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The Stanboroughs Clinic Christmas Party

By ETHEL THOMPSON
(Maternity Sister)

MATRON had a brain-wave! Visions of a Clinic Party! Now there's no peace till we get this brain-wave into the living past.

Out went the invitations: in came scores of replies: "Mrs. X and Baby Z will be delighted to accept Matron's kind invitation to the Clinic Party on Wednesday."

2.30 p.m. All's ready. Piles of sandwiches, cakes, biscuits, fruit, and drinks. Oh yes, and a bulgy sack sent on "Luggage in Advance" by Father Christmas.

3 p.m. Here are some cars coming. Let's clear some more space for prams. They've come a long way but they're in good time. What a difference in these babies! How they've grown since last we saw them. Mother looks just as proud and happy as can be to show us Baby once again. How bonny they all are. Surely we are building a "Fitter Britain!"

Falling birth-rate, did someone say? Not in Watford! Just look at them. Prams and babies everywhere. The fathers are right out of this. No, not quite. Here comes the Clinic doctor with his small son in his arms.

And now here comes the doctor who takes care that these little ones arrive safely.

Of all the work in the world, there's nothing to equal the maternity nurse's work, so we think. She is the nurse who must go through the hours of discomfort with the mother, but there's an inexpressible thrill which comes to the nurse when her work is done

and she can place the precious little pink bundle into the mother's arms, call in the anxious new father, and watch the joy light up the faces of two souls who have found their happiness complete in God's most wonderful gift—a little child.

But now—the party is in full swing—more chairs, please! Just look at all those little heads bobbing about. Oh my, what a glorious noise when the musically-minded ones decide it is time for their part in the programme. Mother, can you hear me?

Well, well, here come some more. Have we got enough sandwiches? Oh, yes, they seem to be lasting out well.

Now, there's a melodious voice ringing clearly above the babies' own orchestra, "Oh, my baby, my curly-headed baby." Mrs. Colson is going to sing again—something



Father Christmas with some of the happy mothers at
The Stanboroughs Clinic Party.

very sweet about "two dirty little hands." Then some members of the staff contributed a humorous sketch typifying "how not to treat a patient."

Other items were listened to (when possible!) and at last the time came to say, "Good-bye." How ever many mothers and babies were there? Quite 120. Father Christmas knows—every package had gone. Now we watch the stream of mothers down the drive with the perambulators. Surely we shall have to put up Belisha beacons for the next Annual Party!



More Than a Party

THE above little article relates in

thrilling style the inspiring story of The Stanboroughs' Clinic Party. But this happy event was more than just a party; it was also a reunion of 120 veterans (mothers!) who have attended The Stanboroughs' Clinic, or have been through The Stanboroughs Maternity Home, coming in contact with Seventh-Day Adventist truths, and being cared for by consecrated nurses and staff. We of The Stanboroughs like to think that when "the Lord makes up His jewels" many of these honest souls with their children will rejoice with us in the kingdom. We believe that this will be so.

J. E. CAIRNCROSS.

Why Should I Pay Tithe?

By A LAYMAN

"WHY should I devote a certain definite proportion of my income to God and His work in the world?"

The first and very much the most important reason is because it is God's law; and the second, because you thereby promote your spiritual and temporal interests. In short, it pays—pays in the highest and best sense of the word, pays in spiritual blessings, pays in temporal prosperity, pays in peace of mind in having a question of duty settled.

"I am afraid I cannot afford it."

It is natural that you should name this objection first, as it is the chief obstacle with nearly all Christians. But you can. If you will try it, you will keep it up, because you will find that you cannot afford not to do it. I mean in pounds and shillings. Your objection is from the temporal standpoint, and so is the reply. Did you ever try it? or did you ever know a business man, professional man, farmer, or worker for wages who had tried it and was not more than satisfied with the results? Thousands, tens of thousands, of laymen are doing it and have been for years. If there are exceptions they ought to be known.

Tithing our income is a practical recognition of God's real ownership of our substance, and

His blessing naturally follows such recognition.

"Do not the promises of rewards in the Bible for the payment of the tenth of income back to God refer solely to spiritual blessings?"

