

BRITISH ADVENT MESSENGER

Studies in the Life of the Church

IN No. 8 of this series we listed our principal doctrines. We could go through that list and find that most of them are held by other Christian bodies. For instance, the Godhead, the Divinity of Christ, the Word of God, the New Birth, the Second Advent are all taught and believed by many other sincere Christians. No one could have believed in conversion more than did John Wesley, George Müller, Moody, and hosts of others.

There are, however, certain distinctive doctrines taught solely or mainly by us, and there are some we present as no other body presents them. These peculiar doctrines affect the emphasis on nearly all our teachings including those mentioned above.

One such distinctive teaching is the Sabbath. To us the Sabbath is not merely one day in the week, nor is it just the seventh day of the calendar week. It is a twenty-four hour period commencing at Friday sunset and ending with Saturday sunset. That, of course, is orthodox Jewish practice, never changed in the New Testament. But with us Christ, who kept this identical day on earth (Luke 4: 16) and declared Himself to be its Lord (Mark 2: 28) and it the Lord's day (Rev. 1:10), exalted Sabbath observance from the dreary depths of hypocritical drudgery (Matt. 23:3, 4) into an act of free, happy worship and merciful service (Matt. 12:1, 2 and 9-12; Luke 13:14). These views are somewhat different from the teachings of any other body, with perhaps one exception.

No. 11. Some Distinctive Doctrines of the Advent Message:

a. The Sabbath and the Law of God

By H. W. LOWE

When the Lord instituted the tabernacle services, the tables of the moral law, of which the Sabbath was part, were placed in the ark beneath the mercy seat, indicating that the standard of God's judgment of man was in these ten immutable words of perpetual obligation. "The law of God is the standard by which the characters and the lives of men will be tested in the judgment."—*Great Controversy*, page 482.

It is just there that we meet much misunderstanding and sad to say, misrepresentation. It is here also that the Sabbath, the sanctuary, the law and grace, the two covenants, interlock in our system of truth.

Do we teach salvation by works when we teach that the saved man keeps God's law? Practically all Christians believe in a final judgment of man according

to his works. Paul speaks of "the righteous judgment of God who will render to every man according to his deeds." Rom. 2: 6. (See also Matt. 16:27; 2 Cor. 5:10; Gal. 6:7, etc.) Now if God rewards the wicked according to his evil works, He must also reward the righteous according to his. (Matt. 25:34-40.) By the grace of God which comes to every man at his new birth in Christ Jesus, the sinner is forgiven, cleansed, justified, sanctified. To us this is the enabling grace of Christ, whereby man may keep God's law. Such statements as the following then have new meaning: "If thou wilt enter into life, keep the commandments." Matt. 19:17 Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. "Blessed are they that do His commandments that they may have right to the tree of life." Rev. 22:14.

It can readily be seen that a man does not become holy by keeping the Sabbath or by keeping the whole law, but he must be a "twice-born soul" before he can do either. (Compare Isaiah 56:1-8 for the holiness of the Sabbath and of the true Sabbath-keeper in the Old Testament.) Therefore, we do not teach salvation by works but by grace through faith in Christ Jesus. Salvation is not earned by keeping the Sabbath, it is the free gift of God's sovereign grace, which, in operation, makes the erstwhile liar truthful, the immoral moral, the dishonest honest, etc. In fine, God's power changes

Remember the
"MESSENGER" OFFERING
on
Sabbath, February 12th

sinner whom His law condemns into saints who keep the law and are thereby freed from its condemnation.

“Christ connects man in his weakness and helplessness, with the source of infinite power.”—*Steps to Christ*, page 22.

Now a word about our distinctive manner of observing the Sabbath. Something unusual happens in every good, united Adventist home as the Sabbath hours approach and leave each week. Having laid aside in good time the secular duties of the week, the family gathers and the voice of praise and prayer is heard, and similarly as Sabbath closes.

“Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business.”—*Testimonies*, Vol. 6, page 356.

“Before the setting of the sun let all secular work be laid aside.”—*Ibid*, page 355.

“As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours and invite God’s presence through the course of the week of labour.”—*Ibid.*, page 359.

That surely is almost a religious phenomenon in these irreligious, Sabbath-breaking times—but a very beautiful one.

When we consider the ideal Adventist home it seems almost like the happy re-affirmation of true Sabbath observance introduced by our Lord. Even the children should find it a joy.

“Parents can make the Sabbath as it should be, the most joyful day of the week. They should lead their children to regard it as a delight, the day of days, the holy of the Lord, honourable.”—*Ibid*, page 359.

