



## First Graduation at Packwood

MAY 29-31, 1942

By Miss K. Baird

"To everything there is a season, and a time to every purpose under the heaven: A time to weep, and a time to laugh; a time to mourn, and a time to dance."

Applying these oft-quoted words of the wise man to the calendar of events at Newbold College all look forward to Graduation week-end as a time to rejoice. For those who are connected with the College, whether teachers or students, it is a time to look back on the past and reflect upon the goodness of God; a time to dwell in the present with a sigh of relief that examinations are over; a time to look forward to the future, to a new experience in the summer months.

To those who met to honour the graduates of 1942 the week-end of May 29th-31st had a special meaning. This was the first graduation in our war-time home. The uniqueness of the occasion brought with it that feeling of expectancy which accompanies every experience that is different.

### CONSECRATION SERVICE

As we assembled for the Consecration Service on Friday evening, May 29th, the words of the Scripture reading taken from Joshua seemed particularly appropriate. "Ye have not passed

this way heretofore." We met in the building specially erected for the occasion, a building that we could call our chapel. Memories and impressions of previous graduation ceremonies held in the crowded gymnasium at Newbold Revel made us realize that there could be no greater contrast between our environment then and now. Our new building is plain, yet pleasing in its simplicity. Graduation lent it something of a festive air. Flowers, red and white, the colours of the graduating class, made the building attractive. Behind the pulpit hung the class motto and aim in crimson lettering—"Constrained by Love" and "To Light the World."

The Consecration Service was conducted by Pastor Lamont Murdoch. The message which came to Joshua as he stood on the edge of the unknown in the midst of an enemy-occupied land was the message which the speaker brought to the graduating class. "Ye have not passed this way heretofore . . . To-morrow the Lord will do wonders among you." Joshua 3:4, 5. Joshua's counsel to Israel was a counsel of sanctification. They must set themselves apart for a special

service if they were to know the joy of conquering their enemies.

That same counsel comes to all who are about to tread the untrodden way in the service of God.

Sanctification is the necessary preliminary to entrance into the work of the ministry. The future is an untrodden way; yet the wonder of to-morrow depends upon the sanctification of to-day.

Joshua's words to Israel hold the message for all who have consecrated themselves to the service of God. "Sanctify yourselves." Upon that depends the triumphs and victories of the future.

The response to Pastor Murdoch's appeal on the part of the class was an earnest of the sincerity of its members in their devotion to the work of God. All paid tribute to the sacrifices that had been made by parents and friends that they might have the opportunity of a Christian education. Some members of the class had spent as many as six years in the College, others only two. Whatever their time of apprenticeship, each rendered his thanks to God for blessings along the way, for the co-operation of the teachers, for the comradeship of the students.

### BACCALAUREATE ADDRESS

On Sabbath morning the baccalaureate address was given by

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## The 1942 Harvest Ingathering Is Now On—Have You Begun?

Pastor L. D. Vince. His message was very pertinent to the times in which we live, times of anxious dread and fear such as have not been known since there was a nation. The speaker asked, "Where is our refuge in this time of trouble? What can God offer us in our need?" He quoted the words of the apostle Paul, who, in writing to Timothy, answers these questions. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. 1:7.

Before going into a world that is hedged about with fears we must know the secret of overcoming fear. God gives us for our weakness power. Christ has given to His followers all the glory and the power which were His during His earthly ministry. The apostles were heirs to that power and through its influence were able to heal many thousands both in body and in soul. Such is the inheritance of all co-workers with Christ. The promises which have been so clearly fulfilled in the lives of those who have gone before are awaiting fulfilment in us.

This leads to a further question. What is the controlling factor in the power given by God to all who are called to work for Him? This is found in the motto of the Graduating Class, "Constrained by Love." Constraint has been defined as compulsion by an irresistible force. There is only one force in all the world that has been proved to be irresistible and that is the cross of Christ. Those who go forth to labour, bearing the cross will receive for their fear that power and love and sound mind which God has promised.

