

# BRITISH ADVENT MESSENGER

## Studies in the Life of the Church

IN the New Testament church a deacon was the "servant," "waiter," "attendant." Similarly, Phebe is spoken of in Romans 16:1, 2 as a female servant of the church and held in high regard.

The "business" of the church is peculiarly the domain of deacons and deaconesses (Acts 6:1-8) and a definition of that business shows how valuable, and how busy, these officers are.

Every form of work and worship entails business of a somewhat routine and mercenary order, but it is all a part of God's service. The deacons should be the first persons encountered by strangers entering our churches, for they should welcome strangers and find them seats—not too gushingly but with a warm dignity that attracts. Deaconesses should be on the alert for ladies needing similar treatment.

Provision (previously made) for offerings should be made by the deacons, and they should be counted, checked, and signed for in the treasurer's and deacon's books immediately after each service, both officers working together (in the vestry, *not* in the hall or church proper).

The cleanliness of the church, payment for repairs, cleaning, fuel, light, water, care of the sick and poor (in consultation with the elders or the church board), etc., all come to the deacon, or in a large church the deacons, for attention. Where there are efficient deacons (and deaconesses, you will find smooth, well-run

### No. 3. Deacons and Deaconesses

By H. W. LOWE

services, devoid of fussiness, bustle, and obvious omissions.

At communion services both deacons and deaconesses organize the arrangements, with due regard for the needs of their own sex. The deacons, after prayer over the emblems, pass them from minister or elder to the congregation. Deaconesses should provide the unleavened bread, and deacons the unfermented wine, for communion purposes.

In churches of any size the membership list should be arranged in district groups, and deacons and deaconesses should visit regularly, reporting any requiring pastoral care to the elder or minister. In all churches deacons and deaconesses *must* undertake visiting, which is a major duty of these officers.

Deacons do not administer the communion, conduct baptisms, marriages, nor do they receive or dismiss members.

Hardly less exacting and important than the elders are the qualifications of the deacons. They must be "grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience." Further they must be "found blameless." 1

Tim. 3:7-10. Their domestic affairs should be beyond reproach. (Verse 12.) In *Acts of the Apostles*, Mrs. White indicates that they were "fully qualified to instruct others in the truth, and they engaged in the work with great earnestness and success."—Page 90.

Deacons are ordained in the same way as elders, the only difference being in the specific form of prayer.

It is noteworthy that one of the New Testament deacons became known as "the evangelist"—Philip. This suggests that the fire of soul-saving should burn in the hearts of these men and women all the while they minister in the hundred and one ways that can hardly be completely listed.

Deacons' and deaconesses' duties and qualifications are referred to in the British *Church Manual*, pages 28-33, and should be read by members of nominating committees, and particularly by deacons and deaconesses after appointment.

Another officer concerned with the routine business of the church is the clerk. This office requires a person who is businesslike, and who can keep neat, orderly records. The clerk keeps a minute book showing briefly the proceedings and actions taken at business meetings. (It is unnecessary to record numbers of hymns sung, who prayed, etc.) In the same book (a denominational *Church Record Book* should always be used) is space for a list of church-

members, showing how and when received or dismissed. This is an important record which is never touched except at the vote of the church. It remains always in the clerk's possession and is not accessible to any but the elder or minister, nor should names and addresses of members be passed to anyone without counsel with elder or minister. Absent members should be corresponded with if out of town, and the church clerk reports to the elder any unusually long absences which call for pastoral attention.

When names are dropped a letter of transfer (provided by the conference) is made out to the receiving church by the clerk, and a regular report of membership on a provided form must be sent quarterly by the clerk to the conference secretary.

All church clerks should read pages 34-36 of the British edition of the *Church Manual*, a copy of which is in every church library.

## Notes from the Union President

### NOMINATING COMMITTEES

OUR church boards throughout the field should now be thinking about the appointment of nominating committees whose duty it is to recommend suitable persons for the various offices in our churches for the year 1944. The nominating committee should be in operation by the beginning of November, so that all its work can be completed during that month, and its report presented to the church before the Week of Prayer which comes early in December.

