

BRITISH ADVENT MESSENGER

The Origin of Seventh-Day Adventists

If someone had asked me a few years ago regarding the origin of Seventh-Day Adventists, I would have made a rather vague response and would have been quite willing to throw out of focus the picture of the denomination's relationship to Millerism. I had never given the subject much study in terms of denominational sources, but had read a little of the scurrilous stories that have been published regarding the Millerites. It is therefore quite understandable to me how uncertainty might exist in the minds of others. For some time past it has been my privilege to examine the historical facts and sources, with the result that my heart has been strangely stirred, my faith quickened, and my vision of the real significance of the Seventh-Day Adventist movement greatly enlarged. Surely we ought to know very definitely and correctly the facts regarding our origin, if we are to have a solid foundation for our thinking regarding this movement. Evidence will be presented in support of four points:

1. That the Seventh-Day Adventist movement is a direct outgrowth of the Advent movement under William Miller, generally known as Millerism.

2. That it is necessary to believe in this relationship in order to find an explanation of certain prophetic statements and in order to prove that our movement to-day is indeed God's last movement in the world.

3. That a study of Millerism will brighten our own faith in the divine origin and leadership of the

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Seventh-Day Adventist movement, and will provide a wholly satisfactory answer to the libellous charges made by the enemies of truth for a hundred years.

4. The fact that we are the outgrowth of the Millerite movement does not require us to minimize in any degree the significance of the distinctive teachings developed under the third angel's message, but rather the contrary. Nor does it require us to subscribe to the individual views that might have been held by any Millerite preacher.

Read These ARTICLES!

The centenary year of the Advent movement has turned our minds to the question of the historical origin of Seventh-Day Adventists. If we may judge by the comments and questions of some, there is considerable vagueness in the minds of many, including some of our ministers, as to the real facts concerning our origin. There is a general impression that we bear some relationship to the advent movement led by William Miller. Beyond that, many do not feel prepared to speak with definiteness. The short series of articles which commences in this issue are therefore timely and important. We are sure they will be read with interest by all.

Sufficient evidence in support of the first point might be adduced simply by asking and answering a few primary questions, as follows:

What religious movement in America came to its climax in 1844? The great second advent movement under William Miller, generally known as Millerism

Where and when did the Seventh-Day Adventist movement begin? In America in 1844.

Who were the first Sabbath-keeping Adventists? A company of Millerites in Washington, New Hampshire.

Who were the first leaders in the Seventh-Day Adventist movement? James White, Mrs. White, and Joseph Bates.

What was their religious background? James White had been a Millerite preacher. Ellen Harmon White accepted Millerism as a girl, and she, with her parents, was cast out of a Methodist church in Portland, Maine, because of her Millerite views. Joseph Bates was a leader in the Millerite movement, holding various offices in the general conference of the Millerites, and serving as chairman at one of the most important of these conferences.

Who were some other very early Seventh-Day Adventist pioneers? Hiram Edson and Frederick Wheeler.

What were their religious connections? Both these men were Millerites. Edson was the man who, passing through the field

the morning after the disappointment, received the light on the sanctuary—that Christ had gone into the most holy place on October 22nd. Edson, with another Millerite brother was on his way the morning of October 23rd to “encourage some of our brethren” in their disappointment. (See fragments of handwritten manuscript by Hiram Edson in Advent Source Collection.)

For whom did our Seventh-Day Adventist pioneer leaders labour quite exclusively for about a decade after 1844? Because the early concept that the work before them was primarily for their associates in the Millerite movement, our Seventh-Day Adventist pioneers confined their efforts almost wholly to those who had been in the disappointment, that is, Millerites. James White and Ellen White speak repeatedly of their round of visits to various companies of advent believers during those years.

The foregoing undebatable facts of history would seem to be sufficient in themselves to settle the question of our origin. But the case becomes much stronger when we hear the testimony of the pioneers themselves. Did they seek to blur their relationship with Millerism and to pose as really something new and different? On the contrary, they contended vigorously that they were the true spiritual successors of the second advent movement of the early 1840's, that is, Millerism. This contention was between our Seventh-Day Adventist pioneers and the First Day Adventists, some of whom repudiated the basic prophetic teachings of the movement soon after the disappointment. In 1850 we published a paper, the *Advent Review*, a forerunner of our present *Review and Herald*. The first issue begins thus:

“Our design in this review is to cheer and refresh the true believer, by showing the fulfilment of prophecy in the past wonderful work of God, in calling out and separating from the world and nominal church, a people who are looking for the second advent of the dear Saviour.”—*Advent Review*, Vol. 1, No. 1, page 1.