#### CLASS NIGHT

On Sabbath evening the graduates held their Class Night, which was for them an opportunity to give evidence of the shape of things to come. Members of the class were introduced by Miss E. Mahon. The motto, "Constrained by Love," was presented in an appealing way by Miss H. Forster, who pointed to the supreme example of Jesus Christ. His love for humankind constrained Him to give all that we might have the

power to serve Him and be saved to see Him.

Referring to the aim of the class, "To Light the World," Mr. M. Musgrave showed the connection between Christ's love and our ideals in His service. The greatest work the Christian can do is fulfilled in light-bearing. He is to be a "city that is set on a hill." The purpose of his existence cannot be hid.

#### GRADUATION SERVICE

The following day, Sunday, May 31st, was the climax of the week-end's ceremonies, the day on which sixteen young people—nine young ladies and seven young men—ceased to be students of Newbold College as the completion of their training was recognized. The speaker of the hour was Mr. E. E. White and his address on the theme of "light" is reproduced elsewhere in this issue.

Following Mr. White's address

## *The Student Colporteurs Prepare*

WE live in a time of great need. All around thousands are perishing for lack of a knowledge of the saving truths of God. And the tragedy is greater because these people do not know of their need, and are often offended if we try to help them. That is why Pastor Howard, in the opening chapel exercise of the Student Colporteurs' Institute, which was held from May 6th to 9th at Packwood Haugh, sought to instruct us in the "Psychology of Spiritual Salesmanship." We are not just to sell books; we are dealing with souls.

With this inspiring thought in our minds, we assembled in the instructional sessions of the next three days to learn just how to approach the people to this end, and how to gain access to their hearts.

The chapel periods and the evening and morning worship hours also yielded many precious lessons, as we listened to the field missionary secretaries, and those who were visiting us from the Stanborough Press.

Perhaps the most inspiring meeting of the weekend was the

the Principal, Pastor W. G. Murdoch, presented the diplomas to the sixteen graduates.

Class responses were made by two of the graduating class, Miss V. Hardiman speaking for the graduates from the Bible-workers' Course—and Mr. E. Bell for the Ministerial graduates.

The class gift was presented by Mr. J. Dunnett. It was a finely carved pulpit desk, long overdue, as the Principal pointed out, its predecessor having weathered the storms of college life since 1905.

So ended another chapter of Newbold Missionary College history. Graduations come and go and now sixteen graduates are waiting at the beginning of that untrodden road which leads to privileges and responsibilities in God's service. May the Light which they have found be their guide that they may bring others out of darkness into the perfect day!

Student Colporteurs' Symposium. Faith, courage, and determination! These were the three qualities which marked the efforts of the student colporteurs during the summer of 1941. We all caught a new glimpse of the power that wins souls as eight of the students recounted their experiences. Some had only been in the field for one or two summers, while others could look back upon six or seven years' experience.

Certainly faith plays a large part in the experience of the colporteur. We listened with a feeling of thankfulness to God as one student told of the way in which God answered his prayer for orders, and we sang in our hearts, "Hallelujah," as another testified to the goodness of God in giving him a successful summer as his first experience of the colporteur work. Brother Emm began his canvassing career with a summer's total sales of £300, and others also reached similar remarkable figures. We rejoice with them that God has used them to place so many truth-filled books in the hands of the people.

Courage and determination are

BRITISH ADVENT MESSENGER

indeed essential for a colporteur. Some told of the way in which they were given grace to hold on to the promises of God when the way was hard and they were tempted to give up. But God blessed their efforts, and they won through.

The story of Ruth the Moabitess is one which stands out in the Old Testament, as an illustration of Christ's attitude to the

sinner. Jesus is the world's Redeemer. That, said Pastor Howard, in his Sabbath morning address, is the message we must take to the people this summer—"the message of the Lord Jesus."

No, we are not dismayed by the more difficult circumstances which face us this year; we are determined to go forth to victory in the Spirit's power.

EDGAR E. HULBERT.

Medicines, always difficult to get from a far-away coastal town, are almost unobtainable. European food that used to arrive in yearly consignments, appear still less frequently. The "visiting brethren" visit no longer—in fact, the mission station has become an isolated frontier post that must largely look to itself for material support.

And have you thought of our missionaries' feelings as war overwhelms their churches or as it marks time on their doorsteps? How are they faring in Burma? Of what are they thinking in India? How do they feel opposite Madagascar, or in Dakar, in Egypt, in Palestine? Does not your imagination supply a vivid answer?