The best method of appointing the nominating committee is for the church board to recommend five or seven names in a church of average size, and the church should vote publicly on their appointment. These persons should be known for their large-heartedness, Christian experience, and impartiality, and the board or the officers in recommending them should be absolutely devoid of any personal interests whatever. Conference officers will supply guidance to the chairmen of nominating committees, indicat-

ing the nature of the appointments to be made and the procedure to be adopted. If the chairman of this committee is not the local minister or elder, the chairman would be well advised to call such persons in for consultation from time to time. A member of the nominating committee who fails to keep its discussions in strictest confidence, is unworthy of his position.

It goes without saying that no recommendation to office should be made in the cases of persons who are known to be out of harmony with any fundamentals of our faith, or whose lives are subject to reproach. An ideal church has officers who conform to these requirements, and who are loyal tithe-payers and zealous in church work.

The chairman of the nominating committee should obtain the *Church Manual* from the library of the church and read carefully pages 48-52.

### RELIGIOUS PERSECUTION

IT is reported from Geneva that "the situation of the Baptists and Adventists in Rumania has again become very critical. A very large number of them have been arrested and condemned to long terms of imprisonment."

This is sad news from a sad country, and there seems little we can do but include these poor people in our prayers for the many distressed communities in Europe to-day.

### WEEK OF PRAYER

OUR annual Week of Prayer is from December 4th to 12th. May we pass on at this time our convictions that this special week should be carefully planned for in every church and company, as in every Adventist home? Our churches should make the two Sabbaths days of special prayer in behalf of God's work at this dark hour of human history.

### GENERAL NOTES

ELDER A. W. CORMACK, Associate Secretary of the General Conference, known to many in this country, returned from South America last winter, since when he has been seriously ill in Washington. We hear he is now definitely improving.

Elder F. C. Gilbert, whose conversion from the Hebrew to the Christian religion many years ago brought strength and many helpful books into the Advent message, has had a serious stroke and appears to be failing.

Elder C. B. Haynes, whose powerful pen and voice are known in many parts of the world, is suffering with arthritis. These veterans will find a place in our prayers.

H. W. LOWE.

## South England Conference

*President: Pastor G. D. King  
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### Baptism and Farewell

WE all like change now and again. Special days and special services have their appeal in church life, too. The London District meeting at Holloway, September 4th, was thoroughly enjoyed by all, and when we met again for a full meeting in the Holloway church on Sabbath, September 11th, it seemed as though the season of fellowship was still continuing.

There is something sobering, yet spiritually refreshing in a baptismal service, for when others make their solemn vows to serve Jesus wholeheartedly and trust Him implicitly we remember the promises we made to Jesus our Saviour. Brother King was anxious to make sure that we should remember those promises, for he spoke earnestly to every one present, and not just to the fifteen candidates who were before him.

Not all the candidates were from Holloway district, for one came from Watford and six from Edmonton. I was much impressed by the way churchmembers have helped to bring these souls to Jesus and into fellowship with us all. I am sure that Sister O. C. Davies, Brother R. A. Vince, and Pastor W. G. Nicholson, all of whom were present, would wish me to say how much more effective and happy our work has been because of this loyal support.

In a little while I hope to be

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on my way to Jamaica so perhaps I may be allowed to slip in a word of farewell to you all. We have spent a number of happy years in the homeland since our return from Egypt, and although our work has been confined to the Watford and North London districts we are sure we shall have an interest in all your prayers. Seeing too that Jamaica is a British possession, we shall feel more closely linked with the homeland than in some other mission fields. Let us all be loyal to our church and our God by praying fervently and acting in all things with integrity.

STANLEY BULL.

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### Evangelism in a Palace

AT last! This is how we feel as we have actually started on our long-planned effort at Brighton. It is about fourteen years since this favourite peace-time resort of Londoners has seen a campaign, and we began to think that even this year might pass without one. Since early spring we have been hunting, inquiring, viewing, yet every door seemed closed. Summer slipped by, and looking elsewhere we started small meetings at Portslade; then we had a final attack, the Lord opened the way, and the campaign has begun in the Royal Pavilion.

Here we are constantly reminded that we are on the King's business, for the Pavilion is not a mere pleasure hall, but part of no less a building than the seaside palace built for King George IV. Its appointments are veritably palatial, with their rich panelling, and the most lavish of mural embellishments. The music room, which we are using, is adorned with brightly coloured intricate designs on walls and ceiling, and furnished with massive gilded chandeliers. Seating about 300, it has been filled both Sunday afternoons so far, while over one hundred requests for literature have been received. A special feature is the Gospel song service preceding the meeting, at which our singers have been Miss V. Howard from Packwood, and Mr. and Mrs. E. Watson from Watford.