In other words, our Seventh-Day Adventist pioneers in this

Advent Review were eulogizing the so-called Millerite movement. They then proceed to chide those “Adventists” who denied the leading of God in the 1843 and 1844 movements, as the two high points of the advent preaching under Miller were described:

“In reviewing the past, we shall quote largely from the writings of the leaders in the advent cause [Millerism], and show that they once boldly advocated, and published to the world, the same position, relative to the fulfilment of prophecy in the great leading advent movements in our past experience, that we now occupy; and that when the advent host were all united in 1844, they looked upon these movements in the same light in which we now view them, and thus show who have LEFT THE ORIGINAL FAITH.”—*Ibid.* (Capitals theirs.)

So far from seeking to blur their relationship to the Millerite movement, our pioneers boldly claimed that they were the ones who were holding to the “original faith.” This issue of the *Advent Review*, before mentioned, is almost filled with articles by Millerite leaders, as reprinted from Millerite papers of the early 1840's. Two members of the “publishing committee” that brought out this *Advent Review* were James White and Hiram Edson. The cover page carries the following in display type: “The *Advent Review*, Containing Thrilling Testimonies, Written in the Holy Spirit, by Many of the Leaders in the Second Advent Cause, Showing Its Divine Origin and Progress.” Below is a line of Scripture: “Call to Remembrance the Former Days.”

And what is the testimony of our Seventh-Day Adventist pioneers in the years that followed? Did they tend to obscure the fact of their intimate relationship to the advent movement under Miller? Let us hear their testimony, briefly. James White, in an editorial in the *Review and Herald* of 1853, declared:

“We acknowledge that we were disappointed, and did not then understand the event to occur at the end of the days; but we do contend that this does not in the least affect the evidence of the immediate coming of Christ.”—*February 17, 1853, page 156.*

Our pioneers never spoke of someone else who was disappointed. They always said, “We were disappointed.”

An editorial from the same pen in the *Review* of April 18, 1854, announced:

“We claim to stand on the original advent faith. . . . As to the great fundamental doctrines taught by Wm. Miller, we see no reason to change our views. . . .

“While the *Advent Review* occupies its present position, it may be expected that its columns will be enriched with spirited articles upon the second advent from the pens of Wm. Miller, Litch, Fitch, Hale, Storrs, and others, written ten or twelve years since.”—*Page 101.*

In 1867 the *Review* contained an editorial by Uriah Smith which described one of the objectives in publishing this weekly church paper:

“One of its special objects is a review of the past great advent movement [that is, the movement before the disappointment in October, 1844.] What Adventist who shared in that movement can look back upon it but with a thrill of joy, and can but long for manifestations of the Spirit of God, in equal power, in connection with the work now? And how can a person possibly enter with any enthusiasm upon the new theories and schemes devised since 1844, which oblige him to give up all the work previous to that time, either as erroneous or premature? If God was not in the work then, will any Adventist tell us at what point He has been in it since that time? . . .

“We cannot be too thankful that we have not been left to slide from the foundation so securely laid in 1844 for the advent movement of these last days. . . . Every advent theory that has been devised, which ignores the past work, is a castle in the air, a pyramid without a base, a building without a foundation.”—*December 17, 1867, page 8.*

In 1875 James White brought out a *Life of William Miller*, largely a condensation of the work written by a former Millerite editor, Sylvester Bliss, in 1853. In the preface Elder White explained that the book was being published because Seventh-Day Adventists view Miller's work as of God.

In 1877 Uriah Smith's book, *The Sanctuary*, was published. In this he declared:

"The present generation has seen a religious movement such as no other generation ever witnessed: a world-wide agitation of the question of Christ's immediate second coming, calling out hundreds of thousands of believers in the doctrine. Time has continued; and under the name of Millerism it now receives the flippant sneer of the careless multitudes."—*"The Sanctuary,"* page 13.

"The great advent movement of 1840-1844 . . . was in the order and purpose of God. He must therefore still have a people on the earth as a result of that movement; He must still have a truth among men bearing some relation to that great work; and there must be some correct explanation of the great disappointment connected with that movement."—*Ibid.,* page 21.