Our words, our acts, our worship, our meditation, our family and social intercourse—all should be under the influence of the Lord of the Sabbath who designed His day to be a blessing to the men for whom it was made.

Partial or careless Sabbath observance is not the practice of those who live near to their Lord (Read *Testimonies*, Vol. 4, page 248), and such things need guarding against in these careless

days. Secular studies are referred to in *Testimonies*, Volume 4, page 114, as a Sabbath desecration, so it is important to note that Sabbath observance involves other than physical labour. The mind needs discipline “to dwell upon sacred themes.” (See *Testimonies*, Vol. 2, page 703.)

Peculiar, distinctive—call it what you will—it is nevertheless a fact that the true Sabbath-keeper “through the obedience which is of faith” foretastes heavenly rest from evil, and learns anew each week and each day the deepening meaning of peace with God through our Lord Jesus Christ.

Notes from the Union President

THE FRUITS OF OUR LABOURS

THE emergency conditions in many war zones have greatly affected evangelistic and general soul-winning work, but things in this Union look somewhat more encouraging than they have looked for four years or more.

The year 1943 brought us 467 new members, which is the largest number added for four years, and the second largest since 1937. The gains by fields were:

	Baptism	Letter	Total
South England	159	46	205
North England	178	27	205
Wales	10	12	22
Scotland	24	3	27
Ireland	4	4	8
Union Total	375	92	467

There were, as always, some losses leaving the following net figures: South England (gain) 51, North England (gain) 62, Wales (loss) 20, Scotland (gain) 9, Ireland (loss) 3. Our Union membership now stands as follows:

South England	.....	3,211
North England	.....	2,022
Wales	.....	443
Scotland	.....	307
Ireland	.....	201
Union	.....	6,184

The number of deaths shows a markedly upward trend since 1932, and especially during the war years, rising from 84 in 1932

to 109 in 1938. It was 130 last year—the highest ever.

Apostasies (129) were well below the average for twelve years.

We must praise God for rising gains—small though they are—and we must keep on our hearts our greatest unfulfilled objective, which was a gain of ten per cent per annum on our 1938 membership. Could any vision be more inspiring than to see a 600 net gain each year?

We appreciate the work of laymen, evangelists, Bible-workers, pastors and conference executives, and pray earnestly for greater gatherings of souls saved for the Lord during 1944.

ADVENTIST MISSIONARY IN THE NEWS

THE London *Illustrated* of January 8, 1944, carried on its two centre pages a write-up and descriptive display of photos of Mrs. Hanson, the Seventh-Day Adventist housekeeper in the palace of Haile Selassie, Emperor of Abyssinia. She has been featured in other British and American journals, and evidently is rendering valuable service in Addis Ababa, where her husband is also a well-known Adventist missionary.

MR. AND MRS. GEORGE RODGERS

AFTER two years of suspense, we are glad to say that word has come through from Americans repatriated on the Swedish steamer, “*Gripsholm*,” that Mr. and Mrs. George Rodgers and their child Marcus were released from the Santo Toma Internment Camp last March. They are apparently well and move about in Manila with some freedom among our people. This good news comes with great relief to us all and we shall continue to remember in prayer all such interned missionaries and others.

“MESSENGER” OFFERING, FEBRUARY 12TH

OUR church paper, THE MESSENGER, costs about £500 to produce each year, of which amount £214 was received by way of our church collection last year. This little paper is the only communication that goes all over the British Isles, even to our isolated believers and many missionaries

BRITISH ADVENT MESSENGER

overseas, and we think it a worthy object for a liberal offering to be taken on *Sabbath, February 12th.*

Thanks to one and all for an anticipated generous gift.

EVANGELISTS' BAPTISMS

IN compiling the list of baptisms given in our last issue, we regret that the following were omitted in error:

P. Cumings	10
A. J. Mustard	8

Also E. E. Craven was reported as having eight baptized. This was the number preparing for baptism, but the number baptized was three.

OLD BOOKS AND SALVAGE

WE are all assisting in the salvage effort, but it is to be feared that after the war many old and valuable religious books will have gone for ever. We hope our members will not destroy old Adventist books or non-Adventist standard works on prophecy without consulting us, as there is always a call in the various denominational libraries around the world for these works. Our college library also needs replenishing with such books. We can supply a list of wanted works from this office to anyone desirous of selling or donating books of the kind mentioned.

H. W. LOWE.

Newbold College

Education and the Ten Commandments

PART I.