No. They refer very largely—I am tempted to say almost wholly—to temporal blessings. The third chapter of Malachi is perhaps the plainest in the Bible on this subject. Read it carefully and see if you can torture its meaning into promises of spiritual blessings only.

"Am I to infer that I may hope and expect to get rich if I practise the tithing system?"

Emphatically, no. All that is claimed is that you will be more prosperous in your temporal affairs than if you do not. Pay the tenth precisely for the same reason that you observe the Sabbath, i.e., because it is God's law. You do not keep the Sabbath to get rich or to make money, neither should you pay the tenth for that purpose, yet you know you are better off in your temporal affairs for keeping the Sabbath, and nearly all who have ever tried it are uniform in their testimony that paying the tithe brings God's blessings upon their temporal affairs; in short, they have found by experience that He keeps His promises.

But remember that paying the tithe will not alter natural conditions. It will not make rich land out of poor, it will not bring city trade to a village, it will not produce quarrels or bring sickness to a community, thereby enriching such lawyers and physicians as have adopted the rule. It will not take the place of brains or ordinary common sense. Many other conditions might be mentioned which it will not change, because it has no connection with them. What I thoroughly believe is that you will be more prosperous if you follow this rule than if you do not; but be careful not to judge a whole life by a single year, nor to set up false standards of prosperity.

Now right here I want to emphasize the fact again that we are discussing only the temporal side of this subject, and I cheerfully admit the far greater importance of the spiritual blessings that flow from and follow honouring God with our substance.

"What would be the result were all Christians to devote one-tenth of their income to God?"

The results would be in two directions: First, upon Christians themselves; second, upon the non-Christian world.

We should always remember that the law of tithing, like all of God's laws, was not instituted for His benefit nor primarily for the benefit of those to whom we give, but for our own benefit. In other words, to make us better and happier first, and then to enable us by example, influence, and money to make other people better and happier.

It is absolutely certain that rendering unto God the things that are God's, i.e., paying to Him the tenth of income, results in both spiritual and temporal benefits to those who do it.

As to the results upon the world, you, my intelligent reader, are as competent to investigate and form an opinion as any one.

DEBTS

"Should I ever borrow from my tithe fund for personal or family use?"

Many instances of this kind have been reported, and invariably with

bad results as regards temporal prosperity. Your faith may often be tried in this direction, but you can and should withstand the temptation. A somewhat parallel case would be to suppose that you had borrowed money from a banker, and after paying the interest, should go to him and ask to borrow the interest back again. Remember, after you have put aside or agreed to pay the tenth, it is no longer yours.

"Suppose I am in debt. Should I not pay my debts before tithing my income?"

No. As well talk of not paying the interest on the money you borrow to use in business because you owe your grocer or other debts. Your tithe is of all debts the most sacred. Under such a rule, all you would have to do to escape all obligations to give or pay anything would be to keep in debt. Besides, the universal experience of the very large number who have begun tithing while in debt has been, that with the remaining nine-tenths they were able to pay their other debts more easily and promptly than if they had tried to keep the whole for that purpose.

PAYING DISTINGUISHED FROM GIVING

"Should I ever give or pay more than the one-tenth?"

Yes. But "give" is not the right word to use until the tenth, God's tithe, has been paid. "Be just before you are generous." In other words, pay what you owe before "giving" anything. Giving or making freewill offerings cannot justly begin until the tenth has been paid.

"Suppose I am able to support my family only by close economy; should I pay one-tenth?"

Yes. If for no other reason than because the remaining nine-tenths will go farther.

"Should not the rich give proportionately more than the poor?"

The obligation to pay the tithe is binding upon rich and poor alike, but the gifts after payment has been made, or in other words, the freewill offerings of the rich and those in comfortable circumstances, should be very much greater.

"Suppose that for the present I

am not quite decided to adopt tithing my income, but that I resolve to be more liberal. Will not that answer?"

Liberal in what? Paying only a portion of your debt? You owe the tithe. Liberality does not begin until that has been paid.

Sacrificial Giving

By O. M. DORLAND

WE are living in an age of luxury and wealth, and although we may not have much of this world's goods, we are greatly influenced by our surroundings. Things that were unknown or were luxuries to our fathers are, we think, absolute necessities to us. Money does not go very far these days. We deny ourselves very little. We hardly know the meaning of the word sacrifice. We think we are hard done by if we do not have as much as our neighbours. Contentment is rare. If ever the admonition of the apostle to "be content with such things as ye have" was needed, it is to-day.