Further on in his work there is a chapter entitled, "The Original Advent Faith," which discusses the point of contention that had raged between Seventh-Day Adventists and First Day Adventists:

"Seventh-Day Adventists are sometimes charged with being a mere off-shoot from the advent body, followers of side issues and newly created hobbies. We claim, and shall show, that we are the only ones who adhere to the original principles of interpretation on which the whole advent movement was founded, and that we are the only ones who are following out that movement to its logical results and conclusions."—*Ibid.,* page 102.

In 1885 George I. Butler, then president of the General Conference, wrote a series of articles for the *Review* under the general title "Advent Experience." He began thus:

"The old '44 Adventists are rapidly passing away. Only a little handful remain among us. The mass of our people are not personally acquainted with the facts connected with the passing of the time [in October 22, 1844], the short period of confusion which followed before the rise of the third angel's message, and the events connected with its early history. . . . Yet there are facts of the very deepest interest connected with that interesting period, which have a vital connection with our present work. This message is connected with all that experience by indissoluble ties."—*February 10, 1885, page 89.*

Later in the year 1890 Uriah Smith began a series of editorials in the *Review* under the general head, "The Origin and History of the Third Angel's Message." He spoke of the "great advent movement of the present generation," which "movement has been in progress over half a century." He declared that "a movement holding so important a place in the work of God, and destined to make itself felt so deeply in the religious world, must have many interesting incidents connected with its development and progress." Then he added immediately:

"William Miller, of Low Hampton, New York, was the man who, in the providence of God, was raised up to lead out in this work. . . . It was not until 1831 that he made his views public. . . . The year 1831 may therefore be set down as the year when the first angel's message began to be proclaimed."—*Ibid., December 16, 1890, page 776.*

This is the testimony of the pioneers for the first half century of our movement, and is anyone better qualified to testify than they? We believe that testimony is clear and permits of only one conclusion.

(To be continued.)

Notes from the Union President

WHAT OF THE FUTURE?

EVENTS in Europe and the East have for over five years been so tragic that men's minds are left with horrible forebodings. We can almost believe anything of anybody, and we have seen such ghastly nightmares that human credulity staggers, and even faith is tempted to falter in contemplating the future.

The child of God must beware lest a sense of apprehension should grip his soul. We may think about the future, but we must not dread it.

"God has in His Word opened before us the great events of the future—all that it is essential for us to know—and He has given us a safe guide for our feet amid all its perils; but it is Satan's purpose

to destroy men's confidence in God.

"There are many who become restless when they cannot know the definite outcome of affairs. They cannot endure uncertainty. . . . Apprehended evils drive them nearly distracted. . . . If they would but trust in God, and watch unto prayer, they would find divine consolation."—*"Patriarchs and Prophets,"* page 686, 687.

We all need to follow this fine counsel, both as to coming world events, and as to the future of our own work and our own lives. We are in an irksome time. It is not easy to do long-term planning; our purposes are often thwarted or curtailed; perhaps our personal ambitions are delayed or defeated—though personal ambitions are so often selfish that we need special grace to control them to God's glory. The time will come when temporary restrictions will go, and we shall see larger plans fructify. God is with His cause and is guiding His people. Faith is the great fortifier and the remover of apprehension.

OUR CHURCH IN ROME

REGULAR mail service now seems open with Rome and a letter from Elder Cupertino states that our churchmembers in that city are safe. He says they have suffered a little hunger and privation, but God has preserved them miraculously, and they now have liberty to worship and to preach the message.

WORLD STATISTICS

OUR world membership was 544,710 at the beginning of 1944. We have 9,282 churches and 13,900 evangelistic workers are in full-time service. Our institutions employ 29,700 persons (10,980 in North America and 18,780 elsewhere).

Despite war restrictions one hundred workers were sent to foreign service during 1943, excluding children and those returning from furlough.

During 1943 tithes, foreign and home mission offerings amounted to over £6,419,800 or £11.16s.0d. per capita. This per capita includes, of course, all baptized youth, and is a quite high rate of contribution to religious work. There are various unreported gifts.

and offerings not included in this figure.

There are now in all the world 67 unions, 136 local conferences, 186 mission fields, and 540 institutions, and 810 languages are used in our work.

H. W. LOWE.

South England Conference

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Plan To Be There!

A NUMBER of Sabbath-school Conventions, open to all church-members, are planned throughout South England during the coming months. Special speakers as shown below will be with us on each occasion. We hope that every Sabbath-school officer and teacher in the conference will attend the convention nearest to his home church, at least for the afternoon meetings. Make a note of your date now, and plan to be there.