SEVENTH-DAY ADVENTISTS have always believed in the universally binding character of the ten commandments. In them we have seen the principles that should govern every phase of our lives. More and more as we have studied them, have we realized how searching are the commands of God. Especially were our eyes opened to their true importance when first we read understandingly the interpretation which Jesus gave to them. He passed beyond the letter of the law to the deep underlying moral

and spiritual significance, laying bare, for example, the murderous nature of hate and anger.

We propose in a series of articles to set forth the principles established in the commandments in their application to the problem of education, for surely it is fitting that we should be acquainted with the divine plans and standards at a time when our country is so bent on educational reforms and reorganization. This present article is based on Exodus 20:1-6.

And God spake all these words saying: I am the Lord thy God which have brought thee out of the spiritual darkness and intellectual thralldom of the world.

Just as the Israelites needed a constant reminder of their deliverance from Egypt, we who have known deliverance from the bondage of sin and traditional religion and philosophy need to remember that in Jesus only has this emancipation from tradition and human speculation taken place. We must not bow before the declarations of the great thinkers of this or any other age when they are at variance with the Word of God, but must persevere and rejoice in our intellectual freedom. In God alone and in His Word do we recognize ultimate authority. He would not have us forget that until He delivered us we had no freedom of thought or spiritual experience, but were held in bondage to the theories and traditions of men.

The first commandment:

Thou shalt have no philosophic or educational ideals which do not come from Me or centre in Me.

In turning to pagan authors and educationalists who do not acknowledge the God whom we profess to worship, we commit the sin of Israel who chose as their leader a king in preference to God. Without saying in so many words that we have other gods before Jehovah, we give recognition to human authorities and substitute them for the divinely revealed plan of education. What worse form of idolatry than to set the creature above the Creator, human plans for education above those given by God Himself.

The second commandment:

Thou shalt not accept any counterfeit education which places the traditions and theories of men above My revealed will, so that reason is substituted for faith and materialism for spiritual truth, for I, the Lord thy God, am a jealous God, visiting the faithlessness of the parents in the matter of education upon their children unto the third and fourth generation of them that despise My counsel, but filling with love the hearts of those who have been trained to obey My commandments and sparing them in the day of Mine anger.

Materialism and rationalism have long held the field in modern life and thinking. These idols of man's mind have largely determined the spirit of education. While to-day there is a reaction against them, there is not a corresponding return to belief in the Creator God of the Scriptures, and faith in divine control and direction in the affairs both of individuals and nations.

Parents have not recognized that the responsibility for the training of their children is primarily theirs. They have been and still are too ready to allow the State or the church or some organization to assume the responsibility which God first laid upon the fathers and mothers. We have not the right to abandon our children to state control in the matter of education. It is contrary to God's commandment. It will be no excuse that it was difficult financially or in any other way.

We cannot side-step a definite command from God to see that our children are brought up in obedience to the commandments. They have to pay for our failure. Wrong ideas, wrong attitudes toward God and the great principles of social relationships, cannot easily be eradicated. They pass from generation to generation. Like father, like son, we say, and with more truth than is usually found in such proverbial expressions. Nevertheless when we shoulder our responsibilities, making the home what it should be, a school for instruction in the knowledge and fear of the Lord, then, in spite of past mistakes, God promises mercy for us and for our children. A. J. RAITT.

North England Conference

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

Notes from the President

HERE is some more good news! Last Sunday, two more North England evangelists started their campaigns. They are both working in unentered areas miles away from the nearest church or company. Pastor W. Maudsley, assisted by Miss E. Adair and Miss L. L. Mason, had 700 present and received 50 names. Pastor S. G. Joyce, assisted by Brother John Handysides and Miss J. M. Cowan, had 619 present and received 77 names. In both towns the weather was very stormy. The wind reached gale force and it snowed and rained. However, two more campaigns in new places have had successful starts. We thank God who has made this possible.

OUR GREATEST YEAR IN LITERATURE SALES

THE final total in literature sales for North England for 1943 shows another record. The goal of £14,200 was left well behind, although a number of our colporteurs felt the restrictions of the rationing plan rather acutely.

The progress through the period of the war has been remarkable, our fondest hopes always being surpassed by the actual results.

Hear are the comparisons:

Year	Sales
1940	£10,848
1941	£11,670
1942	£14,159
1943	£15,147

As we recognize the hand of God in all this success, may we press on into 1944 with a deepening sense of awe, and be ready each day to do only the Master's bidding.