These are days when we as the people of God should economize wherever possible that we may have wherewith to give to the Lord's work. The workers and leaders should see that the right example is set before the churches. They should not only give as liberally as possible to every call that comes, but they should set an example not of extravagance in dress and home furnishings, but of economy. Money should not be spent in a way that would lead to the drying up of the sources of liberality on the part of our people. We are told in the Spirit of prophecy that every dollar used in travelling where men are not called upon by duty to go, will have to be accounted for to God.

Many fail to return to God His own. They wonder why certain things are permitted, why this circumstance or that illness was allowed. They little realize the cause. After long patience and warnings the Lord has allowed these things to come because of unfaithfulness in tithes and offerings. (Mal. 3:9.) God is merciful

and counsels us to "prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

Jesus has done so much for us that we should consecrate all that we have and are to the finishing of His work. Tithes and offerings are a meagre pittance compared to His sacrifice.

To-day the work is being held back for lack of evangelistic funds in the homeland, and mission funds abroad. So let us bind about our wants and give what we can, for the night cometh, when no man can give or work.

"I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave, I gave My life for thee,
What hast thou given for Me?"

O. M. DORLAND.

Be Honest with God

NEVER was there a more important time in the history of our work than the present. The message of the third chapter of Malachi comes to us, holding up before us the need of honesty in our relations to the Lord and His work. We are Christ's witnesses, and we are not to allow worldly interests and plans to absorb our time and attention. There are higher interests at stake. "Seek ye first the kingdom of God, and His righteousness." Matt. 6:33. Christ gave Himself willingly and cheerfully to the carrying out of the will of God. . . . His death ought to stir every fibre of our beings, making us willing to consecrate to His work all that we have and are.—
Mrs. E. G. White.

SOUTH ENGLAND CONFERENCE

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 London, N.7.
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A Christmas Day Sabbath-School Testimony Meeting at Edmonton

CHRISTMAS Day, falling as it did on the Sabbath, was used by our enterprising Sabbath-school superintendent as an opportunity for us to voice our appreciation of the Sabbath-school. For half an hour and more we sat and listened to a spontaneous commentary on the value of the Sabbath-school.

The pæan of praise was opened by a brother of long experience in the church, who said that the Sabbath-school was the Seventh-Day Adventist glory the world over, and that the church was just a shell without the Sabbath-school. Another brother, now well stricken in years, declared that it caused him to dip more deeply into the Word of God, and that the daily study plan helped his frail memory. A sister who had spent forty years in a popular church testified that she had learned more in the Sabbath-school in a few months than in all those years. It is the place where the Holy Spirit works, was the thoughtful expression of another. Others praised and thanked God for the Sabbath-school as a means of grace, as a source of knowledge, and as a place where comfort and strength was to be found.

The Sabbath-school lessons received their due recognition. We heard that they were most useful to take to the homes of interested friends to teach them the precious truths for this time. In one instance the lessons proved a source of encouragement to one not of our faith who had been bedridden for twenty-five years.

The young people did not let this opportunity pass to declare the value of the Sabbath-school to them. One said that from the sand tray to the senior department it had taught her to heed the Word of God, and to go to Him in trouble. Yet another testified that

to miss the Sabbath-school was to miss something very dear.

In closing up a series of heartfelt and inspiring testimonies the superintendent said that he was a product of the Sabbath-school, since it was in the Sabbath-school that he first learned to read twenty-seven years ago. The Sabbath-school is a valuable training ground for the officers of the church.

It was thus that the Christmas Day Sabbath-school hour quickly passed, a fitting close to another year of instruction and blessing, the value of which is beyond computation. That some, who hitherto have not attended, may join in such a pæan of praise this year is the prayer of all who have reaped much blessing from the Sabbath-school.

R. T. BOLTON.



Lowestoft Dorcas Society

ON December 16, 1937, in the church schoolroom, the Lowestoft Dorcas Society presented a very interesting display of work and a varied concert programme to the one hundred and fifty people gathered together. The chair was taken by Brother Dowell, of Carlton Colville, and tiny tots, juniors, young people, and seniors, gave us a feast of recitations, songs, sketches, and musical items.