Jan. 13th	Bournemouth	J. M. Howard
Jan. 20th	Croydon	J. Harker
Feb. 3rd	Bristol	J. Harker
Feb. 10th	Ilford	J. M. Howard
Feb. 24th	Plymouth	G. D. King
March 10th	Lowestoft	J. M. Howard
March 17th	Holloway	G. D. King
March 24th	Reading	G. D. King

At the Bournemouth, Ilford, and Lowestoft Conventions, Missionary Volunteer interests will be combined with those of the Sabbath-school. Young people and their leaders are specially invited. At these places, and also at Croydon, we are planning a social for the evening.

If you have any questions on Sabbath-school or Missionary Volunteer work which you would like discussed write it on a post-card and send to Pastor E. R. Warland, 780 St. Albans Road,

Watford. Mark your card "Question Box." E. R. WARLAND.

Souls for Southend

"A YEAR ago, I should have firmly denied the suggestion that I would ever be baptized," remarked a certain lady as she prepared to follow her Lord in this sacred rite.

A year ago! What changes have been wrought in the hearts of many; rebellious hearts, indifferent hearts, perplexed hearts—all have come under the mighty power of the Spirit, and the change within reflects itself in radiant faces.

A baptismal service is an occasion for rejoicing not only for the ministry who are so well acquainted with those secret struggles of souls, but also for the church which has prayed, worked, and watched unceasingly for the triumph of God's truth.

On November 25th the church at Southend was filled with joyous people for the happy occasion of our second baptism this year. All were disappointed that our president, Pastor G. D. King, was unable to be with us owing to a sudden and more urgent call elsewhere. Pastor Bayliss addressed himself inspiringly to the candidates, and he was ably assisted by Brother J. P. West. Ten souls were added to the remnant church, nine by baptism and one by vote. Two of these were from the Ilford area.

Now as we look in retrospect over this centenary year, we thank God for His blessings, and courageously rededicate our lives to fruitful soul-winning service.

M. M. JOHN.

Baptism at Croydon and 1944 Reflections

TRULY it can be said that "God has crowned the year with His goodness"—and what a year it has been!

In April the largest and best hall in Croydon was secured in which to conduct a campaign. A congregation of between 500 and 600 was well maintained for ten weeks; seventy-five also attending the first Sabbath meeting. Then things began to happen.

For fourteen weeks, night and day, the flying bombs poured in on us, scattering by evacuation a large portion of the population. One's imagination need not be very vivid to appreciate the effect of such conditions upon a campaign which showed so much promise. Congregations were decimated in a single week-end, but with the few who remained the work went on.

In Croydon alone—admitted to be the worst fly-bombed borough in Britain—141 bombs fell; three out of every four houses have been destroyed or badly damaged, and in all 54,000 dwellings suffered. There is hardly one among us that has escaped broken windows, fallen ceilings, and much else that goes with blasted homes.

However, our two lady Bible-workers, Miss V. M. Warren and Miss R. Newell, and also Mr. Brandt continued their visits, unhappily many times arriving at their destination only to find a heap of rubble and the interested ones dead or in hospital. Brother Brandt, too, with the writer, engaged in rescue and welfare work.

In such days people were glad for the preservation of life—property seemed nothing—but now looking back, the homeless mourn their great loss. We feel sad also at the devastating effect of it all upon our effort, but are consoled by the thought that God is keeping watch over His own. How deeply we are impressed of this as we think of the membership here. Many homes were utterly destroyed but no lives were lost among our membership. A few are in hospital, but none in despair.

This whole district, comprising the churches in Lewisham, Leatherhead, and Croydon, shows considerable gains in Sabbath-school offerings, tithes, Ingathering, and most important of all, souls added to the church.

A church building has been secured, renovated like new, and dedicated free of debt.

The crowning day of this year was December 17th, when fourteen precious souls were received into fellowship by baptism and vote. These, with a previous sixteen, bring the total added to the church during the past sixteen months to thirty. We confidently

BRITISH ADVENT MESSENGER

plan for a further baptism early in the new year.

Pastor G. D. King spoke of the privilege of baptism and church membership, emphasizing that the candidates were becoming Seventh-Day Adventists, whose witness he believed would lead others to follow their example.

We were very happy to welcome two young people from Wimbledon who were baptized and added to a number who went forward a few weeks previously as a result of the labours of Brother Roper and Sister Clements.

