

BRITISH ADVENT
MESSENGER
ORGAN OF THE BRITISH UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

Making Lives Again

Abstract of a Sermon by PASTOR M. L. ANDREASEN

LET me read my texts. I have two of them. The first is found in Jeremiah 18:2-4, that little story about the potter and the clay. "Arise," God says to Jeremiah, "and go down to the potter's house, and there I will cause thee to hear My words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it."

Then He explains that He, God, is the Potter, and we are the clay, and that God is aiming to make a vessel of honour out of us.

The illustration here, I think, is clear to all. Most of you have probably seen a potter at work. Here is the revolving wheel or disc; on it the moist clay, and as it revolves the potter shapes it. At times there may be some fault in the clay, and suddenly it is scattered all over, worthless clay. But in the parable, while the vessel was marred in the hand of the potter, "he made it again another vessel as seemed good to the potter to make it." Thus God will take a life that is broken, that is ruined, and He will make it again.

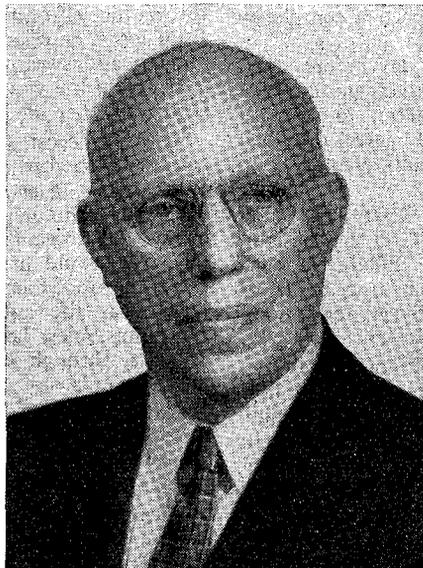
I call your attention to these words, "He made it again." Four wonderful and significant words, God taking a life that is broken and making it again. That is what God is doing with all of us. I suppose there are

few here that have come to years of responsibility who have not ruined a life; his own and perhaps others. We have resisted God, done despite to the Spirit of God, we have wasted years and years. Yet God will take that life and "make it again."

The other text is found in Isaiah 42:3: "A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law."

Strange words, as we read them. "He shall not fail nor be discouraged." Yet God has reason to be discouraged, for He has tried again and again and failure has resulted again and again. But finally God will accomplish what He is after. He will try again. And He shall not fail nor be discouraged until He has finished His work.

Now note those beautiful words, "A bruised reed shall He not break, and a smoking flax shall He not quench." A reed is of little value though it be not broken, but after it is bruised, it is quite valueless. But God says that though a life be bruised and broken, He will not forsake it. Though there be only as it were a smoking flax—a dimly burning wick, as the meaning is—almost out, God shall not quench it. That is the kind of God I need. One who will be patient, one who



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will bear with me and will not fail nor be discouraged, but will take the worthless clay and make it a vessel fit for the Master's use

I used to think the Bible a most discouraging book, for all the people spoken of there, I thought, were good people, and I was not good. They did wonderful things. A man prayed, and it did not rain for three and a half years; then he prayed again and it rained. Men in the Bible prayed and got results, and I prayed and didn't get any. I did not belong to the same class. But gradually I began to see something in the stories of those men of old that I had not seen before. In the epistle of James we are told how Elijah prayed and God heard. Then we are exhorted, "Now you pray, for he was a man subject to like passions as you are." When I read that I said to myself, "Lord, I would like to believe that, but I do not believe that is so. I am not Elijah. He was a mighty prophet."

I thought of Elijah on Mount Carmel. You remember that heroic figure, standing alone, with four hundred and fifty of the prophets of Baal against him, and four hundred prophets of the grove. You remember how the apostasy in Israel was healed as the God of Elijah showed Himself more mighty than all the prophets of Baal—than Baal himself.

Then came the evening and the night. Elijah was asleep. The word came to Jezebel, the queen, of what had happened. She sent a messenger to where Elijah was sleeping. He woke him up and said, "Jezebel is going to kill you to-morrow." I seriously doubt that Jezebel intended to kill Elijah, or that she would have dared to do it. I think she wanted to scare him. At least if she wanted to kill him it was a very strange thing to wake him up and say, "I am going to kill you to-morrow," and give him a chance to run away. I think that what she wanted to do was to get rid of him. And if that were the case, her plan worked, for Elijah ran for a whole day and then sat down under a juniper tree completely discouraged.

Is this the same man that the day before stood before all Israel, mighty as a pillar, unmovable? Elijah was a coward. He was about to ruin all that he had done. For what would Israel do when they found that Baal was, after all, greater than Jehovah?

He comes to the mountain. "What doest thou here, Elijah?" God asks. He tells God that he is in a hard case. God quietly says, "Elijah, go back again. Face Jezebel. Put another king in Israel instead of Ahab. Go over to Syria and anoint a king."

I am interested in the story of how Elijah ran away. I am more interested in the record of how he went back, thinking the whole thing through. "Lord, I have ruined my life. I have brought disaster upon Israel. The mighty work that might have been done is now ruined because of my failure in this crisis." But like a man, he went back. He did as God told him. In a short time from that, what happens? The heavens are opened. A chariot of fire and the horses of fire come down and take

Elijah to heaven—a symbol of those who shall go forth in the spirit and power of Elijah and who shall also be translated.

Elijah was a man just like you are, "subject to like passions." He had his faults and he ruined God's plan, but God undid all that he had done. Actually, Israel did not know that he had run away; they thought he was down by the brook. So all that he had feared did not come to pass. And God stood by His servant, and the mistake he had made was covered over. God made that life again, and made him fit for translation. That is the kind of God I need.

I do not know of any man who made a greater failure of life than Peter. You all remember Peter who said, "Though all men forsake Thee, I will never forsake Thee." He was a valiant man, or at least he thought he was.

But now it is night. Christ is standing in the judgment hall. They have scourged Him. The blood is running down His back. They have put a crown of thorns on His head. They have put a spear in His hand and a mantle over Him, and a man has come up and spit in His face. There stands the Son of God, "and of the people there was none with Him." Where is John? Where is Peter? Where are the rest? "They followed afar off."

Now the supreme moment has come. The Master stands before the judge and judgment is about to be pronounced. Peter is out in the court. He doesn't want to be identified with Christ. In answer to a girl's question, "Are you not one of the twelve?" he replies, "I don't know the Man." A second and a third time he is told, "You are one of them," and with cursing and swearing, Peter denies his Lord.

The cock crows. The Master turns, and His eyes meet Peter's. What is in that look? Hatred? Oh, no! Contempt? No! "I have prayed for you, Peter." And poor Peter rushes out, down the street, across the brook, and comes to the garden where a few hours before he had been with the Master. He throws himself on the ground. "I am lost, I am lost, I am lost," he cries. "I have denied my Lord with cursing and swearing."

If ever a life was ruined, Peter's was ruined. But God took that life and made it again.

It is Pentecost. Thousands upon thousands are gathered together. A man is speaking. I look. Why that is Peter speaking; the Peter that denied his Lord with cursing and swearing. Yes, it is that Peter, and three thousand are converted on that day. We would have put him out of the church, put him out of the ministry, rejected him. But God takes that life and makes it again, and Peter, repentant Peter, becomes one of the chief of the apostles, through whom God brings the message to thousands.

"So He made it again." Glorious words. God took Peter's life and made it again. He will not break a bruised reed; He will not quench the smoking flax.

There is a little group of men standing. There is a Man sitting, and He is making some marks on the ground. There is a woman standing with bowed head. "Master, this woman is a sinner. Moses has

commanded that we stone her. Shall we stone her?" No answer. "Master, she's guilty—we caught her. Shall we stone her?"

Slowly the One sitting looks up: "He that is without guilt, without sin among you, cast the first stone." Then He bows His head and continues writing.

After a while He looks up. All the men have disappeared. "Woman, where are those thine accusers? Hath no man condemned thee?" "None, Lord." "Neither do I condemn thee; go, and sin no more."

A ruined life, a bruised reed, an outcast that we would not keep in the church; and if she were in, we would put her out. But God takes that life and He makes it again. Ever after, wherever you find Mary spoken of, she is at the feet of her Master.

God took that broken life and made it again. I repeat, that is the kind of God I need. Oh, the mistakes that I have made! Oh, the years that the locusts have eaten! Can God do anything for me? "No," says one, "I am thirty years old; too late now. I should have gone to school. I should have done many things. Too late now." "I am forty. Oh, if I were only thirty, it would be all right, but forty—that is too late." "I am fifty. Oh, if I had had my right senses when I was forty, but now it is too late!" "I am sixty." "I am seventy." "I am eighty." "Too late!" No, no; God can take any life, and make it again. Isn't He a glorious God, who can do that for you and for me? So the message this Sabbath evening is one of courage and

hope. We have failed. You have failed. I have failed. Friends, we have *all* failed, oh, so miserably, in so many respects. But thanks be to God, He can take the broken life and make it again.

You will find few men in the Bible that did not ruin their lives. All the great saints that you can think of made some mistake equal to any mistake you have made. In fact, you will find a case parallel to yours in the Bible, only worse. I doubt that anyone here has ever sinned like Jacob sinned. Consider his life and see how he ruined it. I shall not do that to-night, for there is a sermon there. That man was crooked all the way through, and one of the hardest things to get rid of is crookedness. But his name was changed, wasn't it? It became Israel, of whom came the twelve tribes of Israel, prophetic of the 144,000. A ruined life remade!

David, Solomon—you look through the Bible, and you will find few that did not ruin their lives. Why are these things recorded? So that you may find a case parallel to yours. That should be a matter of encouragement to you—not that you may go on in ruin, but that God can undo, rectify, restore. That is the blessed message of the Bible. From the first man, Adam, who made that terrible mistake, all the way through, you will find men of like passions, but men whom God used, and used mightily. So be of good courage, despondent soul.

God says with pride, "I am the God of Jacob." If God can take such a crooked life and straighten it, He must be a wonderful God.

Shall we not pray the God of heaven to cover over our past mistakes and make us men and women fit for the kingdom of God?

Guardians of the Home

Abstract of a Sermon by PASTOR C. L. BOND

MAY I invite you to turn to the second chapter of Titus? You will observe at once that this chapter is especially intended for the people who shall be living upon the earth just prior to the second coming of Christ. It is designed to prepare a people to meet Christ when He comes. And lest anyone might be tempted to say, "I am not included in this admonition," God saw to it that the apostle was inspired to include every age level, so that everyone would know of a surety that the message was designed for him.

I wish we had time to-night to give a verse by verse study of this chapter, but we cannot take the time for that, and must confine ourselves to a verse found right in the heart of the chapter, the fifth verse. It is addressed to the young women but I am sure that it has its application to every age level and both sexes: "Be discreet, chaste, keepers at home." Here the apostle is admonishing us to be guardians of the home, and really there is need for such an admonition as this in our day, isn't there?

DECAY OF HOME LIFE

There was a time when the home was a veritable

haven of refuge for the children and youth, but it is no longer such. A great gap has come in, as it were, between parents and their children, and there is need for a message that will bring the two together again, that will cause the home to become the kind of institution that God designed that it should be.

In *Ministry of Healing*, page 349 we read:

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life,' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."

Here the servant of God likens the home to the most vital organ in the body. Permit the heart to become diseased and at once our general health is impaired; keep it vitally strong and vigorous and it will tend to invigorate and strengthen the body. How vital it is then for us to keep the heart of the church, the heart of the community, the heart of the nation, strong in God.

GREATEST INSTITUTION IN THE WORLD

Someone has said that "home is the greatest institution in the world." I believe that is true. It was the first great institution that God ordained. It has touched the lives of more men and women, of more boys and girls and youth, than any other institution in all the world, for all have contact with the home. How essential it is then that this greatest of all institutions shall uphold ideals which will lead the children and youth to become men and women whom God would have serve Him here upon earth.

Another has said that home is "a world of strife shut out, a world of love shut in." I like that definition of a home.

Yet another has said that home is "the only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of love."

Another has said home is, "A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances." And still another asks the question, "What makes a home?" and then answers it in these words:

"'Tis where the weary come
And lay their burdens down, assured of rest.
'Tis where we learn to know our dearest best;
Where little children play, blessing and blest
Though walls of coarsest clay enwrap the nest."

Yes, one may live in a tent, or a shanty, or the most humble cottage, and have the finest home in all the world if the love of God reigns supreme in the hearts of the men and women and the boys and girls who live within its four walls, while those who reside in palaces may have no home at all if the love of God is not there.

KINDNESS AT HOME

In the presence of the parents who may be here, I want to talk to the young people for a little while about their part in this home. I want to read two texts. One of these is found in 1 Timothy 5:4: "But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God." In the margin it says, "Let them learn first to show kindness at home." Truly, what greater lesson is there for boys and girls to learn than to be kind at home? In *Ministry of Healing*, page 394, there is this short paragraph:

"Children as well as parents have important duties in the home. They should be taught that they are a part of the home firm. They are fed and clothed and loved and cared for; and they should respond to these many mercies by bearing their share of the home burdens, and bringing all the happiness possible into the family of which they are members."