Refreshments were served during the interval, and opportunity was given to examine and purchase

the handiwork arranged on the various stalls. In this way the Dorcas Society will not only be able to carry forward its Christian help-work, but will also be able to pass on gifts for church funds. A collection for Christmas cheer brought in £1, which enabled us to bring happiness to a few more homes.

An invitation to attend our church services was extended by Pastor L. A. Watson to the many visitors, and we are sure that the interest created by this happy evening will have its desired effect.

S. SKINNER.



Better Late Than Never

AFTER a long-drawn-out task of about five months, we were still faced with the sum of about £20 to complete our Harvest Ingathering goal of £96. As we entered the second week of December it did seem a hopeless task; but under the blessing of God, and the inspiring efforts of our new minister, who set us a good example by working untiringly at all hours, we reached our goal. But we felt we would like a little over, so a group of willing churchmembers with good voices and good hearts, sallied forth to sing Christmas carols and advent choruses. In about two or three hours they managed to raise the sum of £1. 4s. 3d.

We as a church had prayed earnestly to God that we would attain our goal, and our loving Father answered our prayers and our united efforts. If we commence our 1938 Harvest Ingathering with Joshua 1:9 in our minds, then surely we need have no fear.

G. PECK, *Norwich Church.*

WELSH MISSION

Superintendent: Pastor S. George Hyde
Office Address: "Ventnor," Ty-glas Road, Llanishen, Cardiff
Telephone: Llanishen 600

Notes from the Superintendent

A HAPPY New Year to all the members of the Welsh Mission. And may it be the most fruitful in

each of our experiences as well as for the mission as a whole.

SHALL we resolve to begin each day in 1938 with God? And shall

we maintain our "morning watch"? The Week of Prayer, just passed, brought much help to us all. Its influence will surely be felt in the days just ahead.

In spite of much discouragement, the work in Cardiff is forging ahead. By the end of our first year's work, we hope to have added at least twenty new members. Half of these have already been welcomed in, following a baptism on the last Sabbath of the Week of Prayer.

OUR young helpers in the work, Miss Kathleen Mahon and Dennis Conroy, have done acceptable service, and will continue to work in the Cardiff area, the former enlarging her interests to include Barry, and the latter to include Porthcawl.

BROTHER PAUL CUMINGS, whose work has been spread over several places, including some very useful work with us in Cardiff (one day and sometimes two days a week), has been doing acceptable service in the Rhondda valleys. In the New Year he will launch out in a small campaign up in Tonypany. Brother Cumings is full of hope, and our prayers will help to bring about the realization of those hopes.

JANUARY 2nd will be a great day for the Welsh Mission. Two campaigns will be begun on that day. In Swansea, by Brother F. S. Jackson, and in Newport, by Brother H. K. Munson. Let us take these brethren and their work upon our hearts and pray the Lord for a rich harvest of precious souls.

It is not too early to mention the Welsh Annual Conference, which we expect will be held in June. We would like this conference to be the best ever experienced. Plan now to put by your "pennies" so that you can come to the feast.

SHALL we all loyally support the officers who have been appointed to carry responsibilities in the churches during 1938?

PLEASE remember the colporteurs in your prayers and finally, let us remember Pastor Cooper up in,

what has been of late, "the frozen north." Pastor Cooper is seeking new growth in the Shotton district,

as well as shepherding the North Wales district.

S. GEORGE HYDE.

NORTH ENGLAND CONFERENCE

President: Pastor O. M. Dorland

Office Address: 22 Zulla Road, Mapperley Park, Nottingham

Telephone: Nottingham 6312

Sheffield Additions

ON Friday evening, December 17, 1937, we conducted yet another baptismal service in the Woodseats Baptist Church, Sheffield. Seven candidates were immersed and afterward received into church fellowship. These additions now bring our total added to the church during the past eighteen months to twenty-eight.

The Sheffield church is a happy, hearty band of believers, among whom Miss Himsworth, our Bible-worker, Mrs. Madgwick, and the writer find joy in labouring.