L. D. VINCE.

The Re-Opening of Folkestone Church

It does seem true that we wish quite a lot of life away, not so much by intention as by the eager anticipation of future events. Here in Kent not a few of us had been guilty of wishing it were December 16th. For why? That was the day we were to re-open the Folkestone church. That was the day, too, when souls newly won to the Advent message, the fruitage of Pastor Bonney's work in north-west Kent, were to go forward into the watery grave of baptism.

Eager then were our expectations for the day as we assembled in the house of God, so mercifully preserved from the ravages around and adjacent to it. For four long years the Folkestone church has been closed, but here at last was the day to which its staunch membership (some still scattered, but whom we hope will soon return) had looked forward—the day of re-opening.

That past seemed a living thing as there assembled with us as one of our special visitors, Pastor A. J. Mustard, who was in charge of the work here when the threat of invasion resulted in the temporary closing of the church.

Pastor Bonney, who has for two years cared for the remnant that remained, represented the present.

It was a special day also for the writer, recently moved to Folkestone, to come to this opening day as the resident minister and from it to look on into the future, which by the blessing of God we trust will be a fruitful one.

The theme of past, present, and future that was so well defined in the three brethren just referred to, seemed to become the theme of the day. The appropriateness of Haggai's message that we considered in the Sabbath-school review lent itself to the sentiments of the occasion, for nothing could have been more appropriate on the occasion of the re-opening of our church.

Pastor Bonney's exposition of the prophecies of Zechariah made very real the care of God for His interests in the earth. How clear was the application of these truths as we sat in the sanctuary of God, ourselves and our church an evidence of the supreme care of God to-day.

It was only fitting that on so special an occasion as this that our president should be with us, and we were more than pleased for the blessing of his ministry in the morning service. His theme, based upon Philippians 3:13, 14, followed unmistakably the thought of the past, present, and future developed by earlier speakers: "Forgetting those things which are behind, . . . Reaching forward, . . . Pressing on." We were taken again into the inner experience of God's servant, Paul, and our hearts were moved as we saw the past he longed to forget, the boldness of his reaching forth, the vigour with which he pressed on, the sufficiency that he found in Christ, the leading of the Spirit of God. We were taken into our own present and future by way of the past of Paul. How heartily we, too, thanked God for the sufficiency of our Saviour.

In the afternoon the baptism was held and the joys of the day added to as we witnessed the public testimony of six precious souls, five from Gillingham and Maidstone, and one from Richmond.

Brother C. Youlden, from Plymouth, sang to us in the morning and afternoon in his rich bass voice. It was an inspiring day for all. We knew that the Spirit of God had been with us. Those who remain to press on and reach forward will do so with the inspiration of December 16th still in their hearts.

R. H. BAINBRIDGE.

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Pioneering in Bury

THERE was no "To Let" sign on the house, but the outside looked promising. It stood on the corner of a block of buildings in the square, fairly central in the town: and since we had tramped the streets of Bury in search of a new home for our group of believers, this last prospect looked inviting and worth investigating. Miss I. Himsworth and I looked at each other and decided to search out the owner. The owner pointed out the work he was willing to do. Certain structural alterations could be carried out to make the two ground floor rooms into a sizeable meeting place. And while he talked, our vision extended. We saw our new family comfortably installed in a place for their sole use. Too long had they shared halls and rooms where the caretaker had waited with jangling keys. Here indeed was the opportunity for which they had so long waited.

It was a proud day when we took our places in the new quarters smelling of fresh paint and varnish. The two bright fires made the hall look extra inviting and lit up the glory of the autumn chrysanthemums. Sabbath, November 11th, was a day long to be remembered by the Bury folk who, with the Rochdale members, met together to hear the ministrations of our president, Pastor R. S. Joyce.

The message of the hour made us proud also to belong to the remnant church. We were led to realize that we were a part of a vast movement encircling the world, a movement that would not end in a corner but finish in a blaze of glory. It was good to hear about the advance of our truth in the far-flung corners of the world. The prayer that God would bless our new home while it is used for His worship, fol-

lowed a truly inspiring message.

As we shook hands at the close of the services, the thought uppermost in our hearts was the hope that our new place at Bury would be a definite witness to the everlasting truth. May this indeed be so.

Before the end of the year we plan to hold another baptism. As we lead these precious souls to follow their beloved Master, we pray that their influence may lead still others to take part in the saving ordinance and so be saved in His everlasting kingdom.