In *Testimonies*, Vol. 3, page 80, I read:

"The highest duty that devolves upon youth is in their own homes, blessing father and mother, brothers and sisters, by affection and true interest. Here they can show self-denial and self-forgetfulness in caring and doing for others."

Yes, God wants us to learn to be kind. In this verse we are told also that one of the very first

lessons should be to learn to requite, or repay our parents. That does not mean that a boy or girl or youth is required to pay back to father and mother in sterling or gold every penny that has ever been spent upon them. It means that we must learn to bear our share of the burdens of the home, and do what we can to lighten the way for father and mother by doing things about the home that are there for us to do.

The other text of Scripture is in Ephesians 6: 1-3: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

A young woman, seventeen years of age, came to me one day, chafing under the restraints of home, and angrily said: "I shall be glad three months from now when I am eighteen. Then I am going to do just as I please. I am tired of my mother telling me to do this and not to do that. Three months from now I will have my own way."

Now I don't care what branch of work you are in, the man or the woman who always wants his own way is doomed to defeat, and the earlier in life we learn that lesson, the better we fare in life. So we do well to take counsel and be obedient. We do well to learn that lesson in the days of youth and to adhere to and follow it right on through life.

SMOOTH THEIR PATHWAY

In *Testimonies*, Vol. 2, page 80, is a sentence concerning parents on which I want us to meditate a few moments:

"Their days upon earth are few at most, and will be full of care and trouble, even if you do all you can to smooth their passage to the grave."

I used not to think much about death myself as a growing boy, but one day, back in 1914, when a young man and married, I with all my brothers and sisters returned to have a little family reunion with Father and Mother. We went to Sabbath-school and church together. After lunch we sang for an hour or more. Then Father said, "Let us have a season of prayer together in just the way we used to when we were all at home together." So we knelt and all the children prayed, Mother prayed, and last of all Father prayed. His prayer was longer than ours. In it he mentioned each one of his children by name, and pleaded most earnestly that God would help us to be the kind of men and women that would be an honour to him and a glory to God.

When we arose from our knees Father turned to Mother and said, "Sarah, I am not feeling very well. I think I shall go and lie down for a little while." There was something about the way he said it that alarmed Mother. She arose from her chair, followed him into the bedroom, helped him to remove his shoes, turned back the bedspread, and just as Father placed his head on the pillow there was a gasp, and life was gone.

As I stood the next Wednesday afternoon, looking down into the open grave, there came into my mind questions like this: "How many times as a

boy have I grieved my father by my waywardness? How many times have I disappointed him by disobedience? How many times have I crushed his heart by wilfully doing those things that I knew would displease him?" As I stood there that day I resolved that from then on I would be more kind to my mother, that I would do more to let her know that I loved her. It is so much better for us to give bouquets of love to Mother and Father while we have them with us than to wait until they are dead and gone and then bring the flowers.

APPRECIATE THEIR SACRIFICES

A few years back when my boy, Edward, was taking his medical course at Loma Linda, I had the opportunity to visit him. We went for a walk through the orange groves behind the sanitarium building. We had not gone very far when Edward took hold of my arm, and said, "Father, I know I have done many things that have wounded you and Mother, but while we are out here alone, I just want to tell you how much I appreciate the sacrifices you and Mother are making to give me a Christian education. I know that you have gone without things that you have needed again and again, so that you might have the money to pay my way, and I want to show my appreciation to you for it all by using the training that you are enabling me to receive, in a way that will honour you and in a way that God's name will be glorified." Oh, I had far rather have a child of mine tell me that while I am alive and can appreciate it, and so would your parents. I hope, young people, you will never forget that.

Some of you may be away from your homes, but if you are, write them a little love note at least once a week, won't you? Tell them how much you love them, and ask an interest in their prayers. Tell them that you are trying to do what is right, and that you need their help to overcome the temptations that come. Somehow it will do wonders for them.

PROVOKE NOT YOUR CHILDREN

But now parents, if our children are to honour us, we must be worthy of their honour. In the fourth verse of Ephesians, chapter six, it says: "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Oh yes, so much depends upon fathers and mothers. In Colossians 3:21 the apostle adds the thought, "Fathers, provoke not your children to anger, lest they be discouraged." There is nothing in all this world that will cause a boy or girl to become more

readily discouraged than for the parents to find fault, to criticize, to nag.

I visited a lad, nineteen years of age, in one of our large prisons in the States, where he had been incarcerated for holding up the proprietor of a large departmental store in company with one of his pals. As I listened to his story, I said to him, "Arthur, since you have told me that your father and mother were both professing Christians, I wonder what it was that led you, as a sixteen-year-old boy, to run away from home."

"Oh," he said, "it was my father. He became irritable and impatient, he was always finding fault and nagging, and I decided I would not endure it any longer, so I ran away from home."

He paused and began to sob. Then he said, "Had I known what my decision at sixteen was going to mean to me, I would have remained at home, and would have put up with all the nagging, all the fault finding."

But what a tragedy it is that any boy or girl has to put up with any nagging or fault finding. In *Testimonies*, Volume 1, page 399 we read:

"Parents, the recording angel writes every impatient, fretful word you utter to your children. Every failure on your part to give them proper instruction, and show them the exceeding sinfulness of sin, and the final result of a sinful course, is marked against your name. Every unguarded word spoken before them, carelessly or in jest,

every word that is not chaste and elevated, the recording angel marks as a spot against your Christian character. All your acts are recorded, whether they are good or bad"

I think one of the greatest needs of the home to-day is a sympathetic understanding on the part of parents, a sympathetic understanding of their children. It is for lack of that to-day that we find the trend toward juvenile delinquency becoming more and more rapid.

RELIGION IN THE HOME

Says Dr. Frank M. Silsley of the First Presbyterian Church, Oakland, California:

"The old-fashioned religious home is almost extinct as a type. And can the home to-day stand the strain of worldliness? The security of family life rests in the building of the family altar."

If you fathers and mothers would see your sons and daughters saved in God's kingdom, gather them about you morning and evening, and help them to find fellowship with God and to become acquainted with Him.

(Continued on page 15.)



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General Conference.

Studies in Hebrews

Four Bible Classes Conducted by PASTOR M. L. ANDREASEN

Reported by R. D. VINE

The Deity of Christ

SEVERAL hundreds were present to hear the first of Professor M. L. Andreasen's four series of Bible studies on vital truths. Tired limbs due to long sitting, and the almost overpowering warmth of the hall, were quite forgotten as our attention and thoughts were arrested by Brother Andreasen's opening remarks, and the hands of the clock seemed to put on extra speed, apparently determined to make as brief as possible a period which was unique in its nature and inspiration.

We were told that we were to expect no sermon or oration. It was intended to hold a Bible class. Our teacher thereupon removed the reading desk, and seated himself at the table. Any who had special questions to ask were invited to ask them as the programme proceeded. The class was an oversize version of similar ones which are regularly held at Washington for Bible teachers, evangelists, and administrators from all over the world who come together to discuss the truth.

Our thoughts were directed to the much neglected but vitally important epistle to the Hebrews. The great central truth of this mighty Advent message is that of the heavenly sanctuary, with its divine Minister, and the closing phase of His work of judgment which is inexorably approaching its consummation. Hebrews was written to give us an insight into the nature of our great High Priest, and of the solemn work He is at present doing in the heavenly sanctuary.

With insistent emphasis the stirring truth is declared in chapter one that Christ is God. Some men have variously believed that Christ was a good man, a perfect pattern, an infallible guide, a Saviour. Such beliefs are true as far as they go. Christ was all these. But away and above and far beyond all these truths is the stupendous fact of Christ's deity. Christ, our High Priest, is God. The Almighty, everlasting God, whose infinite power and transcending majesty staggers and bewilders our imagination, He it is who at this moment is lovingly ministering in the heavenly sanctuary for fallen humanity.

God the Father, "who cannot lie," thus addresses Jesus in Hebrews 1:8: "Thy throne, O God, is for ever and ever." And in verse 10: "Thou, Lord, in the beginning hast laid the foundation of the earth." Jesus is "God," and "Lord," for it is none other than the lowly Nazarene who is being thus addressed by God the Father. Here is no timorous diminishing of the truth, but emphatic declarations in the most forthright and unmistakable terms. The Hebrews must realize that their priests had now been superseded by Jesus Christ, the heavenly Priest, the divine Son of God.

Reassuring is the revelation that our High Priest is no mediator of limited power. It requires no more than an infinitesimal fraction of His boundless power to solve man's greatest problems. For is it not He who made the worlds (Heb. 1:10), and who directs and supports them in their mighty journeyings through the infinitude of space (Col. 1:14-17)? Our High Priest is "well able." Shame on us, whoever we may be, who, by doubt and unbelief, have limited in our minds and lives this inexhaustible power.

It is declared in Hebrews 1:3 that He "upholdeth all things by the word of His power." "He upholdeth." His upholding power embraces "all things." All the unnumbered worlds of the universe from our own fallen planet to the unimaginably gigantic stars which hurtle through space—all are included. He, our High Priest, upholds them all, He prevents them from falling. The word "uphold," however, embraces the further meaning of "carrying or bearing to some appointed place, with some definite end in view." A person who carries a bag "upholds" it in the sense that he is preventing it from falling. But he upholds it for a greater reason. He is going somewhere with it. Thus it is with Christ. He upholds. But His purpose is loftier than merely to prevent His worlds from falling. He is going somewhere with them. He has a definite purpose for them. This divine purpose embraces our world, you and me, for it embraces "all things." And for the full accomplishment of this purpose our great High Priest is continually working in the heavenly sanctuary.

Here, then, are some mighty declarations. They are given for our reassurance. The deity of Christ is insistently emphasized. Who but God could create the wonders of the universe, who but God could regulate the courses and speeds of the myriads of stars, who but God could call into being such transcending majesty and splendour? To these questions there can be but one rational answer. Let us therefore have unflinching faith in our heavenly High Priest, even Jesus Christ, the Creator and Redeemer.

Again speaking of Christ and His relationship to the Father, Paul writes: "Who being the brightness of His glory, and the express image of His person." Paul does not say, "Who, *becoming* or *inheriting*, the brightness of His glory," but "being." Christ, like God the Father, is eternal. With Him is no beginning nor end. He is the self-existent One. John says, "In the beginning was the Word." John 1:1. He does not say, "In the beginning the Word came into being." The Word was already there, and His existence extended to endless eternity beyond the beginning of this world or of any other world. He, Christ, our High Priest, is none other than the eternal God. "Before Abraham was, I AM."

Having "by Himself purged our sins," He "sat down on the right hand of the majesty on high." Heb. 1:3. Having condescended to be clothed with humanity and having suffered the rebuffs, the insults, the scourgings, and the eventual humiliating death on Calvary's hill, Christ "sat down." Was His work therefore finished? Many who resist the sanctuary truth vehemently answer, "Yes." They claim Christ had nothing further to do for man's salvation, that His work was complete. The sacred truths of the third angel's message are denounced as satanic delusion. Paul's whole epistle to the Hebrews, however, incontrovertibly proves that Christ after His ascension began His mediatorial work—a work that will soon be consummated at His second advent.

What exactly then does Paul mean in verse three? Simply this: Christ "sat down," i.e., He "was seated," or "inducted into office." Just as a Bible professor at a college may be raised to the "chair of theology," and is thereby "seated" or "inducted into office," so it was with Christ when He ascended to His Father's presence. The thought of resting, or ceasing from work is not even implied. Christ, the eternal God, the Creator, the omnipotent Upholder of the universe, assumed the office of our High Priest. He it is, "who ever liveth to make intercession for us."



The Humanity of Christ

In his opening chapter, the writer of Hebrews insists on the truth of Christ's claim that He was divine. The very suggestion that the lowly Nazarene who emerged from such a humble home was God incarnate, was unspeakably repugnant to the stiff-necked Jews. They declared Christ to be blasphemous, and their venomous hearts were infuriated by His claims.

Whatever the declarations or opinions of men may be, however, truth remains impregnable and unassailable. Jesus of Galilee, who faithfully carried out His mission of mercy and deliverance, and who, at the instigation of Israel's spiritual leaders was eventually killed on the cross, was God. However resentful many of the Jews might be at such a declaration, this solemn fact was too important to be glossed over or ignored. The Leader of the hated sect of Christians was no mere mortal being, whose body saw corruption in the grave, but the resurrected, ascended, and glorified Christ, ministering now in the heavenly sanctuary for lost humanity.

No longer was the doomed temple at Jerusalem to be the focal point of Israel's interest. From henceforth the thoughts of God's people must be centred on the true sanctuary in heaven, and upon the divine High Priest who "ever liveth to make intercession for us." Paul did not doubt Christ's deity. Neither should any son of God.

Paul, however, realized the further fact that we should not doubt Christ's humanity. Just as surely as Christ was God, so surely was He man. And in the second chapter of Hebrews which we studied at our second session with Professor Andreassen, Paul clearly presents this truth. It was as necessary

for Christ to become man, as it was for Him to be God. Christ thereby became vitally one, not only with God, but also with man. He was inseparably united with both by the ties of life. He shared the sorrows, the trials, the pains, and the heartaches of humanity, while yet at the same time maintaining His deity. Paul shows the necessity of Christ's incarnation in Hebrews 2:18 "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

Here is a practical lesson. Let every Christian take heed. "He is able." Let no man excuse his deep-rooted weaknesses and besetting sins on the ground that Christ is not able. There is no excuse for any sin, great or small, natural or unnatural, inherited or acquired. All can be, and must be, subdued by the grace of Jesus, our High Priest.