CAMPAIGNS

DURING the next few weeks, a number of evangelists will start

their campaigns, some in new towns and some in places already worked. You will be particularly glad to know that included in this number are some lay evangelists. We have been intensively preparing for lay-campaigns during the past three years because we firmly believe that:

"The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbours."—*Testimonies*, Vol. 9, page 116.

"Those who stand as leaders in the church of God are to realize that the Saviour's commission is given to all who believe in His name. God will send forth into His vineyard many who have not been dedicated to the ministry by the laying on of hands."—*Acts of the Apostles*, page 110.

We also believe, as we read in *Testimonies* Vol. 5, page 734, that, "Means *must* be invested in the work of saving men."

LAY EVANGELISM

A SERIES of studies for lay preachers was sent out to all the brethren interested in preaching and since then a regular monthly leaflet, *The Lay Preacher*, has tried to provide our lay speakers with advice, suggestions, sermon outlines, etc. A lay preachers' library is steadily growing at the office and is continually being used by the laymen.

Anticipating that supplies would become difficult to obtain, some time ago we ordered a supply of the book entitled, *The Lay Preacher and His Work; Principles and Methods of Lay Evangelism*, published by the General Conference, and these have now been sent to our lay evangelists who are to conduct lay campaigns.

We all realize that there is a great difference between preaching to members and evangelizing the unconverted. We know that many of our laymen have become conscious of this difference and have been preparing to be evangelists. We would urge you to follow them with prayerful interest.

Before I close, I want to re-

mind you again of those statements that urge us to do definite, systematic work for the laymen and to invest in lay evangelism, found in *Testimonies*, Volume 9, page 116, and Volume 5, page 734, in the fervent hope that you, reader, will carry this burden on your heart and help us to continue this work by sending gifts to the N.E.C. treasurer for this very worthy cause of lay evangelism. R. S. JOYCE.

Blessings in Evangelism

WE had suffered a disappointment. All our energies had been devoted to Doncaster, where we had gone through the difficulties of hall-hunting, handbill printing and distributing, newspaper advertising, together with the anxieties for the first meeting, and then the Roman Catholic cinema manager had told us to quit the place. Oh yes, we had "written agreements," but we do not believe in entering the courts of the world, when God knows all—and He did.

What a blessing we had to change. In less than a week we knew that we could have the city hall in Sheffield — and we promptly booked it for six nights. Handbills were distributed and the newspaper, which was a good one, heralded our meetings in fifty thousand homes.

Our campaign was launched. Attendances were moderate, though never large enough to satisfy the evangelist and his assistants. But the message was given boldly and an interest was created which was manifest by the same people attending week after week.

The "Sabbath Truth" was presented on the sixth night, and then we changed our address to our church hall, where we had accommodation for the seekers after truth.

Sabbath services began in real earnest and for many weeks, almost to the end of the campaign, the non-member attendance was between twenty and thirty. Brother Cooper was asked to take charge of the mid-week service and these services also were highly appreciated.

Miss Chase, the Bible-worker,
BRITISH ADVENT MESSENGER

was enthusiastic and was glad to report "the interested" on her list who began to keep the Sabbath.

Week by week went by. Some disappointed us as they failed to accept into their lives the great truths of the Advent message, but we were compensated when others surprised us by their decisions to lay their "all" at the feet of the Master.

At the beginning of September Brother Cooper unfortunately fell sick, and it became necessary for him to lay aside his duties—no one being more sorry than himself.

Depleted of one-third of our staff we continued. Sister D. J. Handysides visited as the cares of home and family allowed and we were glad that our new-found friends still gathered at each service and our interests were held.

During the first week in November, our Bible-worker, Miss Chase, hearkened to the call of the wedding bells, yet, depleted of all paid working staff, my wife and I carried on, praying for God's blessing.

We were glad when, three weeks before the baptism, Sister Elias joined us, to help us visit the now almost-members.

On December 18th, a glorious baptism was held. Long shall we remember the sincerity of the candidates, and their desire to follow their Lord through the watery grave to rise in the newness of life in Christ Jesus. In all twenty were added to the ranks of the church; but this is not the end, for others are to follow very soon. One sincere Christian, believing the truth of God's Sabbath, has closed his bakery on that day, while others, unable to attend on the day appointed, have written asking when we are to have the second baptism.

We praise God for His blessings, we thank Him for the fellowship of these new brethren and sisters, and give Him all the glory.
D. J. HANDYSIDES.



Christmas Investment

THREE Juniors in the Stoke-on-Trent church were thinking about the Thirteenth Sabbath offering and their Investment Fund.

FEBRUARY 11, 1944

What could they do to help in this missionary endeavour?