For the third successive time, within recent years, they have reached their Harvest Ingathering goal, this year obtaining a com-

mendably high per capita among the churches with memberships of over fifty.

As we continue our evangelistic work in Sheffield and district, we solicit the earnest and constant prayers of our fellow-believers throughout the Union.

W. R. A. MADGWICK.



IF we love one another as brethren in Christ, and love all saints as saints, not because they are of this or that party; and if we love not in word only, but in deed, and show the truth of our love by works of love—this is a solid proof to ourselves and to others that we are real disciples of Christ.—*Bogatzky.*



THIS WEEK'S REMINDER (No. 6)

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Canvassing on "the Edge of the World"

THE island of Foula in the Shetland group has been appropriately called "the edge of the world." I stayed there a week with the district nurse who provides accommodation for visitors to the island. I was well received by the islanders to whom I sold a number of copies of *Steps to Christ*, *Bible Speaks*, *Health and Happiness*, and *Bedtime Stories* amounting to £2. 9s., including a number of *This Century of Wonders*. A few of the houses are very ancient indeed. They do not have chimneys at all, but in the centre of the floor there is a peat fire, and a series of holes in the roof directly above to let out the peat reek. In this way a large company can sit around and enjoy themselves on a cold winter's night, once they get used to the smoke itself, which is almost overpowering to a stranger for the first time. A few of such houses still exist in other parts of the Shetlands and also in the Orkneys.

The hills, viewed from a distance, appear precipitous in height, but the highest is only some 1,370 feet. It is called "The Sneug," and its summit can be easily reached in a couple of hours. Here is Britain's highest cliff, a short distance away from the summit on the west side of the island. It towers above the sea to a height of 1,200 odd feet, almost sheer. A visitor viewing such a scene from the bosom of the sea at its base might well cry out, as did the Psalmist, "What is man?" for here indeed he is made to realize his own insignificance.

Access to the island is only possible once a week by the mail boat, which takes two and a half to three hours to span the stretch of ocean which separates it from the mainland, more than fifteen miles. Anyone visiting here in the winter months must be prepared

to be isolated for as long as two months should bad weather set in. There are about thirty houses on the island all told, with a total population of one hundred and ten.

D. C. McRAE.

A Visit to Britain's Most Northerly Lighthouse

THIS is at the north tip of the island of Unst in the Shetlands. The lighthouse itself, the Muckle Fluggs, as it is named, is built upon an immense rock some few miles farther north, and is only accessible by boat, but there are five families at the shore station, where I succeeded in selling five shilling books.

They have a severe time of it in the winter months, as there are always three keepers on the rock for at least a fortnight, and during this season there are big seas running which compel them to remain there indefinitely without relief, and even then they are only relieved one at a time.

Just beyond the rock where the lighthouse stands there is a smaller rock known as the Outstack, and it is this rock itself which is actually the most northerly point in the British Isles. Not a few have attempted to land here, but to do so is a risky business indeed. About thirty years ago a party of distinguished people attempted this feat, but the effort unfortunately ended in tragedy. Only experienced seamen knowing this district can hope to set foot there.

D. C. McRAE.

A Soul-Winning Experience

As I was showing my prospectus of *Daniel and the Revelation* around Ray, some of them tried to put me off by saying, "You go and see Mr. Maas, he will buy that book from you." They did not tell me anything in particular about Mr. Maas, but I gathered from what they said that Mr.

Maas must be very religious. However, I did not hurry to see him, because he lived on an eighteen-mile stretch where there lived only about a dozen families. But in the course of time I met Mr. Maas, a large man with a smile on his face. As I told him what I was doing, he started to tell his life experience. He was quite a talker and was not to be interrupted, so I let him do the talking, watching for my opportunity to come, and at the same time laying the foundation for what I was going to say upon what he had said. I also found out after about an hour that he was laying a foundation to convert me.