What are we doing to help such courageous men and women?

By the time these words are read, we shall all be Ingathering. "All," did we say? Well, perhaps not "all," but most of us will be doing our best, our very best to help those missionaries. Those who are doing nothing—not collecting a little, not giving a little—won't you do something to fulfil the prophetic words about "this Gospel of the kingdom" being "preached in all the world?" Won't you make a special effort, even against your natural inclinations, to aid godly men and women who work in far-off lands?

It's going to be easier this year. Housewives are no longer worried by continual calls from vacuum cleaner salesmen, by vendors of brushes, sweet lavender, powders, tooth-paste, and such-like commodities. Those visitors have departed for a little while, and left the fields free for our unselfish endeavours. Most people have more money, and little on which to spend it. Most people are more generous. Most people, we can confidently say, will be glad to see you, so go to them and try.

I am no prophet, but what I cannot see by seer's sight I can behold with the eye of faith; and that eye shows me the *best* campaign we have ever known in these British Isles.

Will such faith be realized? That all depends on me—and you. B. E. SPARROW.

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## INGATHERING NEWS

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### Our First Field Day

Sunday, June 14th

DID you collect last Sunday? If you did we are sure you are happy about it and will keep it up. If you didn't, through lack of opportunity, we are sorry. But, we imagine you will try to find time during the week. One long evening or two short ones will yield just as much as a long spell on Sundays.

If you didn't collect simply for lack of desire, will you not take time to seriously consider why? Is it territory, distaste for this kind of work, or a feeling that the money will be got anyhow, that holds you back? Perhaps you are saying to yourself, I will collect, but not just now. May we suggest that you cease looking within and think rather of the appalling conditions that exist in the world at the present time and their significance. Do these things not constitute a challenge and a call? Think, too, of the joy that your zealous co-operation in this important work will bring to your fellow churchmembers, the holy angels, and most of all to our divine Leader.

This year we have only seven weeks to do the work. We have no hesitation in saying that this can be one of the most refreshing periods of the year to our churches everywhere.

Then, to those who have started we say, keep on. You will find joy all along the way. To those who have hesitated we say, "Come thou with us and we will do thee good." J. HARKER.

### STOP PRESS

THE first report from Scotland has come in. Edinburgh £58—half their goal and busy on a new church building, too. J.H.

### Why Ingather?

WHY do we go Ingathering?

Why spend our time, why tire our feet, why employ our tongues, why wear our best smiles—why should we do this for seven consecutive weeks in 1942?

The Master has spoken, and He says, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations." We want that bold prophecy to be fulfilled in our day, so we go Ingathering.

You see, the Saviour's words can only come true through mission enterprise, and that needs money. Every missionary, and the very best of missionaries—each needs money, and as we cannot give it all out of our own pockets we collect the balance through our World-Wide Advent Missions Appeal. A vision of the missionaries' needs should be the dramatic, inspiring background against which our annual appeal is made.

Our weakest imaginations can easily supply a vivid picture of the conditions in which our missionaries are now working. Bandages that used to cost sixpence must have doubled or trebled in price. Letters that used to arrive with refreshing regularity are lost or hopelessly overdue.



*Bible-Worker Graduates of 1942.*

“ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.” Isa. 60:1, 2.

It is not necessary to multiply quotations to show that the second verse is aptly descriptive of the present state of the world; indeed, as one statesman has expressed it, “The lights are going out over Europe.” We may enlarge this statement and say that the lights are going out over the whole earth. Men and women are groping in thick spiritual darkness, blinded by prejudice and hardened by selfishness, a condition exactly described by the prophet.

Thank God that as a remedy for this pitiable plight, the Graduation Class of 1942 have taken for their aim, “To Light the World.” Fired with holy zeal they have taken upon themselves the gigantic task of bringing the light of the Gospel to a world in Stygian darkness.

But what will be their reception? How will those in the shadow of death respond to the glorious beams of spiritual light?