Having thought of a scheme, they went to all they knew, asking for old Christmas calendars. The local shops helped by giving their unsold stocks from previous years. There were exciting moments as they searched their final collection for those that were suitable. The chosen pictures were then trimmed, mounted on cardboard and made more useful by small calendars that were fastened to them by the pressed-out ribbons from the old cards. The lovely engravings from our literature publications and the pictures cut from wall calendars treated this way made very fine specimens!

The children set their own goal at £5 and worked hard until they reached it. At this point one would think they would be satisfied and say to themselves, "Well done!" But no, they decided to aim for the church's Sabbath-school goal, which was £13.

Every spare second they were working and watching the money pile up. They even sacrificed their dinner-time to dispose of the things they made. The £13 mark was passed, but they breathlessly strove on. They even sold their treasured Christmas annuals and added the money to their fund.

Thirteenth Sabbath came. Three very excited Juniors, aged nine, ten, and thirteen came forward to hand over their Investment Fund offering. Their united effort amounted to the grand sum of £20. 5s.

Doesn't this inspire you and make you want to do something similar?
JOAN MOSS,
Sabbath-school Secretary.

South England Conference

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

Ninety Years Young!

SABBATH, January 15th, was, for the Portsmouth church, an occasion of special rejoicing. The

"mother" of our church, Sister Mrs. Cowan, had, two days previously, attained the remarkable age of ninety years. Our elder, Brother W. C. Howard, therefore, on our behalf, presented Sister Cowan with an envelope containing something beside good wishes!

Sister Cowan has been a faithful Adventist for forty-seven years—first accepting the truth under the ministry of Elder Olson. She is still remarkably active, both in body and mind—is still distributing *Present Truth*, still doing her share of Ingathering, and has, moreover, acquired quite a reputation as a reciter in our Y.P.S. programmes!

Local blitzes have altogether failed to disturb our sister's calm faith in God and her reliance upon His protective care. We wish her many more happy years wherein her shining example shall still be an inspiration to us all.
E. Cox.



Baptism at Southend

THE first Sabbath of the Annual Week of Prayer, December 4, 1943, was a fitting occasion for our baptismal service. Five souls, who had made a profession of Christ and desired to be numbered in the ranks of the remnant church, were formally accepted into fellowship, either by baptism or vote. Pastor G. D. King favoured us with his presence, and addressed acceptable counsel to the candidates, who were immersed by the writer. A happy day was concluded as all present renewed their vows of consecration to "follow the Lamb whithersoever He goeth."

JOHN H. BAYLISS.



Wedding Bells

MAYBERY-WALLIS.—On Sunday, January 2, 1944, in the Stanborough Park church, Malcolm Dennison Maybery and Patricia Wallis were united in marriage. A large company of friends of the Park church and of the Ealing church of which the bridal pair are members, witnessed the ceremony.

We wish these young people much blessing in their united service for the Master.

G. D. KING.

Welsh Mission

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

Superintendent's Notes

GOD wonderfully blessed the faithful members of the Welsh Mission during the year just passed. Their material blessings are shown in the record receipts in tithes and offerings—£3,511 represents the tithe income, an increase over the previous year of £323. When, at the end of 1942, we received the sum of £3,188 (£560 more than 1941) we felt that we could not expect to go much beyond so high a figure! But to have increased by another £323 is a grand indication of a loyal and faithful membership, coupled with the material blessings divinely bestowed.

This figure of £3,511 represents a per capita of almost £8. Seven years ago it was only £3. 13s. per member. Here are the tithe figures for the past seven years.

	Total Tithe	Tithe per member
1937	£1,696	£3. 13s. 0d.
1938	1,862	4. 0s. 0d.
1939	1,867	4. 0s. 6d.
1940	2,202	4. 13s. 0d.
1941	2,627	5. 12s. 6d.
1942	3,188	6. 10s. 0d.
1943	3,511	7. 18s. 6d.

Similarly the offerings were all on a generous scale. The sum of £652 was donated through our Sabbath-schools for missions. Increases have been progressive in this department:

	S.S. Offerings
1937	£370
1938	385
1939	392
1940	425
1941	496
1942	573
1943	652

The annual offering for the year was £81. In 1937 it was half that amount and has steadily risen to this high figure.

£1,000 in the Ingathering Campaign used to be thought a remarkable achievement. But last year some £700 more was received.

Big Week offering in 1937 was

£15. Last year it was £37, having risen steadily over the past seven years. The result of the Week of Sacrifice in 1937 was £30. In 1943 it had risen to £74.