After having told of personal experiences, how the Lord had saved him miraculously from sure death, not once but several times, and how he knew it was the Lord leading and guiding him, he told me that all the ministers were against him. As he told that, he watched me out of the corner of his eye, and I could plainly tell that he thought I was one them (the ministers). Then he said, "I am not a Seventh-Day Adventist, but look at this." He had reached over to the Bible and handed me a newspaper and said, "Read this." In this paper it told how the Pope had changed the Sabbath from Saturday to Sunday. Then he said, "I want you to tell me if I am right when I believe that Sunday is the mark of the beast." The situation was so impressive that I broke down and cried. When I was able to answer I said, "Brother, you are right. I am a Seventh-Day Adventist, and I know that it is so." Then he jumped across the floor, grabbed my hand, and said, "Now I have found a man I can talk to and ask questions." And questions he asked. From four in the afternoon until about ten-thirty at night, there was no let up, and in the morning he started again. I told him of our church in the Falls, and he said, "I'll be there on the Sabbath." This was Friday morning and he had not a car, so I suggested to him that he go with me as I worked on to my headquarters there. He said he had nothing to do but serve the Lord, so went right along. When I visited the

people on the way he was sitting in the car, and between places we talked of the truth.

Yesterday we celebrated the ordinances of the Lord's house and he partook.

Before he left he said, "Now I understand why, when I intended to join some other church, always something came in to stop me." I gave him a copy of *Father Enright on the Sabbath*.

You may ask, "Did you sell him a book?" No. That was done long ago by that newspaper article, "When the Pope changed the Sabbath." I had a *Daniel and Revelation* with me, so I just delivered it to him.

When he went home after the Sabbath services, the closest I am able to describe him is by what the Word of God tells us about the eunuch: "And he went on his way rejoicing."

Write to your local field secretary and he will put you in touch with a plan that will enable you to have such experiences in your own life. K. A. EVENSON.

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

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At Rest

LEWIS.—Some thirty years ago Pastor Rodd and a corps of workers conducted a campaign in Abergavenny. One of those who accepted the message at that time was Mrs. Lewis. Though practically isolated for many years, Sister Lewis, along with her daughter, Mrs. Evans, has been faithful through all those years. Three days before Christmas she passed from her pilgrimage at the ripe age of seventy-seven, and we laid her to rest in the beautiful cemetery between the high hills of Abergavenny, there to await the certain call of the Life-giver in whom she confidently believed. Her last requests: to have her children sing her beloved hymn, "Rock of Ages"; to have us perform the last rites, including the reading of the twenty-third psalm, were faithfully carried out. Our sister was faithful in all things and has well earned the "crown of life" and a share in the resurrection when Jesus comes, "in a little while." Soon, when the morning breaks, and the shadows flee away, if faithful, we shall meet our beloved and never part again.

S. G. HYDE, D. CONROY.

Wedding Bells

THOMPSON-CHATTLE.—On September 9, 1937, a pretty but simple wedding was celebrated in the Stanborough Park Church, Watford, when Cyril Thompson of York was united in marriage to Nurse Ethel Chattle of Watford. Both young people are employed by The Stanboroughs, where a dainty reception was held for a number of relatives and friends of the bride and bridegroom.

We wish the young couple Heaven's richest blessing in their continued work for the Master. The service was conducted by the writer. O. M. DORLAND.

HOLLOWAY-MORLEY.—Colin Bertram Holloway and Agnes May Morley were united in marriage in the Queen's Street Baptist Church, Ilkeston, Derbyshire, on Monday, December 27, 1937, in the presence of a large assembly of relatives, members, and friends, the writer officiating at the ceremony.

To the happy couple we tender on behalf of the Advent family congratulations and all good wishes. May they ever be the recipients of Heaven's richest blessings.

W. R. A. MADGWICK.

A New Sabbath-School Help

"Man—Here and Hereafter"

THIS fine little book is written by M. L. Andreasen, President of Union College. He discusses each question in detail, and offers a vast array of evidence which irrefutably proves that man is mortal. It is the most complete yet understandable study of this question ever presented. Note the chapter titles:

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2. Do All Men Have Immortality?
3. Man Made "In the Image of God."
4. The Hellish Doctrine of Hell.
5. Why an Eternal Hell is Impossible.
6. Why Not Go to Heaven at Death?
7. Will God Give Us a Fair Trial?
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With Our Missionaries

Agona Dispensary

Just a simple structure, concrete base, angle-iron posts, galvanized iron roof, cement-faced dried brick walls, a plain work-table at one end, an old hand-basin in one corner, and kerosene boxes for seats—that is what our humble dispensary comprises. Yet this small building is the centre to which the sick and afflicted for many miles round wend their way to receive the treatment which will bring ease and health to their suffering bodies.