The evangelist is Pastor G. R. Bell, and his assistants, Miss D.

Fradrick, a 1943 graduate, and the writer, together with the Hove churchmembers. Pray for us as in the palace of an earthly king we present the final judgment-hour summons of the heavenly King of kings.

D. J. DUNNETT.

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### Spiritualism Opposed in Norwich

IF ever Spiritualism received a set-back in Norwich, it was at a meeting recently held by Brother Tapping in the St. Crispin Hall, a beautiful hall in a comparatively new building with comfortable accommodation for about 300 people.

Brother Tapping's subject was, "Shall we know each other beyond?" It was a cheering message for all who mourn. He was assisted on the platform by Brother H. Stearman and Brother H. C. Goldsmith, of Birmingham, an ex-spiritualist medium of many years' standing in East Anglia. As was anticipated, there were a number of Spiritualists present. Among them was the president of the Spiritualist movement in Norwich.

Brother Tapping's address was eagerly listened to by all present for he gave the comforting assurance from the Scriptures of the state of the dead. He also spoke of the origin of Spiritualism and how it has spread and gained power in recent years.

When Brother Tapping had finished his address, Brother Goldsmith took charge of the service. At this stage there seemed to be a feeling of antagonism among the Spiritualists, but the power of the Holy Spirit was felt by our little group of believers, who were there to support our brother.

Brother Goldsmith explained how he had been led to join the Spiritualist movement when living in Norfolk, and soon after he felt he had the power to become a medium. This evil influence took hold of him and for many years he allowed it to rule his life. Then a change came through the prayers and influence of his wife and daughter, who were members of the Advent church in Norwich, and the minister who frequently visited him and gave him Bible

studies. The light of truth began to dawn on our brother, and on December 8, 1940, his family had the joy of witnessing him go through the waters of baptism.

It was with fortitude and courage through the power of the Spirit that Brother Goldsmith gave this wonderful testimony in front of his former Spiritualist friends.

Our brother went on courageously to explain how easily people can be deceived in the various arts of Spiritualism. For instance, he showed by an actual demonstration after the lights had been extinguished how transfiguration can be effected.

Throughout his talk he entreated his listeners to take the Bible always as their guide and if ever in doubt over any doctrine, to study the Word of God, and if such doctrines were not found therein, to leave them severely alone.

We pray that others may follow our brother's example in publicly testifying to the power of the Spirit in leading them into the light of God's wonderful truth.

As a result of this meeting, several interested people have been supplied with literature and are being visited by the minister. As a result we trust that a few more souls may be added to the church of Christ.

G. ELLIS,  
Church Clerk.

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### Harvest Festival at Lowestoft

"COME, ye thankful people, come; raise the song of harvest home." Yes indeed, we could thank God for a bounteous harvest as we looked at the beautiful display of God's creation with which the church had been tastefully decorated by willing helpers.

What a wonderful year this has been. God's promises are sure, for "He openeth His hand and filleth all things living with plenteousness," for "while the earth remaineth, seed time and harvest, shall not cease." As we gather in God's house to thank Him for the harvest, we are reminded of the greatest of reappings—the harvest of souls. What a privilege to take part in that, whether to prepare or sow, whichever God wills.

CHURCH CLERK.

## Harvest Festival at Plymouth

SABBATH morning dawned bright and sunny in marked contrast to the rainy days that had preceded it. It really seemed that God was honouring our thanksgiving service with the beautiful weather.

Had you peeped into the church on Friday afternoon a scene of busy activity would have presented itself to your view. 'Tis true that "many hands make light work," and so with the help of the workers gathered so happily together the church was very prettily decorated with the tokens of God's goodness toward us.

A goodly number were gathered together on Sabbath morning to render thanks to God. Some had come in from a distance, even from so far away as Cornwall in order to share in the service.

As Pastor Wilmhurst spoke to us we were reminded again of the great blessings wherewith God has blessed us and made us to prosper in the past year. He spoke of the promise of God, made more than four thousand years ago, that while the earth shall last there will be seed time and harvest, and, as we looked around us, we indeed felt that God had been good. Thus our voices were united in His praise as we sang

"All good gifts around us  
Are sent from heaven above;  
Then thank the Lord, Oh, thank  
the Lord,  
For all His love."