That the members of our Welsh Field should be able to provide over £6,000 in tithes and mission offerings alone in one year—last year—is, surely, a signal evidence that the heart of this people is sound, and the people ready to respond to the needs of the hour.

1944 ? ? ?

AND now we are well into the centenary year of the 1844 Advent Movement. What will this year bring forth? That, no one knows. But this we do know: Our dear people will continue loyally and devotedly to do their part to sustain the growing cause of God in all the earth. And because it is the centenary year, they will want to make it a record year, not alone in finances, but in spiritual growth and consecrated service.

DEPARTMENTAL ACTIVITIES

ONE of the best means in our possession toward maintaining, sustaining, and strengthening the spiritual life of the church, is the Sabbath-school. A live Sabbath-school member, generally, is a lively churchmember. Of recent years the tendency has been for the Sabbath-school interest to decline.

May we ask leaders and officers to examine the Sabbath-school situation in their local churches, and endeavour to get everybody vitally associated with the Sabbath-school. Teachers' meetings should be introduced and ample provision made for the interested non-members to secure a lesson book and so be encouraged to share in the systematic study of the Word. We hope sometime this year to stage a Sabbath-school Convention in Wales to which all Sabbath-school leaders can be invited.

We are glad to pass on information that more is being done for the young people in our territory. Miss Phyllis Standen is conducting vigorous society work in Cardiff and Caerphilly, while Mr. C. D. Watson is bringing new interests to a group in the Porth and Tonypany area.

Newport and Swansea Young People's Societies are also active, and all our youth are looking forward to the Young People's Rally in Cardiff on February 25th and 26th.
S. G. HYDE.



GREGOR.—Sister Elizabeth Gregor of the Aberdeen church passed away peacefully on November 23, 1943, at the age of seventy-four years. Our sister had been in failing health for some time, but was very patient in her suffering, and fell asleep fully trusting in Jesus. She accepted the Advent message through the labours of Pastor S. G. Joyce, and was baptized in the year 1934. Brother Johnson officiated at the services, when he spoke words of comfort to relatives and friends. Our sister was laid to rest in St. Peter's Cemetery, there to await the call of the Life-Giver.
Church Clerk.

MASON.—We regret to announce the death on December 7, 1943, after a short illness, of John C. Mason. He passed away in the Rotherham Hospital one week after having been taken there. Brother Mason was baptized on July 3, 1936, and was always eager to witness and work for the Lord. The late Sister Mason had been the star Harvest Ingatherer of our church and Brother Mason carried on the title and work. In 1943, although seventy-five years old, he collected £14. He also distributed hundreds of tracts and other literature. Brother Mason leaves a family of four sons and two daughters. He was interred at the Rotherham cemetery on Sunday, December 12th, the service in the home and at the graveside being conducted by Brother H. Casson. The Rotherham church is poorer by our brother's death. Our sympathy is extended to the family he has left to mourn.
I. R. HUDSON.

COATES.—Our dear brother, Robert Howell Coates of Cwmgwrath Neath, passed to his rest on the morning of December 23, 1943, at the age of seventy years. He was in good health until about six months ago, when he quite suddenly began to fail, and in spite of all that medical skill could do and the expert nursing care of his devoted wife and relatives, he grew weaker. Our brother called for anointing in the name of the Lord, which Pastor S. G. Hyde duly fulfilled. Brother Coates seemed to rally for a short time and then fell asleep in Jesus. Brother and Sister Coates accepted the truth some thirty years ago in Mountain Ash through the labours of Sister Butler and were both baptized by the late Pastor A. E. Bacon. Brother Coates was a loyal and faithful Seventh-Day Adventist and a member of the Aberdare church from the time he lived in Cwmgwrath Neath, a period of twenty years. He will be sorely missed from our ranks, for he was a fine Christian gentleman, a true friend, and an ardent worker for the cause of God. The funeral service was conducted at the home, where relatives and several neighbours and friends were assembled, by the writer, ably assisted by Brother F. E. Powell of Swansea, and at the graveside by our Welsh Superintendent, Pastor S. G. Hyde, who tenderly committed our dear brother to the ground in sure and certain hope of a joyful resurrection when Jesus comes. Our deepest sympathy goes out to Sister Coates, her son William, and other relatives.
F. S. JACKSON.

BRITISH ADVENT MESSENGER

He Got His "Sign"

(Continued from page 8.)

Lord would give us a sign—bless the book and bless the people.

Hayes, being a factory district, seemed to me a likely district for a beginning with the new book.