Under the capable supervision of Nurse E. Fielding, with the assistance of a small African boy, no less than 1,800 treatments were given in the first six months of 1937. Every morning sees the people come, some hobbling on sticks, great, gaping, evil-smelling ulcers on their legs, mothers bringing their sick babies, others showing the definite symptoms of malaria. Burns, scabies, yaws—all are represented from time to time. Coughs, colds, and all the ailments common to mankind call for treatment. Some cases which only injections can cure must sorrowfully be sent away as Government requires that only by or under supervision of a medical practitioner may injections be given. But in spite of limitations and lack of facilities we are happy to see many sufferers cured. The more serious ulcer cases must come for many weeks and sometimes months, but gradually the hole heals and sound flesh appears. The treatments are simple but effective.

Sometimes we are called upon to render first aid. The bleeding victims of a lorry smash are brought to the mission. The wounds are washed and bound in preparation for hospital. Recently, we had just retired for the night, when we were awakened with a start by the sound of a rabble outside. It seemed as if the whole village had turned out. They had brought a poor woman, slashed with a cutlass by a half-drunken man. A long slice of flesh from the back of her head and neck hung over her shoulder, baring the skull. After treatment for

shock and the dressing of the wound she was taken to hospital, some distance away.

And so we do our part with the meagre facilities and resources at our disposal, longing for the time when we shall have our own doctor and hospital, and thus enlarge this practical ministry.

T. H. FIELDING.

Agona, Gold Coast.

Where Need and Opportunities Abound

It is indeed marvellous what God is doing in heathen lands by the united efforts of the missionaries and their faithful supporters in the homelands.

"Tell the white bwana that I am anxious to see him," was part of a message from no small chief in Toro.

A few months ago a man moved to his district and began to preach. People gathered, listened, and asked questions. Finding out that he was neither an evangelist, nor a teacher, and not even a member of the church whose message he proclaimed, they, eager to learn more, sent to our mission for an instructor. Although we have been able to pay them but a few visits, a company of thirty people has already started to build a church, hoping we then shall send them an evangelist. We cannot.

This is but one instance of many. Uganda, the land of opportunities, is still the marvel of modern missions.

"How many do you think will come for treatment?" I asked a native evangelist whose place I was to visit for the first time. "About fifty," was the reply. Over 300 came—heathens and Christians from different missions, Protestants and Catholics alike. The first ones we heard outside our hut at two o'clock in the morning. One woman had been carried over forty miles on a stretcher; a child, covered with infected burns, on a mother's back some thirty miles. Another good woman looked confidently at me while she with trembling fingers removed several stinking rags from what had once been a human foot. "Everybody tell me that your medicine is ever

so good," she said, and showed me a swollen shapeless mass of rotten flesh and pus. A small chap with the face full of syphilitic sores had helped her along. Never did I see a small boy's bright eyes so bad. In fact, each one of these poor souls is a living tragedy.

Uganda is still crying aloud for medical missions.

A most important item of the mission programme is education. We have some sub-grade schools, and here at Nchwanga a small beginning has been made with a boys' training school; but like other babies it needs nourishment to grow. We hope it will get it. A good educational institution is one of our greatest needs.

But whatever line of missionary endeavour we may think of, there are still some loads to lift, some sacrifices to bring before the final stop can be put to the long record of suffering humanity.

EMANUEL W. PEDERSEN.

Uganda.

2,500 in Five Years

YES, five hundred lives a year in Kenya are being changed from Darkness to light.

Sin to righteousness.

Filth to cleanliness.

Hate to love.

Idleness to profitable labour.

Deceitfulness to truth.

Living with animals to respectable homes.

Irresponsible parents to Christian families.

Beer-drinking to temperance.

Living unto self to living for others.

Worship of idols to serving the living God.

S. G. MAXWELL.

Kenya Colony.

SUNSET CALENDAR

	Lon'n	Not'm	Car'ff	Edin	Bel't
Jan. 14th	4.18	4.15	4.31	4.08	4.26
Jan. 21st	4.29	4.26	4.42	4.21	4.39

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