Our praise was continued throughout the day, for the afternoon saw a good number of people gathered together again to worship God both in word and in song. The theme of the service was the Parable of the Sower, and it led us to feel that we, too, must sow the seed of truth wherever we find opportunity, for "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Our desire is to be present at the great "Harvest Home" when the reapers shall be the angels and the Lord Himself the Master of the Harvest. May we all be

found faithful so that we shall be accounted worthy of a place and a part in that great "gathering home."

RUTH M. DORLAND.



## Harvest Festival

THE Sunday-school at Carlton held its first harvest festival on September 26th. During the morning the children brought gifts and decorations. Among the flowers were michaelmas daisies, golden rod, dahlias, and chrysanthemums. There were also clusters of hops, sprays of oak, and bright red berries from the hedge-rows. The children found great pleasure in putting up their decorations—even trimming the easel and the organ.

The gifts consisted of a variety of fruits and vegetables which the children helped tastefully to display. The green and purple grapes were given a place of prominence, being suspended from a beam in front of the rostrum. One little boy brought some "conkers" and these found a place among the apples and pears.

After all was finished the children went home to dinner and to prepare for the service in the afternoon.

At three o'clock every chair was occupied by the children and some parents and friends.

The items for which the children were responsible included the Scripture reading after the first hymn, and the singing of two harvest songs, one of which was given by the little ones. An interesting five minutes was devoted to a well-thought out crossword on the harvest prepared and given by one of the boys and another asked a set of biblical questions bearing on the harvest theme.

The only adult contribution was by Pastor Bolton, who gave an acrostic on the word "Harvest" and a short address on the "Parable of the Wheat and Tares." As the children's voices rose in the singing of the last hymn we thought of the great harvest home and prayed that the children, with us, might be among that happy company in heaven.

MARGARET BOLTON.

## North England Conference

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### Notes from the President

YOUR Executive Committee has as its objectives "the redirection of ministerial attention and effort from hovering over the churches, to direct evangelism for the unsaved in unentered areas and towns." This plan is clearly supported by the Spirit of prophecy in *Testimonies for the Church*:

"Our ministers are not to spend their time labouring for those who have already accepted the truth."

"I am instructed to point our ministers to the unworked cities, and to urge them by every possible means to open the way for the presentation of truth."

"It weakens those who know the truth for our ministers to expend on them time and talent that should be given to the unconverted."

"If nine-tenths of the effort that has been put forth for those who know the truth had been put forth for those who have never heard the truth, how much greater would have been the advancement made!"

This advice shows that it is not sufficient to save souls in and around the churches. The time has come when the vast populations in the many unworked places must be given an opportunity to learn the truth. We are planning to this end.

### PRAYERS

WE ask your prayers for the following teams which will enter new areas, with God's help, this winter, and give their whole time to evangelism:

W. Maudsley, L. L. Mason. A second Bible-worker to be supplied.

S. G. Joyce, John Handysides, J. M. Cowen.

W. R. A. Madgwick, E. E. Cleary, L. Gardner.

L. Murdoch, F. Edwards, L. C. Elias.

It is hoped that each team will raise up a strong church within the next twelve months.

This timely forward move will be an encouraging success if all the members happily release the ministers by rallying around the church elders and lay-preachers who are giving valiant service to the cause. It was with this advance plan in mind that we have been working to help the laymen.

Some district leaders will also conduct campaigns in new towns within reach of their districts.

#### PERSISTENCE

ADVERSE publicity greatly hindered Pastor B. F. Kinman in his third campaign on the Tyneside. However, determined to use the year profitably, he started a campaign in Burnopfield (an unentered town) on Saturday evenings, a most unusual time. The meetings are creating an excellent interest. He is assisted by Brother M. B. Musgrave and Miss J. Mitchell.

#### INTERESTING FIGURES

K. LACEY, who is working with Miss E. Taylor in Coventry, has sent us the following figures which show that God is blessing his campaign:

Week	Attendance	Names	Collection
1st	370	162	£8 5 4
2nd	213	46	7 0 0
3rd	244	61	9 1 6

He conducted a brief summer campaign in Leicester, from which he is planning to hold a baptism before the year ends.