In due course I arrived at the top of my first road and I stood there trying to memorize those first introductory sentences, when the door of the first house opened and the lady came out and smiled at me. "That's the sign," I thought. I pushed open the gate, introduced myself and soon the lady had her name down for a copy of *God's Way Out* in the red binding. Her neighbour next door also ordered one; so did the next, and the next, and the next. Five calls—five orders. No looking back after that.

And what experiences, too. One good mother was sure the Lord had sent me. Her son in his nineteenth year had just graduated from college and won his commission. From a sheltered home he had suddenly been brought face to face with sin in all its ugliness, drink, gambling, immorality. "If you don't do these things," he had said to his mother, "you are taunted with not being a sport." The suddenness of it all seemed to have shaken his faith in his mother's teaching, so it was no wonder that amid her tears she said the Lord had sent me. Needless to say, she took a copy of *God's Way Out* in leather, paying cash for it, to send to her boy.

I feel convinced that God is blessing this book and that it is destined to do a great work. Many young men and women are going to have their faith built up and strengthened in the Word of God. Twenty pounds worth of orders in four days is good going for these districts, "but it is the Lord's doing and is marvellous in our eyes." May God bless the author. **ARTHUR LACEY.**

A Good Week

"JUST a note to let you know that I had a good week," writes Miss M. Lees. "Twenty-six 'leather,' eleven 'red,' and two 'crash.' This was not too bad on the new book.

FEBRUARY 11, 1944

"I have been out this morning and got fourteen orders—six 'leather,' six 'red,' and two 'crash.' One lady asked me to call next door. She gave me an order for a leather *God's Way Out*, and then asked me if I could let her have a *Bible Speaks* in the blue, like her neighbour had. I said I could. This made fifteen orders in all."

Atheist Gives First Order

"I STARTED out on the new book *God's Way Out* on Thursday, and I was very pleased to take my first order from an atheist who, on handling the book, remarked that although he believed the Bible was a myth, there was something about this book that could give him hope for the future," Brother S. Montgomery writes. "We had quite a long talk and I feel the impression made by this book, and our discussion on the signs of the times, will lead this man to a better understanding of God's plan for his life.

"He paid me a good deposit and hoped I would bring the book soon.

"On Sunday I had a wonderful reception. I was only able to canvass two and a half hours but during that time the Lord blessed me with eight orders—six in 'red' style, one 'leather,' and a 'cream' binding, with good deposits.

"I was blessed with many good experiences, especially the way in which the children favoured the book. They seem to like the simple way in which the Bible stories are told, and the pictures are most impressive. One remark was passed that they are worth framing. Also I think the title is most appropriate for these fearful times in which we live.

"I have full confidence in this good book and hope for great things during the coming year."

Fifty-one Canvasses— Fifty-one Orders!

YOU will be interested to know something of my first week canvassing with the new book, *God's Way Out*.

I had a very good experience during the hours I worked, and

had no difficulty in obtaining orders. It seems rather strange, and almost unbelievable, but keeping a daily record of canvasses given and orders taken, I find from this record that I gave fifty-one canvasses and took fifty-one orders, totalling £35. 7s. 6d. for fourteen hours actual canvassing time.

I believe that the book will sell well this year. Personally, I am enjoying the experience in handling the book.

CHARLES L. KELLY.

Legal Meetings

British Advent Missions

NOTICE is hereby given that the Thirty-Ninth Annual General Meeting of British Advent Missions Limited will be held on Wednesday, March 1, 1944, at 10 a.m., at the offices of the British Union Conference of Seventh-Day Adventists, Stanborough Park, Watford, Herts.

On behalf of the Board of Directors. **A. CAREY, Secretary.**

Granose Foods Limited

NOTICE is hereby given that the Forty-Sixth Annual General Meeting of Granose Foods Limited will be held on Wednesday, March 1, 1944, at 11 a.m. in the offices of the British Union Conference of Seventh-Day Adventists, Stanborough Park, Watford, Herts.

On behalf of the Board of Directors.

JOHN RIGBY, Secretary.

Good Health Association Limited

NOTICE is hereby given that the Forty-First Annual General Meeting of the Constituency of the Good Health Association Limited, will be held on Wednesday, March 1, 1944, at 2.30 p.m. in the offices of the British Union Conference of Seventh-Day Adventists, Stanborough Park, Watford, Herts.

On behalf of the Board of Directors.