J. C. FRENCH.

Through Trials to Triumph in Blackpool

WE are sure the experiences of a small band of pioneers, who entered one of Britain's most famous seaside towns will interest the members of the Advent family. It was in January, 1944, that Mrs. Maudsley and myself, accompanied by Miss L. L. Mason and Miss E. Adair, commenced our evangelistic campaign in the Tower Circus, Blackpool. The problems that faced us were formidable indeed. No houses to let and no halls available at first. Soon, however, the door of opportunity opened when the director of the famous Tower Circus agreed to a short let of seven Sundays. At that time there were no smaller halls in sight. The two lady Bible instructors also faced personal problems. Apartments were very expensive and those they could afford to obtain were entirely inadequate in convenience and comfort. However, they willingly accepted this cross for "His" sake. During the first few weeks the Conference Committee lent us the services of Brother M. Musgrave, for which we were grateful.

The Tower services opened with great enthusiasm. A local town councillor loaned his band of twenty-five instrumentalists, and talented soloists contributed to the service. Question time at the end of the service was highly appreciated, judged by the warm reception given to the spontaneous answers. The offerings, too, were gratifying. Then came the Sabbath services where we experi-

enced some remarkable attendances till our hall was taken over for special exhibitions.

Our next problem came with the summer months when the town literally swarmed with visitors. It was then that we had to hang on with grim determination. However, quite a number of our members from other towns visited Blackpool and it was a great pleasure to welcome them to the services. At the end of the season we began to pick up the threads of the campaign and prepare the people for baptism. This, however, has proved a greater task than we could accomplish before the winter, so we decided to baptize those who were ready. Fifteen are numbered among the first-fruits—these, with two members already resident here, make seventeen souls as the nucleus of our church in this town. This is the twelfth time I have entered a hitherto unentered town or city with the Advent message. It is also the thirtieth time I have had the honour to lead groups of believers to the waters of baptism. Yet the message seems just as fresh as when I first preached it thirty-five years ago. Two of our new believers came from "spiritual Babylon," while most of the others hail from those organizations which have sprung from her.

Our first "baby," the Sabbath-school, is very lively indeed. The study hour on Sabbath morning is attended by the liveliest of our friends, nearly all of whom are eager to take an active part in the lesson hour. We now hold services on Sabbath morning and in the afternoon, also Sunday afternoon and evening, and Wednesday evenings. Miss Mason has rendered very valuable and efficient help in this initial campaign, as also has Miss Adair. The Conference Committee has now called the latter to help in a campaign in another town; but our loss will be their gain.

As we strive further to build up the work of God in this very difficult town we seek the sympathy and prayers of our people. Throughout this effort Mrs. Maudsley has given able and faithful assistance with the musical items.

W. MAUDSLEY.

Blackpool Church Address

In the *Morning Watch Calendar* it was inadvertently stated that the Blackpool Advent Hall was on the South shore. This is not correct, as Queen Street is Central. The address is: 31 Queen Street, Near Central Library. Ed.

Closed and Open Doors in Liverpool

WE didn't want to do it! A church campaign involves all sorts of complications. Diligently we combed the city of Liverpool, but everywhere the door seemed to be shut firmly, if politely, in our faces. There was nothing else for it. If we were to proclaim the message at all in this great north-western port, we had to use our own church building and take the consequences. To-day those consequences are known, and from the bottom of our hearts we thank God for those former closed doors!

From the beginning it was obvious that our evangelistic technique would have to be revised if we were to obtain an audience in a building known to be Adventist. Further, once obtained, that audience had to be held. Accordingly we adopted the system of Sunday lantern lectures recently tested on Tyneside. The usual address was given, and then at its close, slides were shown for about ten minutes to illustrate the topic presented. Not only did this system serve as a fine advertising medium, but it had also the excellent effect of doubly impressing the message of the hour, as both ear and eye were catered for. This plan of illustrated lectures on Sundays was continued right through the series with good results.

The Sabbath afternoon services set us our next problem. With no lantern to attract them, would the people come out? The previous Sunday had witnessed the warming spectacle of the whole congregation in the packed church voting unanimously for the accuracy of the Sabbath truth at the "Trial by Jury," but—would they come and worship on the day that God had blessed?

BRITISH ADVENT MESSENGER

We will never forget the thrill of that first Sabbath afternoon meeting in July. No less than forty-two non-members were present—and that in our own church building! As we look back over the twenty-four weeks, we are amazed to find that our average Sabbath afternoon attendance has been no less than thirty-five. This is indeed the work of God and it is marvellous in our eyes!