Some may feel that Christ's deity exalts Him beyond the reach of suffering humanity, and renders Him incapable of entering into our feelings in times of temptation. That such doubts may be expelled Paul explains the humanity of Christ who "took on Him the seed of Abraham" that He might deliver them who "were all their lifetime subject to bondage." Heb. 2:16, 15.

Paul is concerned not merely with theology, but with true religion, with practical living. Theology is good, but it is merely the skeleton of which true religion is the flesh and blood and vital power. Skeletons are good, indeed they are an absolute necessity. But they need the covering of flesh and blood, muscle and sinew, to be converted into usefulness. Doctrines are good, but they must be translated into life. Mere knowledge is good, but in itself it is totally insufficient. If a man knows about the Sabbath but fails to keep the day holy either through weakness or indifference, his knowledge is futile. If a man knows of God's ordained plan of tithing for supporting the gospel work, but fails to be faithful in his stewardship, that man will eventually stand condemned. As James says, He "that knoweth to do good and doeth it not, to him it is sin." Knowledge of the doctrines is good, but practical religion is better.

Because of Christ's humanity He is well qualified to empower us to translate the truth into action. Christ is the Light and the Life. Having such adequate resources at our disposal, Paul asks the question, "How shall we escape, if we neglect so great salvation?" Heb. 2:3. He does not ask, "How shall we escape if we reject so great salvation?" The emphasis is on the word, "neglect." We know what we ought to do, but we neglect. We do not reject. Indeed we know what is right, and we may even want to do what is right. But we neglect. We know that we should keep the Sabbath holy, we know that we should shun worldly amusements, we know we should have family worship, we know we should pray continually, we know we should support the Gospel work—we know all these things and many more. But we neglect. There will be but one decree for such in the day of Judgment. Neglecters, together with rejecters, of the truth will be destroyed. There is no soft talk of universal salvation with Paul, but a forthright portrayal of the

rugged truth. The issues at stake are too great for anyone to be lulled into a false sense of security by wrong conceptions.

Paul, in chapter two, says of mankind, whose nature was condescendingly assumed by Jesus Christ, that man was made a "little lower than the angels." The margin says, "a little while inferior to the angels." Here is a strikingly significant statement. Man is a distinct and separate order of being from the angels. Mankind was made inferior to the angels, but only for "a little while." It is the angels' happy task to serve humanity. (Heb. 1:14.) As children are subservient to the servants until they reach maturity, so are we inferior to the angels. But the status of redeemed humanity who come at last into their glorious inheritance will be highly exalted. The angels minister about Christ's throne. The saints will actually sit with Him on His throne.

In at least one vital way men are totally different from angels. When God wanted a million angels, He created a million. But when He wanted to populate this earth with millions of human beings He created only two, male and female. These two and their offspring learned to love, and enjoyed an intimate relationship the nature of which can never be fully appreciated by the angels who neither marry nor are given in marriage. Men experienced the joy of parenthood and a deep love for their offspring. Men, therefore, are in a unique position to understand, though imperfectly, the love of God, the feelings of God for His bride, the church, and they can enter into God's feelings when He delivered His only-begotten for the sins of the world. The angels stand in awe at such inspiring facts, but regenerate men can appreciate them far more deeply.

In order that lost humanity may be redeemed and eventually may be highly exalted, Christ came to this world and took on Himself the nature of man. Paul says (verse 10) that it "became Him," and in verse seventeen that it "behoved" Him, to be made like His brethren. The word "behave" indicates a duty to be done; it was something Christ "ought" to do. That anyone should thus put a moral obligation on God is amazing, yet God inspired Paul to write these words, and to give us this view of the infinite cost of our salvation. As men who love and are loved, we can enter a little into the feelings of the Father when He gave His Son to sacrifice His life and suffer for the world. It "behoved" God to do this; He *must* do it. God could never permit anyone to suffer more than Christ suffered. Because He could never ask anyone to endure anything He Himself was unwilling to endure, it behoved Him to sacrifice as He did. In *Desire of Ages*, page 278, we read of Christ: "His whole life was a sacrifice of Himself for the saving of the world. Whether fasting in the wilderness of temptation, or eating with the publicans at Matthew's feast, He was giving His life for the redemption of the lost." The giving of life may, or may not, include death. Christ's whole life was a sacrifice, and in His case involved the most humiliating death.

Who are we that God should do this for us?

Surely such infinite love should find a ready response in each heart. It behoves each one not to neglect so great salvation, that in the approaching day of Christ's coming, we may be honoured and exalted by Him.



The Sanctuary Service

FOR most Christians the ancient tabernacle with its furnishings, sacrifices, and ceremonies, has little, if any, significance. Those portions of the Old Testament devoted to its description are generally disregarded, and used as further proof of the uselessness of the ancient Jewish records. Even the orthodox ministry knows little about the ancient sanctuary services, preferring to confine their studies and their sermonizing to the teachings of the New Testament. Yet the book of Hebrews, which is in the very heart of the New Testament, dwells in the most detailed way upon the sanctuary; and any honest student of the epistle is forced to the conviction that it is by no accident that the records of the ancient sanctuary remain with us. They are inspired records, as Paul himself declared them to be. And a Christian is failing in his duty if he ignores them.

"Whatsoever things were written aforetime, were written for our learning." The earthly sanctuary will help us to understand the heavenly sanctuary, the "true tabernacle which the Lord pitched and not man." Indeed, without a knowledge of the first, it will be impossible for us to understand the second. The more fully we grasp the meaning of the ancient priesthood, offerings, and ceremonies, the more will we be able to appreciate God's great plan of salvation, and the more deeply and firmly will our love for God be established.

If it is true, as many maintain, that all pertaining to the ancient tabernacle is irrelevant, why should Paul describe it so graphically in the epistle to the Hebrews? The sanctuary truths are forgotten truths to-day, but God's remnant church has been raised up in these last days to exalt these truths to their rightful place. In the ninth chapter of Hebrews Paul describes the tabernacle. In thought we are conveyed into the sacred precincts of the temple, and there, in the first apartment, we see the golden table of showbread, and the seven golden candlesticks—symbols of the Bread of life, and the abiding Spirit of God. (Verse 2.)

Strangely, however, Paul makes no mention of the altar of incense in the first apartment, while in describing the second apartment he not only portrays the ark of the covenant whereon appeared the Shekinah glory of God, but he also says (verse 4) that this second apartment "had the golden censer" (or altar, A.R.V.). In the ancient tabernacle this altar of incense was placed before the veil in the first apartment, yet Paul here mentions it in connection with the second. Is Paul mistaken? What is the explanation? It is found in 1 Kings 6:22. The altar was not actually in the "oracle" or most holy place, but it was at its entrance and belonged to it. The Revised Version reads: "The whole altar that belonged to the oracle." Thus Paul was not mistaken. The altar of incense, while not actually situated in

the most holy place, belonged to it, served it, and stood right by its entrance. In actual fact, it stood in the first apartment or holy place, but it was nevertheless considered as belonging to the most holy place.

A striking statement is made by God in Jeremiah 7:21, 22 concerning the sacrificial ceremonies of the sanctuary. The system which involved such wholesale bloodshed was not originally intended by God. "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this thing I commanded them saying, Obey My voice, and I will be your God, and ye shall be My people."

God delights more in obedience than He does in sacrifices. Indeed, sacrifices of lambs or bullocks, wealth, possessions, time, or energy are repugnant to God if the life itself is disobedient. When Israel was delivered from Egypt, God's great desire was that they obey Him. The system of sacrifices was given to them later, because of their persistent transgressions.

It must be brought forcefully home to those sinful sons of Jacob, that sin means death, and that the only way whereby forgiveness could be obtained was by the shedding of blood.

To enable them to realize this they were required to bring innocent and unblemished animals as sin offerings to the sanctuary, that they might be offered to make atonement for Israel's sins.

The sinner himself had to slay the innocent victim. As he performed the distasteful task of plunging the knife into the victim's neck, and watched the life-blood slowly ooze away—blood that must be used by the attending priest to make atonement—the sinner must have been impressed with the horrible and abhorrent nature of sin. The whole system of sacrifices was thus intended by God to keep them from sinning, by revealing the awful results of sin.

Since the income of the priests, however, was augmented by their portion of the sin offerings, the times frequently came when the priests made no effort to lead the people to virtuous living lest their income be diminished. The more Israel sinned, the greater was the number of sin offerings, and consequently the priestly income was thereby increased. If Israel reformed, and followed paths of piety, sin offerings would become less necessary and less frequent. This would of course reduce the income of the priests, and they therefore made little endeavour to rebuke sin. The priests as a whole, failed. God had to raise up prophets to rebuke sin. This accounts for the bitter hostility of the priests toward the prophets. The Old Testament will be better understood when we realize this reason for the fearsome conflict between priest and prophet.

Instead of saying to the people, "Go, and sin no more," the priests inwardly hoped that the sins would continue so that there would be a never-ceasing flow of offerings. They were blinded by avarice and selfishness, and in the case of Hophni and Phineas, the sons of Eli, they were described as "sons of Belial." (See 1 Samuel 2:12, *et seq.*)

On this whole subject Micah perfectly outlines God's desire for His people. "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? . . . He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:6-8. And so to-day, above all else, God looks for a faith that will manifest itself in loyal obedience. Sacrifices have their vital place in the Christian's experience, but holy, sinless, obedient lives are the most important qualifications of those who shall be heirs of salvation.



The Cleansing of the Sanctuary

As we sat for the last session of our Bible class under Professor Andreasen, it was with very mixed feelings. We felt like Peter, James, and John on the Mount of Transfiguration when they said to the Lord, "Master, it is good for us to be here." To have had our thoughts directed so impressively to the distinctive truths of the Advent message was a blessed experience which lifted all on to higher ground. But the school term of four days was regrettably short. All would have been pleased for it to be extended indefinitely.

This last session was devoted to a consideration of what is perhaps the most unique truth of the Advent message. There may be others outside the fold who observe the Sabbath, who accept the truth on the state of the dead, who believe in baptism, and who agree with us on other doctrines. But to-day there is but one church in the whole wide world which is proclaiming the warning prophesied by John in Revelation 14:6, 7: "The hour of God's judgment is come." Our proclamation of this message clearly identifies us as a people of prophecy. The final phase of our High Priest's work in the heavenly sanctuary is that of the investigative judgment. This work, known as the "cleansing of the sanctuary," is now proceeding. The names of all will pass in review before God and the angelic witnesses, and the eternal destiny of every child of Adam will be decided.

This period of investigative judgment began in 1844, and is known as the antitypical Day of Atonement. In ancient Israel this solemn service was held annually on the Day of Atonement, when the earthly sanctuary was cleansed, and judgment was passed on all Israel. In this judgment the temporal welfare of the Jews was at stake, but in the judgment now proceeding above, man's eternal welfare is at stake. The decree of Revelation 22:11 cannot long be delayed. When the hour of God's judgment is finished, our Lord will return and bring His reward with Him, "to give every man according as his work shall be." Rev. 22:12.

As Adventists we have taught that the 2,300-year prophecy of Daniel ended on October 22, 1844, and that on this day our High Priest entered the most holy place of the heavenly sanctuary, just as the

earthly high priest entered the most holy place of the earthly sanctuary, there to complete the final phase of his sanctuary ministry. This day began the antitypical Day of Atonement.

It has been pointed out, however, that in this year the Jews observed their annual Day of Atonement on September 23rd. Were we therefore mistaken in our date? Upon careful investigation it was found that the difference resulted from the Sunday Edict of Constantine in A.D. 321, wherein it was decreed that from henceforth all feasts, including Jewish feasts, were to be observed according to the sun. The orthodox Jews weakly gave in and surrendered their age-old method of reckoning by the Mosaic calendar, which was based on the lunar system. The Karaite Jews, on the other hand, had the courage of their convictions and faithfully adhered to the Mosaic or lunar system of reckoning. The difference between these two systems of reckoning, that of the solar and that of the lunar, accounted for the fact that the orthodox Jews in 1844 observed the Day of Atonement on September 23rd, while the Karaite Jews observed it on October 22nd, the proper time. Thus, in determining this latter date our pioneers were obviously being led by God.

The earthly high priest, in his crown and vestments of glittering gold and gorgeous colours of blue and scarlet, must have been an awe-inspiring sight as he moved in the temple precincts. But on the annual Day of Atonement, when he entered alone into the most holy place, these glorious robes were laid aside. He entered God's presence attired in a humble garb of white linen, such as was worn by the common priests. In *Desire of Ages*, page 25, we have this comment: "As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim." This change of robes is therefore a fitting symbol of the incarnation of Christ.

The closing work of Christ, who entered the most holy place of the heavenly sanctuary for the investigative judgment, began, as prophecy decreed it would, in 1844. The declaration to the world that "the hour of God's judgment is come" was, and is, a vital part of the first of the three angels' messages. (Rev. 14: 6-12.) While many other denominations fully agreed with our pioneers on the accuracy of the chronology of this wonderful 2,300-year prophecy, they disagreed as to the event which would take place in 1844. Some believed the world would be destroyed, others believed the world would be converted, but the solemn truth remained that on this date began the final "hour of God's judgment" in the heavenly sanctuary. On the attitude of men to this wonderful truth, Sister White says:

"Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message which shows the way into the most holy place.