A. H. THOMPSON, Secretary.

Stanborough Press Limited

NOTICE is hereby given that the Fiftieth Ordinary Annual General Meeting of the shareholders of The Stanborough Press Limited will be held in the offices of the British Union Conference of Seventh-Day Adventists at Stanborough Park, Watford, Herts., on Wednesday, March 1, 1944, at 4 p.m.

On behalf of the Board of Directors.

J. C. CRAVEN, Secretary.



The "God's Way Out" class at the recent Colporteurs' Conference at Watford.

First Experiences with "God's Way Out"

After Thirteen Years

BROTHER G. HARDY had been selling *Christ Our Saviour* for thirteen years and had come to love this book by Sister White very dearly. After reading *God's Way Out*, however, he felt impressed that it contained a message for our day so he sent for a prospectus, determined to "try it out."

On Tuesday morning Brother Hardy awaited the arrival of the postman. "If the prospectus comes I will go out with it to-day," he thought. Then he almost hoped that it would not come, so great a wrench was it to give up the book he had canvassed so long.

Ah, there he is! Yes, and he has a parcel! In a few moments the prospectus of *God's Way Out* lay on the table. That settled it. Brother Hardy put on his hat and coat, tucked the prospectus away carefully, and sallied forth.

Reaching his territory in the railway town of Bletchley he started in with his new book just where he had finished off with the old one, in ordinary working-class territory, and at the first two doors he obtained orders for *God's Way Out* in the red binding, and paid for in full.

By the time Brother Hardy turned his steps toward home that day, fourteen names and addresses had been inscribed in his prospectus.

The next day he received thirteen more orders, two being for the leather binding.

This good beginning has convinced Brother Hardy that he should take *God's Way Out* to the people. And we are sure that the Lord will bless His consecrated servant and the book he carries. W. L. EMMERSON.

On the Way Home

"I WANT to tell you of an experience on the journey home," writes Mrs. I. M. Phillips. "A lady got in our carriage at Northampton, making just four of us, and we gradually drifted into conversation. Feeling the impression to do so I turned the same to the Bible, and its meaning to-day, and a very interesting discussion followed. The lady was an earnest Christian woman.

"After a little time we started to pack together the Reading Course books, which my husband had been looking through, when the polite request came, 'What are your books?' We handed them to her, and I spoke highly of the book *Education*.

"After a few minutes I took out a copy of *God's Way Out*, which we were bringing back, and said, 'This is another of our books—the latest.' She became so deeply interested while looking through it, that I prayed silently that she would request a copy. Suddenly

came the words, 'I would like to possess one of these books.' The rest was very easy. I took the order and arranged to send C.O.D. A few days later I received the following letter from her:

"My dear Mrs. Phillips:

"Thanks so much for your nice letter. I received it with *God's Way Out* on Tuesday morning. I am very pleased with it and I wish a copy could be in every home. It is a very inspiring book. I haven't finished reading it yet. When I do, I shall pass it on for others to enjoy. . . .

"I must close now, but must tell you I enjoyed meeting you. Otherwise I shouldn't have had *God's Way Out*." "E.E.B."

He Got His "Sign"

THE Colporteurs' Conference. A new book, *God's Way Out*. What a thrill, but what fear. To change from one's old book to something new, and in London, too. I must try the ordinary people first, and get accustomed to handling the book.

How we prayed, my wife and I, that first morning, that the
(Continued on page 7.)

Advertisements

PRINTING.—C. Russell, Newton Street, Macclesfield.

WANTED urgently, for course of study, copy of *Prophets and Kings*. Good price paid to any member who will spare one copy not in constant use. Write: Lewis, "Lancegay," Luciefelde Road, Shrewsbury.

WANTED, by Conference worker, volume (12 copies) of *The Ministry* for 1933. Price of volume and postage paid. Write in first instance to J. H. Parkin, 780 St. Albans Road, Watford, Herts.

WANTED, S.D.A. working partner and wife for small-holding. Little capital an advantage. Flat available. Alternatively, two strong land-women. Write: A. E. Hulbert, White Fox Lodge, Udmore, Nr. Rye, Sussex.

FOR sale, good wardrobe trunk. Useful for a missionary. Reasonable price. Write in first instance to J. H. Parkin, 780 St. Albans Road, Watford, Herts.

SUNSET CALENDAR

Reproduced from the *Nautical Almanac* by permission of the Controller of H. M. Stationery Office.

	Lon'n	Not'm	Car'ff	Edin	Bel't
Feb. 18th	6.18	6.20	6.31	6.21	6.35
Feb. 25th	6.31	6.33	6.43	6.36	6.49

BRITISH ADVENT MESSENGER

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