The climax to our hopes came on Sabbath, December 9th. On that last Sabbath of the Week of Prayer, we had the joy of gathering in the long-hoped-for harvest. Weeks of toil had their reward as, led by Pastor R. S. Joyce, our Conference president, twenty souls took their place among God's commandment-keeping people. Together with three others who were received into membership a little earlier, this makes twenty-three for the year.

Further, from among the congregation which packed the church that glad baptismal day, others have already signified their desire to follow the example of Jesus and these dear candidates.

We would like to tell you the individual triumphs of each candidate—but space forbids. Suffice it to say that one lady originally belonged to the Roman Catholic church while two others had dabbled in Spiritualism for twenty years. So angry was Satan at her desertion of his cause that one of these sisters was caused to fall flat in the street and was bruised from head to foot just a few days before—but she conquered in Jesus and was baptized just the same. Two others, a mother and daughter, were brought back from Australia some years ago to find Jesus in this country; while a third, a young man whose story we will tell another time, was actually sent to Canada and back at Government expense, that he might join with us on this happy occasion!

In conclusion let me say thank you to those willing helpers who contributed so materially to the success of this campaign—the billers, the ushers, the soloists, and the organist—a talented young man of fifteen. Without their help the battle would have been hard indeed.

Last, but not most of all, I would

like to give credit to my Bible-workers. All through the campaign Miss Buck has given untiring help and has endeared herself to all on her large visiting list. Her practical suggestions and optimistic enthusiasm have been a source of inspiration at all times.

Miss E. Baird, a graduate of Newbold College, has only been with us a few weeks, but already she has been blessed with decisions for Jesus—decisions which through God's blessing, indicate a future of usefulness for her as she continues in the Master's service.

Yes, God closed doors, but only to open better ones! With Him lies the reason for any success we have had. To Him we offer our appreciation for blessings received, and pledge ourselves for future service. K. A. ELIAS.

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Superintendent's Notes

THE old year—the notable Centenary year of the Adventist cause—has gone. How quickly it ran its course! In spite of the fact that it was the fifth year (and into the sixth) of the second Great War, the year 1944 simply flew by. Just why, it is not easy to say. Partly, perhaps, because we were all so very busy, but also, in part, because we are living so near the end of time. Individually, we have weathered through the storms and tempests of the old year but only, be it remembered, because God was with us. We owe much to Him and I am sure we shall all be ready to acknowledge His goodness and greatness as we leave the old year and stand now upon the threshold of the new one.

PERSONAL THANKS

I FEEL I must not let this opportunity go by of expressing to you all my sincere thanks for your prayers and support during the past twelve months. Really we have a loyal membership in

the Welsh field, and that means much to your leader and one for which I am truly thankful.

To those who have borne the load in the various offices of the church, let me say, "Thank you for your services."

THE NEW OFFICERS

SOME will have come to office for the first time as we begin the new year. We welcome you and pray that your year in office will be blessed of the Lord. To others who have been re-elected, we pray that your further period of officership may be fruitful—yes, even more fruitful in 1945 than in any previous year.

ACCOMPLISHMENTS IN 1944

1. During the old year twenty new members found their way into the church, eleven in the Cardiff area and the others in the Shrewsbury, Swansea, and Newport areas. We thank the Lord for these new-born souls. May they prove to be healthy "babes" and grow up into full "manhood" in Christ Jesus. Other baptisms are pending, but have been planned for the early part of this new year.

2. Financially, we have been much blessed. In tithes we have been enabled to go well above the previous year's high standard. At the beginning of 1944 we doubted whether we could be expected to show much increase over the very high figure of 1943. But the Lord has helped us to make it possible, and by the end of November we had £262 more than at the same time in 1943. The total amount was £3,296, and we have the last and heaviest month still to be added.

In all offerings, too, we are well ahead of 1943. But of these we shall have more to say when the full story can be told.

As we begin another year, shall we *all* determine to return to the Lord that which is His own and that which, through our faithfulness in returning, He wishes to bless on our behalf?

CHURCH COMMITTEES

MAY we remind all leaders that it is a good and proper plan to call the church committee or board once a month to make

plans and review the work of God under its care. Such regular meetings help to strengthen the hands of the leaders and keep the church wheels running smoothly.

Let the departments—Sabbath-school, Young People's and Home Missionary—call their committees and plan for the first quarter's programmes and plans. Let all plans be submitted by the department committees to the church board for approval and blessing.