I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left."—*Early Writings*, pages 260, 261.

Exactly what does this mean? What is the significance of all this? It will be better understood when we realize the meaning and purpose of the services in the first apartment and those in the second apartment, or most holy place. The service in the first apartment meant forgiveness of sins. But that in the second apartment meant cleansing from sin. In other words, we need not only forgiveness but cleansing. It is a wonderful thing to be forgiven for a sin, but it is a still more wonderful thing to gain mastery over it. God will forgive, and will go on forgiving, but it is dangerous, and oft-times fatal, to abuse this gift of God. In the first apartment of the sanctuary forgiveness was obtained, but in the second apartment these sins were blotted out. This blotting out of sin in the individual life is a positive necessity. That the work of cleansing or sanctification may proceed in the human heart is the purpose of the three angels' messages. God willingly forgives, but He desires above all else that we be sanctified.

The most unique sign of true sanctification is the fact that the one sanctified will keep the Sabbath of the Lord. This is clearly stated by Moses, and also by Ezekiel in chapter 20:12: "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Too frequently we meet with those who boast of their holiness, but who despise and oppose the Sabbath truth. True holiness will compel a man to be obedient to God, and especially in the matter of keeping holy the Sabbath of the fourth commandment. There may be some, however, who outwardly observe it, but who are nevertheless Sabbath desecrators in God's sight. With their body they keep the Sabbath, but with their minds they do all manner of work and indulge in all manner of secular and carnal things. In outward appearance a person may be reverently listening to the sermon, but inwardly the mind may not be recording a single statement. The mind is far too busy thinking of so-and-so's hat, of the speaker's peculiar gestures or expression, of their business, or of the various tasks they must pursue immediately the sun sets. Unsabatical thoughts are all too often indulged in by those who profess to follow God. Who are altogether immune from wrong thinking? We all need the sanctifying, cleansing power of our great High Priest.

In one of his closing texts, a text he described as one of the hardest in the Bible, Pastor Andreassen reminded us of the work of cleansing that must proceed unhindered in every life. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into

captivity every thought to the obedience of Christ." 2 Cor. 10:4, 5. In these closing days of earth's probation, we should be so busy doing God's service,

communing with Him, and meditating on His Word, that our minds will for evermore be stayed upon Him.

The Conference Ordination Service

Reported by PASTOR S. G. HYDE

THE TOWN Hall was almost full to capacity when, at 3 p.m., on the second Sabbath of the conference the ministers of the British Union filed on to the platform and the Ordination Service began.

There was an unusual stillness noticeable in the great congregation, as there always is at a service of ordination. But this particular service was to be unique—eight young men were to be set apart to the Gospel ministry, and no one, we were told, had ever attended an ordination service, when so many ministers were to be ordained.

Every ordained minister present was on the platform, the leaders in imposing array on the platform itself, while the others flanked the platform on either side in the choir stalls.

Principal W. G. C. Murdoch announced the opening hymn, after which Pastor E. E. Craven read the lesson from 1 Timothy 6:1-12. The president of the North New Zealand Conference, Pastor W. E. Battye, offered the opening prayer, Pastor H. W. Lowe expressed the hope that this unique event would prove to be memorable as well as bring blessing to the field and the congregation, after which an augmented choir, led by Brother A. H. Thompson, with Mrs. L. G. White at the piano, sang the anthem, "The Lord is My Shepherd."

Professor M. L. Andreasen then addressed the eight young ministers and their wives, seated in the front of the great audience. The burden of his message was based on King Solomon's call to high office, the divine request for him to "ask what I shall give thee," and the magnificent choice of the young king, "Give me an understanding heart."

"Everyone needs that great gift," said Pastor Andreasen. Teachers, parents, doctors, need it—but most of all, preachers need it as they minister to men and women sick in body and mind. They will need an understanding heart in all their relationships—in the home and in the church. They will need this great gift so as not to be deceived by the flatterer and that they may avoid the fearful danger occasioned by jealousy.

As the young ministers and their wives and the whole congregation listened to Pastor Andreasen they must have realized that they were being addressed by one who had learned much in the school of Christ and himself possessed a great fund of wisdom and understanding.

Among other things, Pastor Andreasen referred to the need for humility so that they might be ready to say sometimes, "I don't know." "A man who

knows what *not* to say is better off than a man who thinks he knows much." Quoting 1 Timothy 4:12, Pastor Andreasen expounded the six ways by which they could be an example to the believers—in word, conversation, charity, spirit, faith, and purity.

"The church needs men who know what they believe and *why*. To think is sometimes dangerous but not to think is more so." The need for meditation was stressed, using the texts found in Psalms 62:5; 63:5, 6; 4:4. "Few explore," said the speaker, "the realm of silence . . . we talk too much."

Addressing the wives, Pastor Andreasen observed that "most men are made by their wives. . . . If you can give the right kind of encouragement and criticism to your husbands, blessed are ye!" He admonished both husband and wife to work and pray together, concluding with an admonition to be of good courage and a sincere wish: "May you be made mighty soul-winners. God bless you!"

Pastor Andreasen's message—simple, forthright, and human—will long be remembered both by those specifically addressed and the large congregation.

Following the address a brief statement was made concerning each candidate by the respective field leaders, Pastors G. D. King, for the south; R. S. Joyce, for the north; and S. G. Hyde, for Wales.

The eight young men then filed on to the platform to stand before eight ministers of long experience. There were four from the South Conference: I. McGougan, G. Roper, J. P. West, and E. E. White; three from the North: K. Lacey, F. Edwards, and D. A. Conroy; and one from the Welsh Mission: J. R. Lewis. The ministers before whom they stood were Pastors W. W. Armstrong, G. D. King, E. B. Rudge, M. L. Andreasen, H. W. Lowe, R. S. Joyce, W. E. Battye, and S. G. Hyde.

The young candidates knelt with the eight receiving ministers while Pastor H. W. Lowe offered the ordination prayer and the simple but solemn ceremony of the "laying on of hands" was performed, setting apart these young men to the highest and noblest calling on earth. The unseen Guest, "the Minister of the sanctuary" was present to bear witness and bless the solemn act.

Pastor E. B. Rudge then delivered the sacred and solemn "charge" to the newly-ordained, a "charge" which reminds both new and old members of the ministry of the great responsibilities which are theirs.

Finally came the welcome given by Pastors G. D. King, R. S. Joyce, and S. G. Hyde—one of the

happiest of the many duties which befall field leaders. The welcome was both warm and sincere and was truly shared by every minister standing by as also by all in the congregation.

Following the ordination hymn, "We bid thee welcome," the eight young men gave a brief testimony of the experiences which had led to the day of ordination. The proceedings terminated with the whole of the Union ministry filing past the newly-ordained workers, greeting them and their wives.

Altogether it was an impressive service that will live long in the memory of those privileged to be present.

A Sabbath with the Little Ones

By MRS. L. G. HARDINGE

ONE hundred and twenty Important People Under Ten make their way through the swing doors of the Lesser Town Hall on the first Sabbath of the Conference.

Some are eager and expectant. Some are diffident and apprehensive, firmly gripping a maternal or paternal hand for reassurance in unfamiliar surroundings. A few—fortunately very few—are visibly and audibly expressing their uncomplimentary opinions of the conference as it affects them.

The Important People are sorted out.

"Do you go to Sabbath-school?"

"Yes."

"Then you go to the seats at the front of the hall."

"Do you go to Sabbath-school?"

"No."

"Then you stay here at the back." The "back" is a glorious expanse of carpet with sand trays to play with and comforting arms for those who are overcome with misery and need assurance of "Mummy's coming soon."

But whatever their emotional state, or whatever their age, all the Important People are adorable to look at, with their very best Sabbath suits and dresses, gay hair-ribbons and freshly-brushed hair.

Sabbath-school begins. The very able pianist strikes up the hymn, and nearly a hundred voices sing, "Little eyes, young and bright."

They've never been to such a Sabbath-school before, and they are missing nothing.

A door opens and all eyes turn in wonder to see a tall figure whose head and shoulders are wrapped in a "chader." It is Katherine Hargreaves from Persia, come to tell a tale of a little girl in the land where she was brought up by her missionary parents.

What are all these strips of poster paper with words printed on them? The Sabbath-school leader is telling us.

"Who knows the memory verse?"

"All right. You come out here and find the first word of the memory verse, and hold it up."

This is a test! But he is up to it. The word "Who" is found and borne aloft. The second volunteer picks out the word "did" and there lacks not one child till the whole verse, "Who did no sin, neither was guile found in His mouth," is displayed.

The lesson is taken in three sections with other items between. The "Do you know whys?" from the teachers are quickly followed by "because" from the congregation.

There is lively competition. The nursery team at the back of the hall is doing its utmost to drown the singing of the primaries. Who will win?

An intermission. Mr. and Mrs. Dunnett and Miss Browell retire and Mr. Lacey and Miss Whiting take over. More children arrive. More babies swell the rival team at the nursery end of the hall.

How they sing—those five-to-nines. First a hymn to open, and after the united reciting of the twenty-third psalm and prayer, some choruses: "Wide, wide is the ocean"; "By and by we'll see the King." More and still more choruses. How do they remember them all?

Half-way down the hall is a lovely sight. Fifteen little tots, only recently graduated from babyhood, sit around a large table, with Miss Kirby—in charge of the Child Welfare—in their midst, telling a story. Now they stand on their chairs and sing, "Praise Him, praise Him," and "I'm H-A-P-P-Y."

Beyond them the very youngest delegates run about under watchful eyes and play with the sand-tray. Most of them are so happy; but there are a few who still protest very loudly against separation from their parents.

Down in the front of the hall Miss Whiting is telling a story. The competition is very strong. It looks as though the homesick ones are going to win this round. Primary heads turn round at every yell. But no, the story is winning. Gradually the heads turn back to the story-teller, infantile yells are ignored, and those few who had abandoned all attempts at concentration and had frankly taken up a position facing the rival team, backs to the speaker, once more assume the correct position on their chairs, spellbound by the tale being told. Legs stop swinging, heads cease to turn. The stillness of attention reigns.

"Who likes puzzles?" asks Mr. Lacey. He is greeted with a chorus of "I do's."

Girls on one side, boys on the other vie with each other to provide the largest number of correct answers.

But a halt has to be called. The hall is needed for other purposes, so we sing and say "Good-bye" and "See you again."

Three o'clock brings a good number of children back. What are they going to do is the question.

They sing, of course, They sing about Daniel, and about Zacchæus, about Christ the Shepherd, about being always cheerful, and about shining for Jesus.

They listen, and what good listeners they are. They can't have too many stories, it seems. Mrs. Cumings keeps them enthralled. What wonderful things prayer can do, both little things and big things. We hear how prayer saved a cat that got

lost in the hollow wall of a house; of how, in answer to prayer, God made the bitter water sweet.

They play Bible guessing games, "I spy," and "I'm thinking of someone whose name begins with ____."

Surely the two hours are not up? Yes, it's time for the closing hymn.

"Have you had a happy Sabbath?"

"Yes."

"Whom shall we thank?"

"Jesus."

In the benediction we thank Him for the happy day, and silently we add another prayer, "We thank Thee, God, that these children have been taught to thank Thee, the Giver of every good and perfect gift." Oh, that all children were so taught.

Torchbearers for Christ

Report of Youth Rally held in the Stanborough Park Church on Sabbath,
August 3rd

By E. R. WARLAND

THE Stanborough Park church, which had been tastefully decorated for the special meetings for children and youth held there throughout the first Sabbath of the conference, was packed to its full capacity for the M.V. Rally in the evening.

As Pastor C. L. Bond and the British youth leaders entered all heads were reverently bowed to beseech the Lord's blessing on this special gathering. The hearty singing by this youthful congregation of hymns and choruses, including one from America, was inspiring to hear.

In his opening remarks Pastor J. M. Howard read us an interesting letter telling of the launching, by the youth of three North London societies, of an outdoor evangelistic campaign. In three weeks this had secured the names of some fifty interested people, most of whom were under twenty-five years of age. This is an illustration of the youth-for-youth work we should do all over these Isles. Special prayer was offered for the meeting being held in North London at the same time as our own. Those desiring to help in a practical way were invited to make a donation, at the close of the service, toward the purchase of an amplifier to assist these youthful preachers. This amounted to about £5.

"Let your light shine," was the message to our youth to-day. The Torch of Truth, shedding its light throughout our land, was symbolized by an inspiring display tastefully arranged behind the speaker.

Every one of the ninety missionary volunteer societies in the British Isles should shine for Christ. To show their resolve to do this, leaders or representatives of over thirty societies present joined in a piece of impressive symbolism. The lighted Torch of Truth was passed from one to another. Lifting it high each gave the motto of his society, of which we can give but a few examples. Newport are "Waiting and Watching," Walthamstow "Looking Unto Jesus," and Holloway "Steadfast." Aberdeen's juniors have chosen, "Jesus My Victory," and "United We Progress" from the youth of Swansea. Gillingham desire to be "Fully Consecrated," and Newcastle are offering their "All for Christ."