#### EAST COAST

THE raiders continually disturb the work on the East coast. Brother D. A. Conroy was hindered in his church building activities and Brother R. D. Vine found it difficult to build up an attendance. Undaunted, however, the former remodelled the church building, and the latter started meetings in Cleethorpes, heretofore unentered.

#### NEW ORGANIZATIONS

BEFORE the end of the year we are planning to organize churches in Rochdale, Central Birmingham, Wallasey, and Barnsley. We will be glad to welcome these new churches into the sisterhood of churches in the Conference.

OCTOBER 22, 1943

#### MEMBERSHIP

ALL the clerks' reports are not yet in, so we cannot give any figures. However, we have noticed that an unusually large number have died in the Lord, and another large number have been transferred. We are glad to welcome those who have been baptized during the year. Most of all, we are concerned about the few who have apostatized. Why does anyone ever apostatize? We have the truth. To what can an apostate go?

#### HOUSES AND HALLS

SOME of our evangelists have faced unimaginable situations when house hunting. In one town, one found a waiting list of 12,000 families. Another in another town found a waiting list of 7,000 all eagerly searching for homes for their families! In other towns the hall situation is almost impossible. How true it is that what we failed to do in easy times, we will have to do in times of difficulty.

#### TITHE-PAYERS

ALMOST all the members of the North England Conference are faithfully remembering to pay their tithe. Only a few are failing to give God the opportunity to bless them. We invite this small number to return the Lord's portion before the year ends. Our objective is to see every member, without exception, receiving the full blessing of God.

An interested person has just written the following:

"This testimony bears witness gratefully to the Lord God of Israel for His blessing resulting from conviction that tithe-paying is acceptable to God. The writer, an old-age pensioner, had four times appealed to the authorities for a supplementary pension, without success. Recently a fifth application was made under exactly the same financial conditions *except that between the fourth and fifth application I had learned about and commenced to pay my tithe.* Need was established and promptly a draft valued at four times the amount paid as tithe was received, together with the necessary voucher for subsequent weekly payments. Truly, no good thing will the Lord withhold from them

that walk uprightly. I am also grateful indeed for the Christian welcome given by the Seventh-Day Adventists to one who was a stranger."

R. S. JOYCE.



#### Birmingham Central New Sabbath-School

ON the first Sabbath of this year we presented to the interested people with whom we had been labouring, a Sabbath-school quarterly as a New Year gift. This cost ten shillings as we required thirty quarterlies, one of our members from Handsworth making us the gift for this purpose. We encouraged all to study the lesson every day because we believed the best way to make good Christians and strong Seventh-Day Adventists was by the study of the Word of God.

The lessons have been most helpful in establishing our new members, and the little gift has paid tremendous dividends, for from the first Sabbath to the end of the third quarter we have had an average attendance of between thirty and forty, and our offerings to missions up to date have reached the splendid total of between seventy and eighty pounds.

With the beginning of the fourth quarter the Sabbath-school secretary had to order sixty quarterlies to supply our need, and the superintendent and the officers have set their goal at a hundred pounds for missions for the year 1943. These facts are all the more encouraging when we consider that there are two more Sabbath-schools in this city, North and South, and their combined offerings for the first three quarters of this year compared with the same three quarters of last year show a substantial increase.

Why not decide that you will get your interested friends to begin studying the Sabbath-school lesson on the first Sabbath of the New Year, 1944. This will do more to develop and establish them and bring to fruition the good work which you have already done on their behalf than anything else. L. MURDOCH.

## Welsh Mission

Superintendent: Pastor S. G. Hyde  
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glas Road, Llanishen, Cardiff  
Telephone: Llanishen 600

### Superintendent's Notes

CONSIDERABLE enthusiasm has been aroused in the North Wales coast town of Rhyl by the advent of Brother and Sister E. A. Butters and their infant son John Leslie. Their arrival is for the purpose of an evangelistic "Forward Movement" on behalf of the church there. On Sunday afternoon, October 24th, the campaign begins and the venue is the Rhyl Amphitheatre. Your prayerful interest is desired and, we know, will be readily given. May the Lord bless this North Wales venture of faith and reward His servant with encouraging fruitage.