HOME MISSIONARY SECRETARIES

WE would ask the co-operation of all Home Missionary secretaries in two particulars:

1. To see that no accounts with members are collected on the Sabbath.

2. That all members, whether present or absent, obtain regularly a copy of the MESSENGER.

To accomplish this, a careful plan will need to be prepared. Let the church board work with the secretary in achieving these two objectives.

THE SABBATH-SCHOOL

THIS year we are planning to strengthen the Sabbath-school throughout Great Britain. There will be a rally programme for January 13th which we hope sincerely will bring much strength to the Sabbath-school life of the church. Let us all renew our interest and enthusiasm for this department.

TREASURERS

SINCERE thanks for your faithful, unobtrusive work. It has been, and always is, much appreciated. Thank you for your splendid co-operation with Brother W. G. Baldry, our Mission treasurer.

GREETINGS

LET me not close these "notes" without wishing you all that is good and godly during the new year. And this wish covers all our friends of past years—in Ireland, Scotland, North England, Midlands, South England, as well as the friends of Wales and the Borderland. Yes, hearty and affectionate greetings to you all, and may 1945 be the best in our spiritual history. S. G. HYDE.

Scottish Mission

Superintendent: Pastor J. A. Mc-Millan

Address: 15 Rowallan Gardens, Broomhill, Glasgow, W.1.

Telephone: Western 6350

"A Flash from the North-East Frontier"

No, we are not the "forgotten Army," although we are nearly 600 miles from headquarters. From time to time it has been a real joy and encouragement to us in Aberdeen to have visits from our leaders—Pastor J. Harker, our veteran warrior of the cross, gave us excellent counsel from his experience of years of campaigning in this unceasing warfare. Pastor H. W. Lowe led out on the opening Sabbath of the Week of Prayer, encouraging us to draw nearer to the Source of all power. Only those so far away from the centre of activity can realize the value of these visits.

We are continually on the offensive, and it has been a real pleasure to have with us Brother A. H. Watson, who was to have taken over the work, had our move to Ayr been possible.

Brother Watson opened up public work in the city and a very good interest was created. It was unfortunate that in the readjustment of our plans, he had to leave before completion of the effort. However, we incorporated this interest into our campaign, which was not launched until the end of July, and the results of Brother Watson's seed-sowing were seen at the baptism which was conducted on December 16th.

On this occasion, Pastor Mc-Millan was with us, and we shall long remember his counsel to us, in the forenoon, to fix our hearts and minds upon our great High Priest in the true tabernacle, and for his exhortation to "Follow in the footsteps of Jesus" our Prince and Leader, at the afternoon baptismal service, when four souls were welcomed to our ranks, two by vote and two by baptism. We are glad to report that, in addition to these, there are several others whom we trust will join fully with us shortly.

We thank our heavenly Father for these additions to our ranks, truly "trophies of grace."

Brother K. H. Rosier has joined us and so doubled our working force in the Granite City; we believe he will be a blessing to the work here, having already made several contacts.

Financially, we hope to close the year with gains in all departments, particularly the Lord's tithe. In addition to our normal offerings we have launched a church building fund in anticipation of setting our work on a better basis as opportunity presents itself.

We thank all for their interest and ask for your continued prayers that the "pennant" of truth may be kept flying in the forefront of the conflict as we press on with the battle of the Lord. H. T. JOHNSON.

Advertisements

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

WANTED, homely housekeeper for two young men friends. No rough work. Good, plain cooking essential. Sabbath privileges. Write, stating wage required and other particulars, to: H. Slarke, 2 Altyre Close, Beckenham, Kent.

WANTED, home for elderly Adventist lady. Would prefer unfurnished room, but willing to live with family. Write: Miss Topliff, 25 High Street, Slough, Bucks.

WIDOW offers comfortable home to another Adventist (elderly lady preferred) desiring to leave blitzed area for duration. Terms given upon writing to Mrs. G. Clay, 24 Westfield Road, Burton-on-Trent, Staffs.

WANTED, good portable typewriter. Write: Britton, 33 Fairfield Avenue, Cardiff.

FOR SALE, quantity sub-standard pre-war envelopes, 2/6 100; 10/- 500, including postage. Write: Britton 33 Fairfield Avenue, Cardiff.

QUALIFIED teacher would give postal tuition Pitman's Shorthand. Write for particulars: Miss Britton, 24 Windsor Terrace, Penarth, Glam.

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
Jan. 19th	4.26	4.24	4.39	4.18	4.36
Jan. 26th	4.38	4.37	4.51	4.32	4.49

BRITISH ADVENT MESSENGER

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