After the missions offering had been taken and

the consecration hymn rendered as a solo by Miss P. King, Pastor C. L. Bond addressed us.

He told of the great army of Advent youth throughout the world and of their training for service through the Progressive Courses of study. These broadened our knowledge of God and His Word and works, and fitted us for better service. As a Master Comrade himself, Pastor Bond had over sixty Honours to his credit. We were greatly interested to see his scarf bearing the emblems of these, including some for such domestic honours as cookery and laundry!

Taking as his text Isaiah 8:16-18, he told us that God's commandment-keeping youth are to be for signs and wonders in the world. With God as our Father, what a great united family we are! How men of the world marvelled to see the fellowship we have among people of all races! What a difference, too, they saw in the Advent youth as they compared them with those of the world! When at Walla Walla College for a youth's congress, Elder Bond met three train-loads of young people coming to the congress from different parts of the States. Later, when travelling on a train the conductor, learning he was an Adventist minister, told how he had been on a train with a party of teachers who smoked, drank, and used unseemly language. Later he had to travel with a train-load of Adventist youth. How impressed he was with the pleasant contrast! He wanted to know what made Advent youth like this. Elder Bond was then able to tell him something of our message.

Joel 2:28 tells us that God's young people shall speak divine messages. Four years ago at a youth's congress in Buenos Aires there was a young girl of twenty years of age. Two years before she had been an invalid, suffering from tuberculosis, and only allowed to be up for forty minutes a day. A young Catholic lodged in the house and she decided that she would have that forty minutes every evening so that she could give him studies on the message. After five months he was baptized and in turn told the message to his friend. Friend worked for friend until five were baptized. Two years later they were all at this congress as a result of that young lady. And, because of her earnest desire to

do something for others, even though she was an invalid, God answered her prayers and healed her of her disease.

At a baptism of thirty-seven candidates the minister asked them to tell of how they had come into contact with the message. Elder Bond heard six of them tell how they had been visited by a ten-year-old boy, Carlito, who had come to their house and asked if he could give them Bible studies. He had continued to come to them week by week until they were finally ready for baptism. The minister called Carlito to the front of the church and invited him to give the right hand of fellowship to the people whom he had interested in the message.

Among others of whom we heard was young Tommy Lyon in Detroit who, by using Crusader films and lessons, had in five months brought five families into the truth.

Elder Bond told the story of two boys in Mexico, Antonio and his friend. They were members of the church but they felt that they were so tied down that they wanted to get away from the church. So they planned to go to the next State and live there, taking with them a supply of face powders, perfume, and cosmetics to sell for a living. One day Antonio went to a house and a young lady opened the door. She said that her mother bought those kind of things for the household. He was invited in and while he waited for the mother he saw the second commandment on the wall. So, when the lady had bought some goods, he asked her if she was a commandment-keeper. She replied that she followed the Bible. It appeared that she was the leader of a small group of people who came to her house on Sundays for Bible studies. She invited Antonio to come the next Sunday. Antonio and his friend went and the subject was the second coming of Christ. But her theory was that Christ has already come. Antonio knew this was wrong and so asked her if she did not believe that when Christ came again every eye would see Him. She would not believe that this was in the Bible, so Antonio tried to find it but he found he did not know his Bible as well as he should and he had to fumble around for it.

Two men who were present were so interested in what Antonio had to say that they asked that he should take the meeting the next Sunday. Antonio and his friend spent the week in prayer and study and God

blessed them and they were invited again. The interest began to grow. At last they wrote to the president of their Union and asked him to come over and care for the interested people. When he received the letter he thought they were joking. They wrote again and the president did not reply. But when he received the third letter he began to think something was really happening and so he went down to the boys. There he found forty-seven people keeping the Sabbath and twenty-seven ready for baptism! Now in that area there are two hundred and ninety-seven members in two churches, and two hundred more preparing for baptism. Those two boys who set out for adventure found their way directed by God into paths of service. Antonio has since been trained and is one of our young ministers in Mexico.

God hurls out His challenge to youth, "Wilt thou not from this time cry unto Me, My father, Thou art the guide of my youth?" Jer. 3:4.

The answer of Advent youth in Britain was clearly indicated as all present rose to their feet, rededicating their lives anew to God and seeking His blessing.

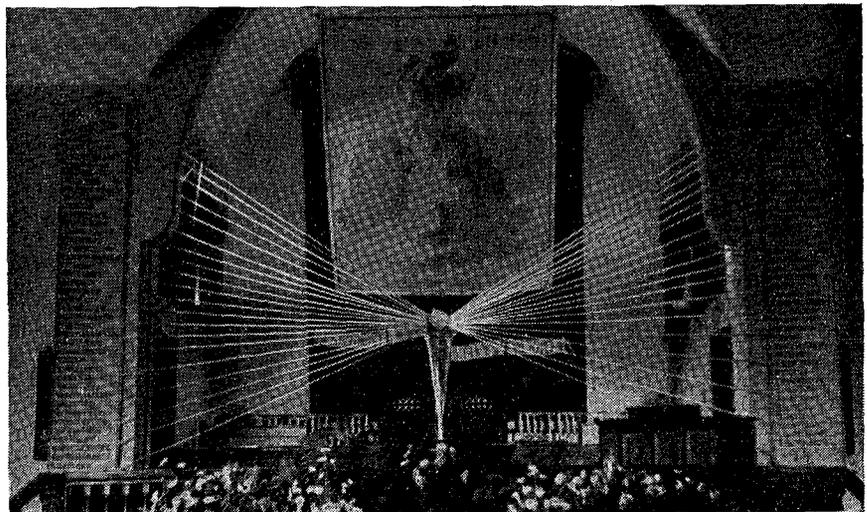


Guardians of the Home

(Continued from page 5.)

We were a large family with eleven children. Father and Mother were busy, but I cannot remember a single time, as long as we were at home, when Father and Mother failed to have morning and evening worship. I believe it is because of that, with their consistent Christian living, that all the children became Christians, five of the boys became ministers in this cause, and the girls also are workers in the cause of God.

We are told in the Spirit of prophecy that "the lessons that the child learns during the first seven years of his life have more to do with the formation



The impressive platform display for the first Conference Youth Rally.

of character than all that it learns in future years." —Mrs. E. G. White, in "Signs of the Times," April 8, 1903. Then let us look after those early years in the lives of our boys and girls.

We ought to put the very best of life itself into serving our children, in winning the confidence of our boys and girls, in leading them into fellowship with the Lord Christ Himself, so they may form characters that will stand the test of the judgment, and come along with us to God's eternal kingdom.

British Union Conference

Report of Publishing Department

1936-1945

By J. M. HOWARD

DURING the war years there was no section of our work in Britain which revealed so remarkably God's overruling hand as the colporteur ministry. When war broke out we had approximately 33 full-time and 15 part-time colporteurs (not including the summer students), making a total of 48 altogether. To-day we have 53 full-time and 12 part-time colporteurs, making a total of 65 altogether—a gain of 17. This increase has largely been brought about by a plan which was launched eighteen months ago known as the "Colporteurs' Efficiency Course."

Briefly, this is a correspondence course in eight lessons, based on Elder Strahle's book, *Gospel Salesmanship*.

If a member feels called to the colporteur ministry he is invited to study the theory of salesmanship, and if successful in his examination, he obtains a certificate of merit. Then he tries the practical side of the work. The local publishing secretary visits him and observes his attempt to put his theory into practice. If all is satisfactory, the new recruit enters the ranks of the colporteur army.

SALES

Figures are always supposed to be dull and boring, but I wish you could have been in our office during the war years, have felt the inspiration as the weekly totals came in, and have experienced the thrill which these year-end figures gave us:

	£	s.	d.
1936	15,789	5	0
1937	17,003	7	10
1938	19,736	7	5
1939	17,165	12	7
1940	19,648	12	7
1941	22,533	11	1
1942	24,749	5	2
1943	27,185	14	5
1944	27,955	12	10
1945	31,359	8	2

These figures show a gain over 1936 of £15,510, and the 1945 total of £31,000 is just double that of 1936—100 per cent increase.

The sales of the student colporteurs through the period were as follows:

	£	s.	d.
1936	1,483	12	0
1937	1,527	1	6
1938	2,860	1	10
1939	1,954	1	8
1940	3,615	13	8
1941	5,018	17	6
1942	2,355	12	0
1943	1,823	12	10
1944	3,209	19	10
1945	4,304	19	6

Total £28,153 12 4

One observes how the figure fell in 1942. This was due to the paper shortage and the unavoidable rationing of books to students.

It was my privilege to inaugurate a colporteurs' literature and salesmanship class in 1943. While this was a very wearing experience, necessitating as it did a weekly journey to and from the College, taking practically two days out of our already crowded week, we felt that the effort was well justified and the results truly gratifying. The following summer our students' sales rose by nearly £2,000.

TWO NEW BOOKS

We are more than happy to relate that during the arduous years of war, when most of us were doing far more than one man's job, two new truth-filled books were launched: *The Bible Speaks*, by W. L. Emmerson and *God's Way Out*, by A. Warren.

The welcome which these two books have received from the public is astonishing. You will hear more about that later.

THE VOICE OF PROPHECY

Recently we embarked upon a new venture of evangelism. By means of an application form placed in the end of our subscription books, purchasers were invited to enrol as students in the "Voice of Prophecy Bible School." Hundreds of responses have been received and scores of interested people contacted. Doubtless Pastor W. L. Emmerson, principal of this correspondence school, will give you further details concerning it.

COLPORTEURS' COUNCILS

We are glad to be able to tell you that throughout the war years our two annual colporteurs' councils were maintained—the regular council in January and the students' council in April. These were a great source of inspiration to us all.

I have often wished that the whole Union could attend the colporteurs' councils; it is a refreshing and uplifting experience. The colporteurs are an outstanding group, full of courage, maintaining the zeal of their first love, filled with simple and daily trust in God for their very existence, and cheerful

(Continued on page 18.)

ON this last Sabbath morning of this very helpful and profitable conference I want to address those men and women in this congregation who comprise the leadership of the church of God in these British Isles. I believe God has given me a message to-day for the ministers, for the Bible-workers, for the elders, the deacons, and the deaconesses, and all those that have to do with leadership in this great cause that we love so much. And so I have called my theme, "Leading the Advent People to Victory."

In days long ago when God's people stood at the entrance to the land of their inheritance, God called many in Israel to the responsibilities of leadership. Moses was their chief leader, and to him was given the admonition: "Be thou for the people to Godward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do." Exod. 18: 19, 20.

What an impressive charge that was, yet as leaders to-day we are given the same charge. How are we planning to measure up to it before the God who has called us and the people we are to serve?

WHAT MOSES ASKED FOR

I have been greatly helped as I have studied the approach of Moses to the fulfilment of his task for his God and for his people. In Exodus, chapter 33, verses 12 and 13 Moses reminds God of the charge given him: "Thou hast said, I know thee by name, and thou hast also found grace in My sight. Now therefore, I pray Thee, if I have found grace in Thy sight, show me now Thy way, that I may know Thee, that I may find grace in Thy sight, and consider that this nation is Thy people."

That is a very simple prayer, one of the simplest in all the Word of God; but no prayer which I have read in the Scriptures brought such a marvellous response as had this one offered by Moses. For in the succeeding verses I read that God said, "My presence shall go with thee." To which Moses replied, "If Thy presence go not with me, carry us not up hence." In other words: "God, this is Thy people. I am Thy servant. If we cannot go forward in fellowship and companionship and partnership I cannot go at all."

What a marvellous conception of responsibility. Would to God we could feel the same as leaders of the flock of God, unwilling to go until we know that the mighty God who has called us is going with us. Wouldn't it save us from the mistakes and bitterness and reproach and disruption and all the ills that oppress the human heart and the life of the church of God?

A VISION OF GOD'S GLORY

Having been assured of the presence of God with him all the way, Moses now made another request. "I beseech Thee," he said, "show me Thy glory . . . that I may know Thee."

What was God's response? "I will show thee," God said, "My goodness." "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping

mercy for thousands, forgiving iniquity and transgression and sin." The glory of God is in His goodness which takes that which sin has made ugly and reorganizes it, rebeautifies it, and makes it worthy of a place with the princes of the people of God.

What that revelation did for Moses is best revealed in his response to a proposition which God made to Moses to test him: "And the Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people. Now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."

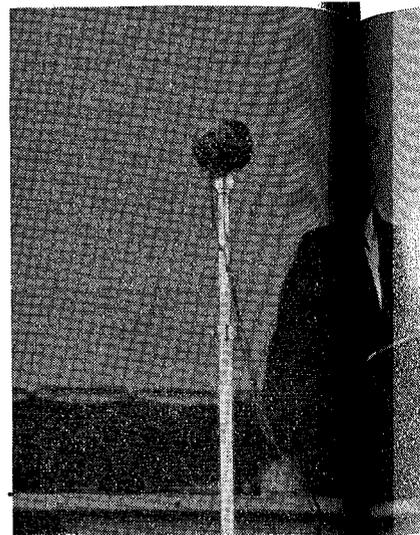
What was Moses' reply? He offered himself as an atonement saying, in effect, "If some life must be forfeited, let it be mine, but save these people." What strength, what self-sacrifice, what an example to the servants of God to-day! I read in *Patriarchs and Prophets*, page 319, this comment:

"The prosperity of God's chosen people was dearer to him than personal honour, dearer than the privilege of becoming the father of a mighty nation. God was pleased with his faithfulness, his simplicity of heart, and his integrity, and He committed to him, as a faithful shepherd, the great charge of leading Israel to the promised land."