#### CARDIFF

NOT being able to stage a Sunday campaign in Cardiff, the centrally situated Lecture Hall at the South Wales Engineers' Institute, is being used for a series of week-night lectures beginning October 26th. These lectures are being given in the evenings, and we hope that a large number of people will be induced to attend in spite of the black-out difficulties. Please add this venture to your prayer list and pray that the Lord will give success to the efforts expended.

#### SWANSEA

WHILE ministering in Swansea on a recent Sabbath, we were encouraged to find the church there receiving into their fellowship a new member, the first-fruit of the soul-winning work undertaken by our faithful colporteur, Brother C. L. W. Cooke, in that area. We rejoice with Brother Cooke in this happy experience. May it but mark the beginning of many similar experiences!

#### LLANELLY

IN Llanelly it was a pleasure to greet Brother Bowen after his experiences in witnessing for the truth and the successful result of the tribunal held in York, and the successful mediation given there by Brother F. E. Powell.

#### ABERDARE

OUR little church in the Aberdare area has been suffering through the misfortunes of some of its members. Sickness has been rife there. The membership has been greatly encouraged by the return of Sister Grace Thomas, who, following a successful training course, has been posted to one of the schools in her home district. Sister Thomas' talents will be of great value to the cause of God in South Wales.

S. G. HYDE.

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### Testimonies on True and False Reform

(Continued from back page.)

which for years has been the burden of my message—the unity of the church? Why did they not quote the words of the angel, 'Press together, press together, press together?' Why did they not repeat the admonition and state the principle, that 'in union there is strength, in division there is weakness.'

"It is such messages as these men have borne, that divide the church and put us to shame before the enemies of truth, and in such messages is plainly revealed the specious working of the great deceiver, who would hinder the church from attaining unto perfection in unity."—"Testimonies to Ministers," page 56.

7. *Destructive Criticism.* "When men arise, claiming to have a message from God, but instead of warring against principalities and powers, and the rulers of the darkness of this world, they form a hollow square, and turn the weapons of warfare against the church militant, be afraid of them. They do not bear the divine credentials."—"Testimonies to Ministers," pages 22, 23.

In this connection men use the message of the Lord to the Laodicean church to indulge in fault-finding and slandering their fellow Christians.

"They would tear down that which God would restore by the Laodicean message. He wounds only that He may heal, not cause to perish. *The Lord lays upon no man a message that will discourage and dishearten the church.*"—*Idem.*

#### DANGERS OF FAULTFINDING

"Evil speaking is a twofold curse, falling more heavily upon the speaker than upon the hearer. He who scatters the seeds of dissension and strife reaps in his own soul the deadly fruits. The very act of looking for evil in others develops evil in those who look."—"Ministry of Healing," page 492.

Why did the apostolic church lose its first love? (See Rev. 2:4.) Here is the reason given by Sister White:

"The early Christians began to look for defects in one another. *Dwelling upon mistakes,* giving place to unkind criticism, they lost sight of the Saviour, and of the great love He had revealed for sinners. They became more strict in regard to outward ceremonies, more particular about the theory of the faith, more severe in their criticisms. *In their zeal to condemn others, they forgot their own errors.* They forgot the lesson of brotherly love that Christ had taught. And, saddest of all, they were unconscious of their loss."—"Testimonies," Vol. 8, page 241.

#### TRUE REFORM IS PERSONAL

"There is certainly great need of a change in the present order of experience; for the sacredness of present truth is not realized as it should be, but the change we need is a change of heart, and can only be obtained by seeking God individually for His blessing, by pleading with Him for His power, by fervently praying that His grace may come upon us, and that our characters be transformed. This is the change we need to-day, and for the attainment of this experience we should exercise persevering energy and manifest heartfelt earnestness."—"Review and Herald," March 22, 1892. (See also "Testimonies," Vol. 3, page 254.)

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### Change of Address

THE Huddersfield meeting place is in the Fraternity Hall, Alfred Street. Sabbath-school, 10 a.m., Divine service, 11 a.m. All welcome. S. G. JOYCE.

## UNTIL THE DAY BREAK

LOWE.—The Edinburgh church regrets very much the loss of the bright and cheerful presence of Sister Mrs. Lowe, who died on June 28, 1943, after an illness patiently borne. The funeral service on June 30th was conducted in the home by Pastor L. G. Hardinge, who spoke words of hope and comfort to the relatives and friends gathered there. He also held a short service in the chapel of the Edinburgh Crematorium. Sister Lowe was baptized on December 1, 1923, by Pastor Mussen. She leaves her husband, a son, and daughter to mourn their loss. We sincerely tender our sympathy, especially to Mr. Lowe, who so patiently and with loving attention cared for his wife during her illness. May they, with us, look beyond the parting to the glorious resurrection day.