Our Lord has told us beforehand in His memorable conversation with Nicodemus of the attitude of the world in general to the bearers of a message that will pierce the pall of Egyptian blackness that has settled on them: “This is the condemnation,” He said, “that light is come into the world, and men loved darkness rather than light, because their

deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov’d.” John 3:19, 20.



### *The Lightbearers*

*Constrained by love, God's envoys we,*

*Chosen and called by His decree,  
Proclaiming life and liberty,  
Now go to light the world.*

*Constrained by love, at nought we cower,*

*Borne on by God's almighty power,  
Seeking the lost at this last hour,  
We go to light the world.*

*Constrained by love, with Christ within,*

*We'll battle on 'gainst deadliest sin,  
And strive till victory we win:  
Forward—to light the world.*

*Constrained by love, our voice shall sound*

*Till all have heard the earth around,  
And by the Master we are crowned:  
On, on, to light the world.*

*Constrained by love, our fight is done,*

*Our march is o'er, our race is won,  
And God with radiance from His throne*

*Himself doth light the world.*  
D. J. DUNNETT.



They have become accustomed to their benighted existence, they have become hardened in sin and vice, and are undisturbed, and, in fact, ignorant of their true state.

Gross darkness has so long covered the people, that the majority will not thank or praise

# “TO LIGHT THE WORLD”

## Graduation Address

you for bringing light to them. So, Class of 1942, your welcome will not necessarily be warm as you go forward in God's name to shed His light abroad in the hearts of men.

### “CONSTRAINED BY LOVE”

You have evidently realized to some extent the tragic complacency of those whom you are going to enlighten, for to counteract their indifference you are using the compelling power of love. “Constrained by love, you are to light the world.” Following the example of your Master, you are impelled to seek out the lost, in spite of their initial lack of sympathy with your fiery zeal.

Jesus left the throne of light and glory for a life of unselfish service in a dark rebellious world. It was divine love that made Him risk all heaven that those who sat in darkness might see a great light. His supreme sacrifice has won your hearts and laid a burden upon you to light the world under the constraining force of love.

The apostle Paul, from his wide experience, realized the necessity of each believer's acting as a beacon light to warn those who were in danger of shipwreck on life's dark and stormy sea; for, said he: “In the midst of a crooked and perverse nation, . . . ye shine as lights in the world; holding forth the word of life.” Phil. 2:15, 16. Yes, the world may be evil, it may abound with crookedness of every description, perversity may be the outstanding characteristic of the generation you are going to warn, but in the midst of these forbidding and foreboding circumstances, your duty is to shine.

It is easy to shine in company with other lights; it is more difficult but far more essential to shine in surroundings of utter blackness. “How far that little candle throws its beams; so shines a good deed in a naughty world.” It is said that one man—who did not love darkness—was so

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# "THE WORLD"

## Graduation Address

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oppressed by the darkness of our cities, that he has resolved after war is over to turn on every light in the house from cellar to attic, to draw all the curtains, and to go to the other side of the street to gaze at the blaze of light! Our deeds should be just such a witness in a crooked and distraught world.

Jesus said to his disciples and to the accompanying multitudes, and so to us to-day who follow Him: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Matt. 5: 14, 15. This Class of 1942 is a group of sixteen candles who are not to be hid that their light may not be seen, but to be set on high, that their works may be shown afar off. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