Moses had "attained the heights in self-denial" and that is the place to which every leader of God's people must come. God's servant has said this:

"Self-denial means to rule the spirit when passion is seeking for the mastery; to resist the temptation to censure and to speak fault-finding words; . . . to stand at the post of duty when others may fail; to lift responsibilities wherever and whenever you can, not for the purpose of applause, not for policy, but for the sake of the Master, who has given you a work to be done with unwavering fidelity; when you might praise yourself, to keep silent and let other lips praise you. Self-denial is to do good to others where inclination would lead you to serve and please yourself."—*Testimonies*, Vol. 4, page 521.

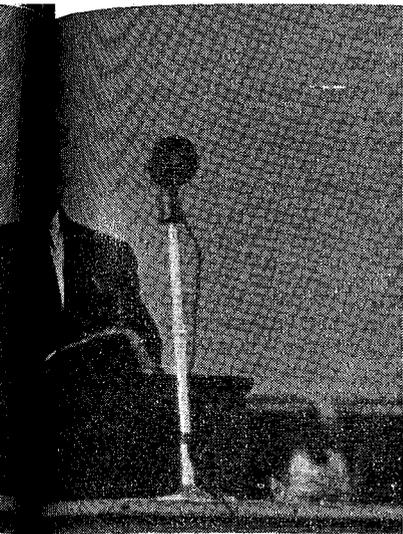
May we learn to know the significance of true self-denial.



Pastor E. B. Rudge preaches the

Leading the People to Victory

Abstract of a Sermon PAS



broken in the Watford Town Hall.

the Advent of Victory

PASTOR E. B. RUDGE

GOD'S PLEDGE TO MOSES

But now Moses had still another request to make of his God, found in Exod. 34:8, 9. "And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in Thy sight, O Lord, let my Lord, I pray Thee, go among us; . . . and pardon our iniquity and our sin, and take us for Thine inheritance." And God again replied, "I will make this pledge with you before all thy people. I will do marvels."

It has been profoundly impressed upon my mind during the days I have been here with you, my brethren, that you in this land want to know a God who can do marvels. I believe the people here sense and the ministry senses, our need

of this God of power and strength, of kindness and mercy, that we may do the things that God calls us to do.

A NEW LEADER IS CALLED

Well, the day came when that man to whom God had revealed so much climbed the mountain for the last time and was buried by the hand of God. And all the pioneers now rested except Caleb and Joshua. The pioneers were gone, just as the pioneers have gone from among us.

Let us turn to the book of Joshua and see what God said to this new leader whom He had called: "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses My servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." Joshua 1:5.

Here was a new man but the same God, a change in leadership but an unchanging God.

What an assurance for us to-day! When we remember that the God who spoke thus to a new leader in that day is exactly the same God who calls us to-day who carry the burden of the people of God upon our hearts and upon our shoulders, we can take courage.

"ACCORDING AS WE HEARKENED UNTO MOSES"

There is another feature of this change of leadership that has impressed me as I have looked into the life of this man Joshua. It is the attitude of the people: "According as we hearkened unto Moses in all things, so will we hearken unto thee; only the Lord thy God be with thee, as He was with Moses. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage."

What marvellous people! They said to this new man: "We will go with you, we will follow you; only be sure that God is with you as He was with Moses."

I often wonder what some of our people think when they remember the strength and the courage and the wisdom of the pioneers and then look on those of us to-day who follow in their steps. What a strong confidence will come into the heart of the ministry if God's people to-day take that attitude.

DAVID'S BURDEN FOR HIS SON

Centuries after Moses and Joshua another of God's mighty men was laying down his burdens and before him stood his anointed successor. He was a young man and the old man, King David, said this: "I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself; that the Lord may continue His word which He spake concerning me."

That was the burden of the old king's heart for his son. May God help us also who have accepted the call of God to keep the charge of our Lord. He has covenanted with us to do marvellous things for us and, brethren, I believe He will, for in His last pledge in the Bible He says: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly: hold that fast which thou hast, that no man take thy crown."

That is the pledge of the same God who long centuries ago said to ancient Israel, "I will come among you and I will do marvels for you." And He is still able.

"THINE IS THE POWER"

I think I must take a minute to read you my favourite text. It is 1 Chronicles 29:10: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that

(Continued on page 30.)

(Continued from page 15.)

withal. I have considered it a great privilege, and found it a source of continual inspiration, to work with this fine band of men and women during recent years.

TRIBUNALS

Our colporteurs as a class were not exempted from military service. Each one within the National Service age group (about half our colporteur force) had to make a personal appearance before a tribunal and state his case. The result of this witnessing was phenomenal. Every colporteur but one obtained exemption.

SOULS WON

Colporteurs do not only sell books. They win souls. Never a year goes by without a good number being thus added to the church roll. One of our colporteurs will find more than thirty stars in his crown for souls added during the past few years.

Another colporteur periodically runs an evangelistic campaign as a side-line to his regular colporteur work. Through these efforts he adds anything from six to twelve souls on each occasion.

Still others, by careful, plodding, Bible-study work in the evenings, after a hard day's work, bring in two or three believers every year.

One of our experienced colporteurs was burdened about the people of the neighbourhood and went to work. Soon the interest was so great that he had to call in the minister from a nearby town. Twelve were eventually baptized and a company formed. "Praise God from whom all blessings flow."

The Stanborough Press Ltd.

Manager's Report

1936-1945

By J. C. CRAVEN

It was just one hundred years ago, April 6, 1846, that a small tract was printed by Ellen G. Harman (Mrs. E. G. White) entitled, *To the Remnant Scattered Abroad*. Only 250 copies were issued, and the printed matter occupied the front page and half of the back page.

In 1848 Mrs. White saw in vision the future expansion of the publishing work. At this time there were only one hundred believers and as they were gathered in conference the servant of the Lord was given a view of the sealing work, and the great responsibility was placed upon our believers of publishing the message in printed form on a much larger scale.

When Mrs. White came out of vision she said to her husband:

"I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print and it will be a success from the first. From this small beginning

it was shown to me to be like streams of light that went clear round the world."—*Life Sketches*, page 125.

The first number of a denominational journal was published in the month of July, 1849. When it had been obtained from the printing office Brother and Sister White, together with a small group of believers, bowed round the first few copies and with many tears asked God's blessing upon their efforts. The papers were then wrapped and Brother White carried them to the post office in a small carpet bag.

From a human standpoint three penniless preachers and one hundred members had embarked on an impossible task. The little band, however, continued to pray and work. To-day, Sister White's prophecy has come true and the message in literature form is being carried by our faithful colporteur evangelists to "every nation, kindred, tongue, and people" in such magnitude that it can be described without exaggeration as being like streams of light shining around the world.

The literature work in the British Union is part of this great stream of light. During the past decade we have experienced all the difficulties and problems of publishing our literature under war-time conditions. For almost six years during this period our colporteurs and publishing house workers have been labouring in a front-line battle field. The work has been conducted while bombs and rockets were dropping, but regardless of these external conditions the work has been pressed forward.

The quantity of paper we were allowed by the government was reduced finally to just 37½ per cent of our pre-war tonnage for our book paper, and to 19½ per cent for our periodicals. Despite this drastic reduction in paper supplies our sales increased each year. You may ask how this could be possible.

We adopted a number of plans which enabled us to economize very considerably where our paper supplies were concerned. We had of necessity to reduce the format of our periodicals and books, and in the case of our periodicals we had to reduce the number of pages to half their pre-war size. Also the substance of paper used in both books and periodicals was considerably reduced. In addition we found that one-third of the tonnage used for printing our 1s. 6d. books would support the same retail figure when used in connection with our medium and large bound books. We, therefore, diverted our sales from the 1s. 6d. books to the larger publications.

SALES

Our sales for the period 1936 to 1945 were as follows:

1936	... £26,528	1941	.. £32,756
1937	... 29,053	1942	... 38,140
1938	... 29,222	1943	... 37,703
1939	... 28,813	1944	... 40,533
1940	... 33,454	1945	... 44,993
	<u>£147,070</u>		<u>£194,125</u>

Total 1936-1945—£341,195

BRITISH ADVENT MESSENGER

It has been suggested from time to time that the increase in our sales, despite paper rationing, has been solely due to increases in prices. The average increase in the price of our bound books has been only 6.9 per cent. Whereas the gain in sales during the latter five-year period of this decade was £47,055, or 32 per cent over the previous five years. The gain over the previous decade amounted to £52,420.

If we compare our sales of £44,993 for the year 1945, the largest figure reported in our history, with 1938, the last year of peace before the recent great conflict, we find we can report a gain of £15,771, or 54 per cent.

OPERATING GAINS

Our net operating gains have been as follows:

1936	...	...	£ 612
1937	...	...	945
1938	...	...	1,032
1939	...	...	632
1940	...	...	1,082
1941	...	...	1,629
1942	...	...	2,882
1943	...	...	4,248
1944	...	...	6,625
1945	...	...	7,806
			<u>£ 27,492</u>

Prior to the outbreak of hostilities our highest net gain was in 1927, when it amounted to £1,866. The net gain of £7,806 for 1945 was nearly thirteen times greater than the gain of £612 for the first year of this decade.

DONATIONS

Not only have we made money of recent years on an unprecedented scale, but we have also given money away. Our donations during the decade have been £11,719, of which £10,837 has been given to the work in this field. In addition, our employees are, of course, tithe payers, and during the decade their tithe has amounted to £4,629. The Publishing House has therefore passed over to the Union during this ten-year period, donations and tithe amounting to £15,466.

Our institutions are indeed a financial asset to the cause

BOOK SALES

The increase in the number of bound books sold is also another proof that we have been handling a much larger volume of bound book business than ever before. They were as follows:

	Large Books	3/- Books	Total
1936	19,009	170	19,179
1937	24,269	64	24,333
1938	22,598	205	22,803
1939	22,334	273	22,607
1940	23,158	504	23,662
			<u>111,368</u>
		<u>1,216</u>	<u>112,584</u>
1941	23,064	595	23,659
1942	28,534	427	28,961
1943	22,986	16,861	39,847

1944	...	31,046	45,636	76,682
1945	...	29,926	63,355	93,281
		<u>135,556</u>	<u>126,874</u>	<u>262,430</u>

Total Large Books ... 246,924
Total 3/- Books ... 128,090

Paper Bound Books ... 375,014
999,415

Grand Total 1,374,429

The total number of large books sold in the 1926 to 1935 period amounted to 138,769. The total number, therefore, of large bound books sold during the period under review represents an increase over the previous decade of 108,155 copies, or 78 per cent. Surely the sale of 1,374,429 copies of books of all kinds is an achievement for which we can be very grateful to God.

An analysis of the titles of the bound books sold during the period 1936 to 1945 will be of great interest to all:

Bible Readings	...	17,183
Christ Our Saviour	...	26,304
Our Wonderful Bible	...	71,132
Bible Certainties	...	56,878
Bible Speaks	...	35,038
God's Way Out	...	35,042
Miscellaneous	...	5,347

Three-Shilling Books ... 246,924
128,090

Paper Bound Books ... 375,014
999,415

Total number of copies of all books sold ... 1,374,429

This represents a circulation of approximately 3.44 pages from our books per person throughout the whole of the British Isles, or 17.2 pages per family, during the past decade, and this does not include periodicals and tracts. God will bless, I am sure, this wide circulation of literature so that it will bear fruit in the near future.

PERIODICAL SALES

Our Periodical Sales 1936 to 1945 were as hereunder:

	Present Truth	Good Health	Sixpenny Magazines
1936	609,781	217,407	385
1937	613,970	208,940	36,460
1938	624,005	287,197	36,140
1939	592,662	218,790	35,392
1940	617,667	195,343	49,479
1941	323,839	98,416	154,528
1942	208,568	81,093	82,769
1943	291,394	77,316	57,484
1944	343,707	109,649	65,805
1945	330,143	109,849	72,791
		<u>4,555,736</u>	<u>1,604,000</u>
			<u>591,233</u>

The decline in periodical sales, beginning in 1941, has been due to the much more severe cuts in our periodical paper quota than in the case of our book paper quota.

STUDENT COLPORTEUR SCHOLARSHIPS

The Publishing House has had, during the period under review, the privilege of co-operating with Newbold College in making it possible for a large number of students to return to our sister institution for further education by means of the Student Scholarship Plan. The total number of scholarships issued were as follows:

Full	80
Three-Quarters	25
Two-Thirds	55
Half	66
Unclaimed	34
Medical	10
Total	<u>270</u>

We notice that our most successful workers are those who have had experience in the colporteur work, and we therefore rejoice at the realization that this satisfactory number of College students have been helped in their education as a result of availing themselves of the Student Scholarship Plan.

We appreciate very much the leadership that we have had in the Union and local conference publishing departments. Our secretaries have valiantly led our colporteurs, and despite the difficult time through which we have passed, they have continued aggressively to lead our very faithful colporteur band from success to success.