J. ARCHIBALD.

WHITEHEAD.—On Tuesday morning, August 31, 1943, Sister Eliza Whitehead, aged seventy-four years, was laid to rest sleeping in Jesus. Pastor A. F. Bird conducted the service in the cemetery chapel and at the graveside. Our sister had been a faithful member of the Derby church since her baptism in 1937 by Brother W. Coppock. We know she looked forward with joyful confidence to the soon coming of the Saviour.

MRS. H. GAY,  
Church Clerk.

MORTON.—We deeply regret to announce the death of Sister S. J. Morton of the Wimbledon church in her eighty-third year. She was baptized by Pastor O. M. Dorland at Chiswick more than twenty-three years ago, and during that time has borne a faithful and consistent witness for her Saviour. After a service in the Ealing Cemetery chapel, conducted by the writer, we laid her to rest on September 10th to await the call of her Master. We extend our deepest sympathy to her son, colporteur-evangelist W. Morton and his wife, who sorrow not as others who have no hope.

G. ROPER.

VIRTUE.—The Stirling company have lost a faithful member by the death of Sister Helen Rose Virtue, who fell asleep in Jesus on September 14, 1943. Sister Virtue, who was in her ninetieth year, accepted the truth under the ministry of Pastor Mussen and his helpers some twenty-six years ago. Both by personal work, and by giving unstintingly of her substance, Sister Virtue has done much to advance the cause of God. Of a quiet, lovable disposition, Nurse Virtue led an exemplary life, and many not of our faith realized that she "had been with Jesus." Pastor J. McMillan conducted the service at the house and also at Logie Cemetery, where we laid our sister to rest, there to await the call of the Life-giver.

D. THOMSON, Church Clerk.

WADLEY.—On September 15, 1943, Miss May E. Wadley passed to her rest and was buried near her home in North Wembley. For the past three years she had been a faithful member of the South England Conference church, having been introduced to the truth as a patient in the Stanborough Park Sanitarium. During that time, and ever since, she had suffered patiently, witnessing to her confidence in the Lord and to the message. Despite her physical disabilities she managed each year to have a part in the Ingathering effort, turning in her goal by knitting, and selling the articles. "He giveth His beloved sleep" until the glad resurrection morning.

J. H. PARKIN.

RHODES.—After only a few days' illness in hospital with dysentery in the 5th General Hospital, North Africa, John Rhodes passed away on August 23, 1943, at the age of thirty-eight years. It is with sorrow that we report our brother's death. He was baptized on October 29, 1933, by Pastor W. R. A. Madgwick. Brother Rhodes had a quiet, gentle bearing and was esteemed by all who knew him. He sleeps in Africa, awaiting the call of the Saviour he served. The Rotherham church extends to his wife (who is a member with us) their sincerest sympathy in her bereavement.

CHURCH CLERK.

a large number of friends. To her children, grandchildren, and other relatives, and members of the church, words of comfort and hope were spoken. We sorrow, but rejoice in the hope of a soon-returning Saviour. Our sister sleeps in His keeping, waiting the sound of the last trump. May we be faithful and waiting, too, till the time of reunion comes.

W. H. MEREDITH.

GRAVES.—Sister Graves passed away peacefully to her rest on Sabbath morning, September 18, 1943, and was buried at Garston Cemetery on Wednesday, September 22nd. Our sister had reached the good age of eighty-one, and for some forty years was a faithful Seventh-Day Adventist. Coming into the truth in Leeds, she became a charter member of the Leeds church, but during the last war, she and her family moved to Watford, where she remained a member of the Stanborough Park church to the time of her death. A loving mother, a dear sister and friend, she died leaving precious memories of her loyalty, love, and good will. Services were held in the Stanborough Park church, Watford, and at the graveside by Pastor W. W. Armstrong and the writer in the presence of

WRIGHT.—Sister Mrs. Wright of Broughton Wick, Glam., passed to her rest after a short illness at the advanced age of seventy-seven years. Our sister had lived in isolation along with her husband, for many years sustained by the Advent hope and faith. Sister Wright died on September 26, 1943, and was laid to rest at St. Brides, Glam., on September 30th. Brother Humphries conducted the service in the home, the Rev. Mr. Arthur, Rector of Broughton Wick, associating with him, while at St. Brides, the vicar, the Rev. A. Wills, conducted the service before a large congregation. Sister Wright accepted the Advent message about the year 1924 and was baptized by Pastor O. M. Dorland. Her husband, Brother A. Wright, now eighty years of age, mourns her passing and the severing of a partnership of over forty-two years' standing, but is sustained by the "blessed hope" and the hope of reunion when "the shadows flee away."