### WHAT KIND OF FIRE?

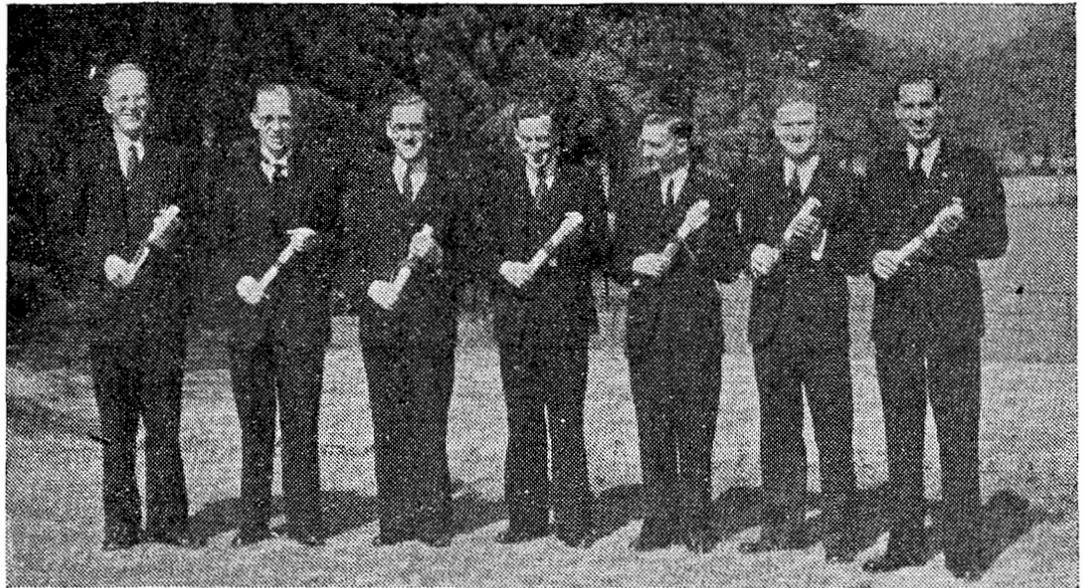
But what kind of oil are you going to burn, what kind of light are you going to imitate, what kind of fire are you going to kindle? In times of old, the two sons of Aaron, Nadab and Abihu, in their carelessness and intemperance, befuddled by their evil habits of life, put no difference between the sacred and the profane. Impressed by the miracle of God's fire coming down to consume the sacrifice, they thought themselves able to perform wonders and took strange fire into the sanctuary. God consumed them, and their father was not allowed even to mourn them.

So take warning as to what fire you use to shed light; hold forth the Word of Life which is a lamp to the feet and a light to the path. God's sacred Book will be the most brilliant beacon you can present to light the world.

### HEROES OF THE FAITH

In the city of Oxford there is

JUNE 19, 1942



Ministerial Graduates of 1942.

a notable memorial to the martyrs who suffered death for their faith. Bishop Latimer, formerly hailed in London as a stalwart defender of the faith, was arraigned before

consume their bodies. But their witness that day kindled a fire in thousands of others to be faithful, in their span of life, holding aloft the torch of truth.



## Class Song, 1942

*Constrained by love to light the world,  
Through Christ shall be our aim.  
We heed the call, and give our all,  
Salvation to proclaim.*

*With joy we'll herald Christ our Lord,  
And wait His day of days,  
To those who mourn reveal the dawn,  
When He the dead shall raise.*

*We'll shed the light of Christ abroad,  
Where darkness reigned before,  
Our hearts are stirred to bring the word  
Of peace to men at war.*

*Constrained by love to light the world,  
With Christ our part to do,  
Till victory's ours o'er darkest powers,  
And heaven greets our view.*



the ecclesiastical court. His messages of a short time previously had made a wide appeal to the populace; but kings come and go, governments rise and fall, and the fickle multitude is a broken reed. Now the faggots were piled around Latimer and Ridley to

These young men and women of the Graduation Class of 1942 are the true successors of the apostolic line of Hugh Latimer. They, by the grace of God, will keep alight the candle that was lit by those faithful martyrs, and will fan the flame till it bursts into a mighty effulgence of glorious beams of dazzling light.

Six thousand years ago we have the record that our Creator's first words to a formless, empty earth were: "Let there be light," and there was light. To-day God is giving the same command, and in answer to His word, this class is shedding light.

In the last book of the Bible we read that just before the second advent, His message will be likened to a mighty angel (Rev. 18: 1) whose presence on the earth lightens it with his glory. That day is in the very near future, and the Class of 1942 is ready to step into line with their predecessors to take part in the fulfilment of the prophecy.

God will help them, He will guide them, He will strengthen and encourage them, He will give them light.

They can hold their heads high, their lamps piercing the gathering gloom of earth's midnight hour, as they proclaim the dawning of a new day. May God ever bless them as, consecrated by love, they go forward to light the world.