At the time of the outbreak of hostilities we anticipated that a large number of colporteurs, particularly those in the south of England, would ask for transfers to safer areas. I think it is to the lasting credit of our group of faithful and consecrated colporteurs that during the whole of the war period we did not receive a single request from any colporteur to leave his post of duty. We suggested to one or two that perhaps they should move to a less dangerous section of territory, but our suggestion was turned down. Even our London colporteurs, despite the flying bombs and the rockets, remained right in the London area, and God richly rewarded their efforts.

I feel at this time I ought to pay tribute to the work of the publishing house staff. They have worked many long hours, sometimes when enemy bombers were overhead with the bombs dropping and guns firing. Seventy hours, sometimes seventy-five hours, per week have been worked, and on one occasion two members of our staff completed the normal forty-eight-hour week in three days.

At one time, as a result of the call-up, we were reduced to just three qualified men plus our apprentices and young ladies. Working under these conditions and meeting the increased volume of work has given us an extremely strenuous time.

We have had to simplify our organization almost to the point of danger in order to enable us, with our limited staff, to concentrate on the great essential of supplying the literature needs of the field as far as our limited paper supplies would permit. I

feel I would like to say before this large gathering a very great "Thank you" to our colporteurs and to our publishing house workers for their very loyal and faithful service.

In closing my report I would like to appeal to you in the interests of our literature work, the great object of which is the salvation of souls, to volunteer for this work which will prepare a people to meet God.

I believe that the great majority of our young men and young women could make successful colporteur evangelists, and I would like to assure you on behalf of the publishing house that we will stand by all volunteers for this work. We are prepared to give the finest course in Christian salesmanship, under the leadership of our publishing department secretaries, that we as a denomination have been able to prepare. In addition, our publishing department secretaries will also give the necessary practical experience to the volunteer.

If we are going to finish the work in this field we must have many times the present colporteur force and we do earnestly appeal to you to come forward and associate with us in this great work of giving to the world the third angel's message just before Jesus shall come in glory. If you do not volunteer now it may be too late to have a part in this work. Sister White says:

"God will do great things for us if we will be humble and believing at His feet. More than a thousand will soon be converted in one day, most of whom will trace their conviction to the reading of our publications."—*Extract taken from an article by Mrs E. G. White in "Review and Herald," November 10, 1885.*

So join the ranks of our literature workers and hand in your names to our publishing department secretaries during this conference.

The Stanborough Press Ltd.

Editor's Report

1936-1945

By W. L. EMMERSON

WHEN Pastor Maxwell reported at the 1936 Union Session on the quadrennium 1931-35 he entitled his report, "Four Momentous Years." That adjective might with even more relevance be applied to the ten years 1936-45 which we are surveying, for there has certainly been no decade like it in the history of the world.

At the beginning of 1936 war was raging in Abyssinia and before the summer of that year the Spanish Civil War had broken out; 1937 was a year of coronation rejoicings in Britain but of deepening darkness in Europe, and the beginning of the Eight Years' Sino-Japanese War in the Far East; 1938 is remembered by reason of Munich and the false cry of "Peace in Our Time," while 1939 saw the outbreak of World War II, which raged with ever

increasing violence till 1945, the decade ending with the shattering echoes of the atom bombs of Hiroshima and Nagasaki.

Through these ten years of world crisis and calamity the publishing work in our beloved islands has gone on through trials and vicissitudes innumerable to new heights of achievement in the Advent cause.

Brother Craven has surveyed the story of the literature ministry during the past decade from the angle of production and sales. To my lot it falls to tell you from the editorial angle something of the nature and content of the literature we have put into the hands of our colporteurs and church-members, and also to say a few words with particular reference to our periodicals and magazines.

This task reminds me that it was in 1936 that Pastor A. S. Maxwell was called to the Pacific Press so that the decade now under consideration corresponds almost exactly with the period during which I have been privileged to carry the editorial responsibility.

It is one of the principal tasks of the editor to keep our literature up to date and timely so that the old message will arrest the attention of those into whose hands it comes.

So we think first of our magazine *Present Truth*. Each fortnight through these ten years we have sought to fill our missionary paper with the message God has given us and just the other day came an unsolicited testimony from six thousand miles away, encouraging us to believe that our efforts have not been without success.

A diligent Ingatherer in far-off British Columbia wrote:

"While out Ingathering yesterday imagine my surprise and joy to have a lady show me a copy of *Present Truth* published October 28, 1938, in England." He mentions that he was leaving a copy of the American *Present Truth* and the name reminded the lady of the copy she had kept carefully for so long.

Then he goes on:

"I have read and reread this copy and would very much like to subscribe for it. . . . Time is short and such timely articles as were in this *Present Truth* are right to the point."

Well, during the past decade 3,076 truth-laden pages of that kind have been put together and sent out, the equivalent of twenty new books of 300 pages each and during the first four years of the period we were gratified to see the circulation of our missionary magazine rise steadily, if not spectacularly from 600,232 in 1935 to 624,005 in 1938.

The unsettlement of 1939 threw us back somewhat, but in 1940 we almost reached our previous highest gain. Then came drastic paper rationing, limiting us to 19 per cent of our pre-war paper which compulsorily cut the size of the magazine in half and the circulation to less than half.

When one realizes, however, that as a result of the drastic periodical paper cuts no less than 107 British periodicals ceased publication, sixty-two more were merged into other journals, and twenty appeared less frequently than formerly, it is a matter

of gratitude to God and thankfulness to a loyal people that through all the critical days of the war and in spite of every difficulty *Present Truth* continued to fulfil its mission.

When paper once more becomes freely available we are confident that the steady upward trend which was apparent in the first four years of the decade will become manifest again.

Good Health, our health magazine, passed through an experience similar to that of *Present Truth*. During the first four years 932,334 copies were sold, an average of 233,083 per year, which was slightly higher than the figure of 227,707 in 1935, but its circulation too, was compulsorily dropped to less than half this figure with the onset of rationing and in 1945 stood at about 9,000 copies per issue.

Naturally these restricted circulations produced in us as well as in you a sense of frustration, but this was offset to a very large extent by a new and highly successful venture in our small literature work, namely our sixpenny magazines.

Prior to 1936 we had tried the experiment on two occasions of getting out sixpenny magazines with good success. These gave such good promise that we determined to produce more of them. Taking the opportunity of the Coronation year, 1937, we published a special sixpenny magazine and sold 36,460. The next year and the next we prepared further issues and in the three years 1937-39 we sold an average of 36,000 copies per year.

In 1940 the periodical rationing came, but these magazines being undated and not published at specific intervals were classed as books and so were not affected by the periodical restrictions. So in that year the circulation of our sixpenny magazines rose to 49,000 and in 1941 they rocketed to 154,528. Then book paper rationing became acute and the sales of sixpenny magazines had to be restricted to an average of 70,000 copies per year. But even so, during the years 1937-1945 we sold no less than 591,233 sixpenny magazines valued at £14,781.

This year with book paper a little more freely available we have sold during the first half year, from January to June, 75,239 copies, so that this year we may actually overtop the spectacular sales of 1941.

From this glimpse which we had into the possibilities of sixpenny magazines before rationing clamped down upon us we are confident that they present us with a wonderful opportunity which we intend to exploit to the full when restrictions are lifted.

Altogether, during the ten-year period we have circulated 6,714,025 copies of our periodicals, *Present Truth* and *Good Health*, and our magazines *Good News* and *Health and Happiness*. If the pages of these papers were placed end to end they would extend for over 17,000 miles, or two-thirds of the way round the earth at the equator. If our tracts and church papers, *Messenger*, *Leader*, and *Progressive Volunteer* were added the line would be well on the way to encompassing the globe.

Turning now to our larger publications I am glad to report that during the period under review three new subscription books have been launched

and taken up in a strong way by our colporteur force.

Bible Certainties came out in 1938 and ran until 1945, reaching a circulation of 56,878 copies.

The Bible Speaks replaced the pioneer volume *Bible Readings* at the beginning of 1942 and to date 39,087 copies have been disposed of.

God's Way Out was launched in 1944 and up to the present we have sent out 44,689 copies.

These new medium and large subscription books issued between 1939 and 1945 total 928 pages. To these must be added fifteen new small books totalling 1,440 pages; in all 2,368 pages of new books.

During the period two new series of tracts were issued; the "New Campaign Series" with thirty-six subjects, and "Your Bible Says" Series with eight subjects totalling 392 pages, also twelve Voice of Prophecy lessons totalling another 96 pages.

If to these figures we add the 10,820 pages of periodicals and magazines, we have a grand total of 13,676 pages of new literature published during the decade.

Besides the joy which has come to us through the good reception of this new literature in our own field we have been encouraged by the interest that our sister publishing houses have taken in our new colporteur literature. You will be interested to know that South African colporteurs next year will be selling *Bible Certainties* and *The Bible Speaks* in the Afrikaans language as well as the English editions. The publishing house in Finland is preparing a translation of *Bible Certainties*. An American edition of *The Bible Speaks* will soon be in the hands of the colporteurs over there, and *God's Way Out* is being printed this autumn in Australia.

We, in the British Publishing house, deem it an honour to have been able to render this service to our sister institutions.

It looks also as if some of our publications have been studied by other publishers in this country, for since the publication of *The Bible*

Speaks two other books with strikingly similar titles have been issued, *The Book Still Speaks*, and *Let the Bible Speak*, while latest of all has come a periodical, started in April of this year, *The Bible Speaks to Britain*.

Another department of our work in which we believe we have made great development is in the matter of illustrations.

Through the years we have given special attention to gathering together a collection of first-class Bible pictures and our success may be judged by unsolicited testimonials and requests for pictures which have come to us from our sister institutions in other lands.

Just before the war one editor said of our magazine, *Present Truth*: "The English *Present Truth* is always a joy when it comes into our office, and the first thing we look at is the wonderful religious pictures they use. I do not know where they get them but I cut them out and file them and wish I had that kind in this country."

Some little time ago we received a cable from one publishing house: "Plan publish *Desire of Ages* here. Kindly make selection 50 suitable illustrations for us. Send immediately, also some of your Palestine pictures." We sent eighty and they were all gratefully accepted.

Actually, during the past four years we have sent out or are in process of gathering no less than 714 pictures to our sister institutions.

Besides these a number of outside periodicals and book publishers have used over seventy of our collection of Palestine pictures and 259 have been taken by lantern slide manufacturers.

I must not close without a word about our Voice of Prophecy School. It is impossible in this country as a result of the B.B.C. monopoly to get on the air and if we had given publicity to such a school through the newspapers as in South Africa we should not have had the paper to print the thousands of sets of lessons which would have been needed. Anxious, however, to try the plan out in

this country we decided a year or so ago to inaugurate a small school as a follow-up to purchasers of our subscription books. We could only spare paper for 500 sets of twelve lessons so we put announcements of the school in the back of *God's Way Out* and *The Bible Speaks*. We included it also in the last two issues



At the Press Bookstall.

available; to ensure this we had to arrange an evening rota system for the office staff to help out in production. I wish to pay tribute to their valuable help.

During the ten years our staff "turnover" was very heavy. On July 1, 1936, we had on the pay-roll 58. Between that date and June 30, 1946, we engaged or re-engaged 175. On July 1, 1946, we had on the pay-roll 88. During the ten years we lost 116. Of these 47 left to take up other work, 7 left on marriage, 12 left to go to college, 6 left on National Service, 44 part-time workers left.

We still have with us 24 workers who were members of the Granose family in 1936.

At the beginning of the period, all our staff were working full time. To-day one-third are part-time workers. It would be impossible for us to maintain our processing without them and I would like to put on record our appreciation of their help; especially those who came in at odd times, at inconvenience to themselves, but to our great advantage.

The war years were trying times for us; I think there would have been a very easy explanation for reduced output, but we all felt that each year must be better than the last, and our efforts were rewarded. In addition to those called away for National Service, there were those left behind who carried a very heavy load in that connection. Their service dates in many instances to 1938 in the Wardens, Ambulance, and Fire Services. Later on, practically everyone was included in the provisions of the fire-watching orders. As we look back now, we wonder, sometimes, how we got through it all, but we are happy in the knowledge that we kept the factory work going to the maximum permitted by available facilities.

GOVERNMENT CONTACTS

We have very much for which to be thankful in this connection. So many businesses were closed or rationalized that we might easily have had to reduce our activities through lack of materials. Fortunately, in the early days of the war, the association dealing with the largest section of our business, received government encouragement for maximum output. I was privileged to be appointed a member of its executive committee and was able to do my share in representing our interests. As a result, we had guaranteed supplies of raw and packing materials for a large portion of our production. My membership of other committees, too, was valuable to us, especially in the maintenance of supplies of our foods produced primarily for vegetarians. So far as staff was concerned, we received very courteous consideration and, often, generous treatment, so that, even when deferments of calling-up notices expired, we were permitted to retain a large proportion of our key-workers in an industry which was regarded as being of national importance.

Our reports to the government departments concerned seemed to give complete satisfaction and we have been commended from time to time for our economies and relatively high production. I am convinced that these war-time contacts will stand us in good stead in the future.