S. G. HYDE.

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# Testimonies on True and False Reform

Compiled by J. A. McMillan

As we near the coming of our Lord and Saviour, the apostle Paul exhorts us to avoid unbalanced extremes and practise moderation. "Let your moderation be known unto all men, the Lord is at hand." Phil. 4:5. The Spirit of prophecy has written:

"Those who are close students of the Word, following Christ in humility of soul, will not go to extremes. The Saviour never went to extremes, never lost self-control, never violated the laws of good taste. . . .

"Those who follow the example of Christ will not be extremists. They will cultivate calmness and self-possession. The peace that was seen in the life of Christ will be seen in their lives."—"Gospel Workers," page 317.

"Those who have but a partial understanding of the principles of reform are often the most rigid, not only in carrying out their views themselves, but in urging them on their families and their neighbours."—"Ministry of Healing," page 318.

"One fanatical streak exhibited among us will close many doors against the soundest principles of truth."—"Testimonies to Ministers," page 228.

"We must go no faster than we can take those with us whose consciences and intellects are convinced of the truths we advocate. We must meet the people where they are. . . . In reforms, we would better come one step short of the mark than go one step beyond it. And if there is error at all, let it be on the side next to the people."—"Testimonies," Vol. 3, pages 20, 21.

## CHARACTERISTICS OF EXTREMISTS

The Spirit of prophecy has delineated the chief characteristics of those who advocate extreme measures in advocating the message of reform which we bear to the world. Here are seven lines of attack which they invariably follow:

1. *Declare the church to be Babylon.* "To claim that the Seventh-Day Adventist Church is Babylon, is to make the same

claim as does Satan, who is the accuser of the brethren."

"Satan was saying that same thing to Christ when Joshua stood before the angel. . . . The words of Christ are applicable to these brethren, and to all who advance similar sentiments:

"And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?"—Ms. 21, June 12, 1893. (See also "Testimonies to Ministers," pages 32-62.)

2. *Accusers of the Brethren.* "Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. . . . These apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them."—"Great Controversy," page 608.

3. *Deride the Ministry.* "They will deride the order of the ministry as a system of priesthood. From such turn away, have no fellowship with their message, however much they may quote the 'Testimonies,' and seek to entrench themselves behind them. Receive them not; for God has not given them this work to do."—"Review and Herald," September 5, 1893.

4. *Claim to Purify the Church.* "Finite man is likely to misjudge character, but God does not leave the work of judgment and pronouncing upon character to those who are not fitted for it. We are not to say what constitutes the wheat, and what the tares. The time of the harvest will fully determine the character of the two classes specified under the figure of the tares and the wheat. *The work of separation is given to the angels of God, and not committed into the hands of any man.*"—"Testimonies to Ministers," page 47.

"Although there are evils existing in the church and will be until the end of the world, the

church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reproved, warned, and counselled, is the only object upon earth upon which Christ bestows His supreme regard."—*Idem., page 49.*

5. *Condemn the Organization.* "Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the Word of God. We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful effort. Licence must not be given to disorderly elements that desire to control the work at this time."—"Testimonies to Ministers," page 489.

6. *Misuse the Testimonies.* "Those who have proclaimed the Seventh-Day Adventist Church as Babylon, have made use of the 'Testimonies' in giving their position a seeming support; but why is it that they did not present that

(Continued on page 6.)

## Acknowledgment

THE South England Conference acknowledges with thanks the receipt of the Lord's tithe, £8., from "XYZ."

## Advertisement

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## SUNSET CALENDAR

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Lon'n Not'm Car'ff Edin Bel't	5.40	5.41	5.53	5.41	5.56
Oct. 29th	5.28	5.28	5.40	5.26	5.42

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