# Notes from the Union President

## AMERICAN SOLDIER ADVENTISTS

THERE are now quite a number of young American Adventist soldiers in our midst and this is likely to increase. In certain cases these young men have found their way to our churches, but in others they will be stationed perhaps in lonely places where they can only infrequently attend services. We hope that wherever these brethren are able to contact our people they will receive the friendship and hospitality that mean so much to men who are in a strange land. Their spiritual experiences will, of course, like those of our own young men, vary, and they may need the help of both workers and laity in order to live up to the truth under the trying conditions of these times.

## HARVEST INGATHERING

THIS is the month that the great Ingathering campaign commences. This is the third campaign for missions under war conditions, and we believe it will be equally as good as its predecessors. We hope it may be better in the sense that more of our people will take part.

May we point out that we are still collecting under government licence, and that it is imperative that every collector conforms to the conditions under which our licence is granted. It is particularly necessary:

(1) That no one collect without a permit.

(2) That none but authorized agents receive the money in each district. Not even ministers are authorized to receive these monies from lay members or from their associate workers unless they happen to be the local agents.

While we do not have a large magazine this year, we have an exceedingly bright and attractive folder that will certainly accomplish as much as the larger publication. Collectors may explain the economy which replaces a sixteen- or thirty-two page magazine by a simple folder.

Lastly, let us once more answer the question, "Can we still send money to our missions?" We certainly can send money to any of our missions in the world, ex-

cept those few now in enemy hands, such as occupied China. We have never had any difficulty in forwarding cash to our missionaries the world over.

## TOWARD A WORLD RELIGION

ONE of the most remarkable meetings of modern times was recently held in London when the Roman Catholic Cardinal Hinsley, the Anglican Archbishop Temple, and officials of the Free Churches met to consider the report of two organizations. One was the Roman Catholic "Sword of the Spirit" movement and the other was the Protestant "Religion and Life" movement. These two movements are what might be called propaganda departments whose special function is to foster and organize a new religious urge among the masses. It is part of a deliberate, determined and extremely able effort to revive religious conceptions and to conquer the world for Christ.

The report of the meeting, as given in *The Tablet* (R.C.), May 30, 1942, indicates that statements prepared by the two Movements referred to were accepted, and concluded with these words, "But in our judgment, there must be a Joint Committee to give advice, direction, and encouragement to all who seek it, and to extend this joint movement to parts of the country it has not yet reached.

"Linked by this committee the two movements will work through parallel action in the religious field, and joint action in the social and international field."

Note the significant words "parallel action in the religious field, and joint action in the social and international field." No department of human life is outside these terms and hence if Protestant organizations agree with Roman Catholic organizations upon a certain policy or line of action we may witness the fulfilment of prophecies like Revelation 13:8 in a manner that some of us may not have expected. If all the churches in the world agreed to work together there is no doubt that the will of the great power referred to in this and other prophecies, would become universal.

H. W. LOWE.

## North England Conference

President: Pastor R. S. Joyce  
Office Address: 22 Zuila Road,  
Mapperley Park, Nottingham  
Telephone: Nottingham 66312

## First Baptism in Lancaster

ON May 23rd we gathered our firstfruits in Lancaster. The local Baptist church kindly permitted us the use of their building and baptistery. Seven souls united with their Lord through the waters of baptism and one was accepted by vote, having previously been immersed.

On May 30th we organized our first company. We also formally established a Sabbath-school of eighteen members with their officers, etc. All the fundamental principles of the Advent faith were loyally accepted by each candidate and we are sure that a good work has been begun in this ancient city of the north. It may be of interest to note that one brother was originally a member of the Irving Testimony. This movement was founded in the days of the great second advent message in this country in 1844.

We are now well on the way for a baptism in the neighbouring town of Morecambe. Here the work has gone with a swing. Every Sunday, after six months of work, we still have between seventy and eighty people in attendance. On Sabbath between thirty-five and fifty come to hear the truth. Enthusiastic songs and choruses are sung at the commencement of each service and during the week five or six cottage meetings are held. Brethren, pray for us. W. MAUDSLEY.

## Wedding Bells

PROUDLOCK-ROBSON.—On May 25, 1942, the marriage took place at St. George's church, Jesmond, of Mr. Harold Proudlock and Miss Ursula Robson.

The bride will accompany her husband to the Medstead district where Brother Proudlock is employed on land work.

