was founded under the guidance of God for the purpose of saving our youth and preparing them for service in the Advent cause, and

WHEREAS, In these last days our young people are being made a special object of attack of the enemy, and

WHEREAS, Our schools and colleges have been designated in the Spirit of prophecy as cities of refuge for our tempted and tried youth,

Resolved, 1. That as members of the remnant church we do all in our power to encourage our young people to obtain an education at Newbold Missionary College.

2. That in all our churches and companies we follow the plan of having a Students' Aid Fund in order to assist worthy young people who do not have the necessary means to begin their College course.

3. That we uphold in prayer our teachers and those who have the leadership of the youth, that they may be given special wisdom and tact in dealing with those under their care so that the noble army of young people in our midst may be saved in the kingdom of God.

BRITISH ADVENT MESSENGER

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