We at Newcastle are sorry to lose these young enthusiastic members. We are sure, however, that our loss will be the gain of the Medstead company

B. KINMAN.

BRITISH ADVENT MESSENGER

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## South England Conference

President: Pastor G. D. King  
Office Address: 780 St. Albans Road, Watford  
Telephone: Garston (Watford) 2213-4

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### Taking the Advent Message to Worthing

"A WORLD IMAGE! I wonder what it means? It looks as though it had on Jacob's coat of many colours. Look Mother, it has tapes from it to a Bible," and saying so, they read of Babylon, "Thou art this head of gold," and so on. "I think that we had better have the book that explains it, I have often wondered what it has meant," said the mother, and with that they wrote their names as requested and left them in the letterbox.

This episode took place outside the newly opened "Advent Shop" in the main street of the town of Worthing (one of the unentered towns of South England). Early in March the shop was cleaned and redecorated, and on April 7th the good old image of Daniel Two was hung up in the window. Beside it was an open Bible. Streamers indicating the appropriate verses of the chapter went from the Bible to the image. No wonder crowds gathered around the windows daily. Many read a portion of the Bible who would

not do so at home. In the other window was the picture of a rising sun, with the advertisement for the following service, "Watch Japan," but it was the image, with the head of gold, that carried the laurels. I don't suppose any of them had seen the old man with the history of the world, written on his body, before.

This "shop experiment" has been made, firstly to interest those who do not come inside a hall to listen to the message. Secondly, as a method of advertising. Most other methods are rapidly passing out of use, because of advertising restrictions. Thirdly, as a means of securing names of those who may be interested in the message. Fourthly, because halls are almost unobtainable, a shop will have to suffice for our smaller meetings. It has answered all four purposes admirably.

The window display is changed from week to week, so that the people of Worthing see our message in picture form, as they go about their shopping. It is very encouraging to hear their comments on the previous week's lecture, as they stop and look.

Worthing is like Athens. It has many altars (churches) and many worshippers, so we felt like Paul, as we entered with our message to the unknown God. We wondered, and wondered if the people would come to listen. They did, and so we have developed a considerable interest. The largest audience was 320. This we con-

sidered encouraging in a small town that is partly evacuated. (Even theatres do not get much larger audiences at present.) The offerings also have been favourable. We had the South England Conference president to count one of them. To say that he was thrilled, is to put it mildly, as he counted out £6 for a comparatively small audience.

We are still pressing on. Financial circumstances have compelled us to use a smaller hall, but in spite of rain, this was full last Sunday. The people to-day are interested in prophecy. We have some marvellous prophecies to unfold to them. Pray for us, that as we work, our labours may be rewarded with a rich harvest of souls.

G. R. BELL.

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## Irish Mission

Superintendent: Pastor E. E. Craven

Office Address: 16 Knockbreda Gardens, Ormeau Road, Belfast

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### Baptism in Belfast

IRELAND does not seem to have been much in the MESSENGER news lately. This does not, of course, indicate that nothing is happening in the Emerald Isle, as this report will show.

Sabbath, May 30th, saw in Belfast a good illustration of the apostle's statement in 1 Corinthians 3:5-7, when nine precious souls were baptized into the family of God and, with another brother, received into the fellowship of the remnant church. Brethren Craven, McMillan, Beavon, Zins, and Nicholson have been the Pauls and Apolloses who have sowed and watered. In some cases the increase has been given "after many days," and for it we are thankful to God.

Of those who were baptized, two were added to the Belfast church, one to the little company of the faithful at Larne, one to the Londonderry company, and five to the Shankill company.

With confidence we ask the MESSENGER family to pray for the work in Ireland.

A. C. VINE.



A novel evangelistic advertising plan that is yielding good results at Worthing.

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## DISCUSSION CORNER

Devoted to the discussion of helpful topics, denominational plans, policies, practices, and to answering profitable questions.

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### No. 3.—The Control of our Institutions.

IN the previous issue we showed that our institutions were founded for the one purpose of becoming evangelizing centres, witnesses to the truths we believe. To this end, every employee must accept the responsibility of living on that high plane which makes work a form of worship, and worship true work.

Controlling institutions of this kind is not easy. Brothers in the faith often find it difficult to fit into a business organization where, nevertheless, system, efficiency, and regulation are necessary.

In a Union Conference there are usually not less than four institutions—a printing house, a college with its subsidiaries, a food factory, and a sanitarium. All these, like the field activities, work according to denominational policies as administered by the Union Committee. Each institution, however, has its own board, elected each year by its shareholders on recommendation of the Union Committee, to which latter body it is responsible.

Institutions are not independent of the denomination, they are part of it. Furthermore, there should be "union" between these institutions. (See *Testimonies*, Vol. 5, pages 534, 535.) This co-operative attitude between institutions should extend to the employees in each: "No strife or variance should exist among the workers. The work is one, superintended by one Leader." *Ibid.*

Whenever people fail to preserve this unity, or wherever the standard of life and conduct falls permanently below that expected of Christian workers, there must come an end to employment. (See *Testimonies*, Vol. 4, page 205.)

The leaders of our institutions are responsible for the prevailing influence, and for this reason we look always for leadership that is consecrated. No amount of energy and efficiency can compen-

sate for lack of consecration in leadership or in employees. (See *Testimonies*, Vol. 5, page 205.)

Leadership in our institutions calls for many things, a short statement of some of them being sufficient to show how much we should pray for and support those in positions of responsibility.

1. Institutional leaders should share with all our workers a love for the souls of men, consecration to the work of the Advent message, integrity, intelligence, industry, energy, tact. Possessing these, leaders become "a commanding influence for good." (See *Gospel Workers*, page 111.)

2. They should be "firm as a rock to principle, with an intelligent faith," and they should be "uncontaminated by surrounding influences." (See *Testimonies*, Vol. 4, page 555.)

3. Leaders should be able to appreciate talent, good work, and true ability. (See *Testimonies*, Vol. 5, page 551.)

It will readily be seen that where employees and executives share in this absolute devotion to a common task, all problems have a solution and all service a focal point. That solution and that focal point are "in Christ" our Master. (2 Cor. 5:17.)

Paul's definition of a Christian is perhaps the best and most concise—"a man in Christ." I should like to say of all whose privilege it is to work in an Adventist institution, "I knew a man in Christ." H. W. LOWE.

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### Wedding Bells

PHILLIPS-GREEN.—On May 17, 1942, in the Baptist Church, Hanley, William Phillips, a member of the Stoke-on-Trent church, and Miss Ida Mary Green, a member of the Shotton company, were united in marriage, the service being conducted by the writer. A simple reception and social gathering convened in the Advent Hall, Hartshill, and was enjoyed by all. Brother Phillips is an electrical engineer now serving in a non-combatant section of the army.

Miss Green has done good work as a colporteur-evangelist during the past seven or eight years. The colporteur family, members, and friends will unite with us in wishing this happy couple God's richest blessing. T. H. COOPER.

DUNLOP-POPE.—On Whit-Monday, in the presence of a large company of relatives and friends in the Newport church, two of our young people's society members, Dr. Edwin McHutchison Nairn Dunlop, L.R.C.P. & S. (Edin.) and Miss Florence Anne Pope (Betty) were united in marriage. Edwin's brother Robert, himself to graduate in medicine this summer, was "best man" while Betty's sister, Winnie, (Mrs. Williams) and cousin, Iris Cleeves, attended the bride.

Both Dr. and Mrs. Dunlop will be greatly missed from their respective churches—Edinburgh and Newport—for both have been energetic workers in the church while pursuing their respective courses and careers. But loss to Scotland and Wales will be gain to South England where Dr. Dunlop is on the staff of the Mount Gold Hospital, Plymouth.

The bride's parents arranged a lovely reception at their Newport home and the bridal pair went off to face the world and the future with the good wishes and prayers of a large number of folk both in Scotland and Wales.

CHURCH CLERK, (Newport).

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### Advertisements

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### SUNSET CALENDAR

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Lon'n Not'm Car'ff Edin Bel't  
June 26th 10.21 10.34 10.34 11.03 11.04  
July 3rd 10.19 10.32 10.32 11.00 11.02

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### BRITISH ADVENT MESSENGER

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