OUR TRADE STOCKISTS

Advertising is a large part of normal commercial life. Quite often, however, the displayed advertisements merely state the claims or the opinions of the manufacturers themselves. The advertisement which has most to commend it is that of a satisfied user. We can truthfully say that, so far as the trade is concerned, the name of "Granose Foods Limited" stands for reliable products, prompt service, and business courtesy. I could easily take up the rest of this report with unsolicited testimonials, but that is not necessary. Every stockist now regards our sign "A Granose Product" as the chief selling point of the product. We are known as makers of good foods. Our sales manager has told you more in detail of his contacts so I need not elaborate.

SALES AND PRODUCTION

It is not our practice to quote our sales and production figures and so you do not have before you the full evidence of our progress over the ten years. Probably the best way to give you the facts would be by way of proportionate increases, based on sterling values. These must be discounted a little to allow for the relatively small unit price increases:

Total business	3½ times
Cereal Department	4½ times
Nut Foods	6½ times
Sundries	Decrease ¼

These increases have been possible by utilizing every corner of space, by renting outside storage accommodation, and by adding such plant as could be obtained under the very severe restrictions.

FINANCE

The incidence of taxation has been very heavy. Substantial operating gains have been achieved each year, but a relatively small proportion has been left to the company. This, however, need not discourage us. We know that we have only to maintain our present costings on present output to enjoy the fruits of our labour when taxation becomes easier; it has been well worth while to make the progress, for we have learned many valuable lessons for future planning.

THE FUTURE

The new Board, in conjunction with the new Union Committee, will doubtless give careful consideration to the plans which I have prepared during recent years. The time is not yet ripe for us to undertake the expansion programme I envisaged. It may be at least two years before building licences can be obtained. In the meantime some increased output is possible with additions to our labour force and some extra machinery as it becomes available. I do believe, however, that there lies before your Health Food Factory the possibility of almost indefinite expansion. At the present moment its sales are the highest ever recorded (the first half of 1946 is well ahead of the first half of 1945); its financial position, in spite of taxation, is the soundest in its history, and at no time were there so many large orders in hand awaiting attention.

The Lord has certainly blessed us and I am con-

fident that He will continue to do so. I am happy to have had these twelve years of leadership in the health food work in Great Britain.

Granose Foods Ltd.

Sales Manager's Report

1936-1945

By H. BENWELL

SINCE our last report great changes have taken place. In 1936 we had just come through a period of great industrial depression and were looking forward to the opportunity of developing our sales in a much larger way. Competition was then very keen, and, with only a small advertising budget it took considerable effort to show, by the end of 1938 an increase of 10 per cent over the figures reported in 1936.

During 1939 we gave special study to a plan for extending our sales by concentrated effort in certain good class towns. All the material was in hand and the campaign ready to begin in September—the time we had chosen. You know only too well what happened in September, 1939.

With the wholesale sinking of ships we soon became aware of shortages of many things required for production. No production meant no sales. Then came the wail of sirens with all that they indicated—dislocation of transport, evacuation of large populations, destruction of business premises. Fortunately only a very few of our trade customers lost their entire premises.

Distribution was now becoming a real problem. The telephone rings and the railway company is calling. "Sorry, Mr. Benwell, we cannot accept anything south of Watford." "What about the goods we have packed ready for you to collect to-day?" "Sorry, but you must keep them until we can accept for the affected area." With the continuous air-raids it became necessary to keep in daily touch with the carriers to ascertain from them the districts into which goods traffic could be sent. Quite often we would get a single message like this:

"We cannot accept any traffic for delivery on the L.M.S. beyond Birmingham, nothing for the Eastern Counties, nothing beyond Reading, nothing for Southampton and Bournemouth and nothing for Ireland"

Having received the information we would proceed to sort our orders and pack for the districts which could be reached. Sometimes a district would be closed for several days—occasionally it would extend into weeks. What at first was a problem soon became part of the daily routine.

Evacuation was our next problem. Towns in the target area were needing less and less, while from the reception towns requests for Granose products

came pouring. The evacuees were anxious to continue using our foods so we went to the local stores for them. We were now compelled by the circumstances to almost entirely re-organize our distribution. We had only one traveller left, so we had to rely very largely on our limited information, using our best judgment in the opening and selection of these new accounts. Our records show how well everything worked out and we feel confident that God led us through this period of difficulty.

It was not long before many of the stores, particularly the health food stores were finding that, because of diminishing supplies their takings each month were dropping below the economic level and it was doubtful whether many of them would be able to carry on. If these should fail we could visualize the difficulties of rebuilding our trade after the war. We were by now carrying out quite a heavy production programme to help meet the growing demand for our products which developed as other things such as fruits and nuts disappeared off the market. Although our labour force was small we decided to go into maximum production so that our regular customers would at least have extra Granose products to sell. The general testimony of the health stores to-day is that if it had not been for this large increase in supplies of our products and some extras from another well-known health food manufacturer, they could not have continued in business. The letters of appreciation from some of those customers are a tribute to the faithfulness of all our staff in accepting this heavy burden. In addition, we have received from many of the new trade friends made during the past few years, many comments on the excellent quality of Granose products. Their only complaint was, and still is, that they are not receiving anything like sufficient quantity of these good foods.

With the intensifying of the war effort transport was controlled. The country was divided into nine sectors and as our distribution was made largely through retail stores we had to establish a depot in each sector before we could distribute. The scheme greatly increased the work of the sales and dispatch staff, but no extra labour was forthcoming. The need of transport for war materials necessitated still further savings and various zoning schemes were put into operation, one being for cereal breakfast foods which affected Sunnybisk and Granose. This involved us yet again in reorganizing our distribution. People who for years had used Granose and Sunnybisk were no longer able to buy them and stores who had always sold these foods were now compelled to sell competitive products. We were given a comparatively small district in South-east England in which to distribute.

How would our products now compare with those well advertised popular products? We were not left in doubt very long. Soon we discovered that the quality of Sunnybisk and Granose Biscuits was putting them into the front rank. Wherever we could make personal contact with these new customers we learned that Sunnybisk had become a favourite. None of our trade customers could get anything like sufficient—they all wanted more

To help you to see the problems we were facing

in this matter of demand let me give you a few personal experiences. One London customer who was receiving considerably larger supplies than in peace time told me that while we were letting him have a good increase he was still needing for the London area alone, after the evacuation had greatly reduced his business, at least thirty times what we were sending him.

Calling on one of the new customers the buyer told me that his supplies of Sunnysbisk, like those of many other popular products caused him a real headache. He was a wholesaler serving a large number of good retail shops. If he divided the allocation into parcels of one dozen packets each and distributed to his customers in turn it would take four years before any shop would be due for the second dozen. Another large wholesaler who was receiving what was regarded as a good allocation found that his monthly quantity worked out to half a packet per store. The same situation obtains everywhere. Over and over again I have received such comments as "Sunnysbisk has come to stay. If you folks can find a way of producing more while the demand still remains there should be a very good future for it even when competition returns. Although we did not sell it before the war we regard Sunnysbisk as one of our permanent lines." So we could go on.

At last the war ended and in March this year cereal breakfast foods were de-zoned which meant that customers in the West of England, South Wales, Midlands, North England, Scotland, and Ireland were permitted to have Granose and Sunnysbisk once more. Would they want Granose and Sunnysbisk after having feasted on competitive lines? Without exception every trader wanted his pre-zoning allocation restored—and more if possible. The customers in South-east England were very reluctant to part with any of their allocation, but in fairness it had to be done. What is the situation to-day? The demand still far exceeds production and what is true of cereals is equally true of all

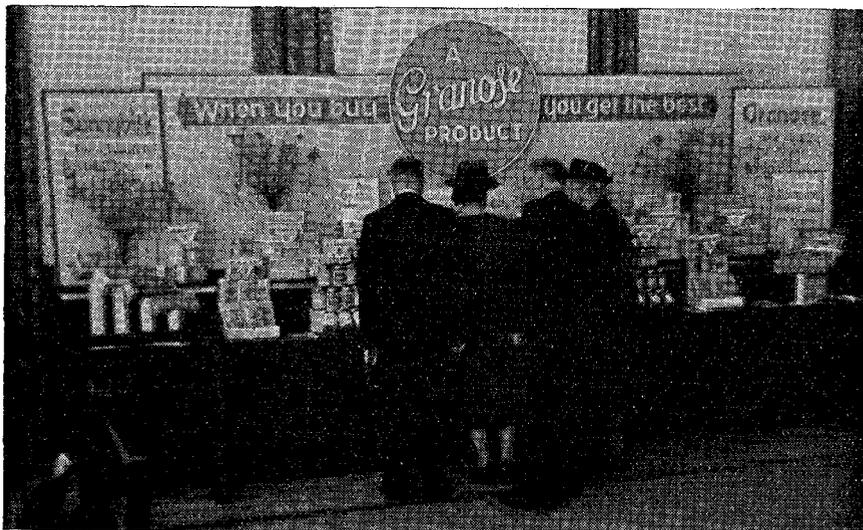
our health foods. At the end of June we were well ahead of any previous year and we have orders in hand for hundreds of cases of nut meats and other products which cannot possibly be filled immediately and the demand is growing.

It may be argued that the demand will drop as the emergency passes. While it could happen there is no reason why it should. There are four times as many vegetarians in the country as there are Seventh-Day Adventists as well as a great many non-vegetarians who have discovered for themselves during the war the value of Granose products and who are recommending them enthusiastically. The ease with which nourishing and appetizing dishes can be prepared from our nut meats certainly appeals to the modern housewife. Good vegetarian cookery need no longer be a tedious business.

Just a word on the subject of packing materials. In pre-war days our packages compared very favourably with those for competitive products, but during the emergency paper shortage and the consequent restrictions compelled us to use very inferior materials—that was all we were allowed to have. We looked with horror on the dingy, krait paper, wax-lined bags, but that was the best we could get. For our nut meats we were allowed only a narrow label $1\frac{1}{2}$ inches deep and no printing could be done in more than two colours. We are glad the situation is now gradually improving and you will soon see much more attractive packages for all Granose products. Some are already at the proofing stage while others are in process of preparation.

Advertising during the past few years has been confined largely to newspapers and journals—although we only did a little in magazines, that was sufficient to increase our problems of supply. We have literally hundreds of excellent inquiries from good-class businesses. Some of them have written to us repeatedly for our goods, but we have just had to refuse them as our present customers are not receiving sufficient to meet their needs so we could not in fairness accept further commitments.

Now for a few figures which you will be able to remember. Compared with pre-war figures we are to-day selling eight times as much Sunnysbisk, so it is not our fault if customers are not receiving a share of this good cereal. We are conscious of the fact, however, that we need to multiply by this



Granose Foods Ltd display at the Town Hall.

figure again before we can begin to satisfy the demand. As to our health food sales, these are almost four times what they were in 1936. This means that supplies to every customer, particularly the health stores, are at least double or treble what they were.

Brethren and sisters, we have a wonderful opportunity for expanding our sales. What we need, and that without delay, is larger premises, more labour and greater facilities for production. We have good products, good-class customers, and a very large number of desirable prospective customers waiting to take all the Granose products we can make. We believe the work of this institution is destined to play a very important part in the work of God in this Union. God has given us excellent counsel on the health work and we shall all prosper and benefit as we follow that instruction.

In closing I would say that we have been conscious throughout the whole of this difficult period that God has been with us and given us prosperity that we could not have achieved with ordinary methods and means, and in giving Him the glory our hearts' desire is that we shall yet be used to render greater service to our churchmembers, to the public, and to the upbuilding of the work in Great Britain.

Granose Foods Ltd.

Treasurer's Report

1936-1945

By A. W. LETHBRIDGE

It is rather difficult to know what to report concerning my department of this work which would be really interesting. I am treasurer and could say some things about money, but we hear so much about money in these days that we lose the sense of its value, especially when it is worth so much less than when we were able to buy the things we needed. I could tell you something about form-filling. At one time we were filling in more than six hundred forms a year. This is a very dreary subject, however, and the layman gets enough of that sort of thing for himself. No, I must find something to talk about which will be a source of encouragement to us all. Something which will prove that the Lord is with us in this work. I believe, with all my heart, that He is with us.

I left home in 1919 with a desire to find a place in the work of God and in 1920 connected with the food factory. Very soon it had a definite place in my heart, and since that time I have always thought of it as an important department of the work and have spent the happiest of my working years in its service. One of the happiest experiences of my life was in being able to transfer back to this work after

several years in another department. I believe this to be the work of God.

The past six and one half years, full of problems, disappointments, form-filling, headaches, and, yes, sleepless nights, have served only to strengthen my love for this branch of the work and to deepen my conviction that it is a very important department of the message which is to prepare a people to meet God. When we speak of the "right arm of the message," we should realize, I believe, that a right arm is not the least of our limbs.

Well now, what are the encouraging features of this work as I have met them? In addition to handling money and form-filling, one of my major responsibilities is the buying of raw materials, packing materials, etc. Everything we buy is subject to some kind of restriction or control and nearly all of our raw materials are imported; but, to the glory of God, we can say that last year, in spite of these restrictions, we used nearly five times as much as in 1938. For instance, peanuts, which used to be bought a few hundredweights at a time, now come to us in fifteen to twenty ton consignments. Our poor little lift, which was once adequate for our goods traffic, is now very much overworked. You can sometimes find a string of five- or six-ton lorries waiting their turn to be unloaded.

Our storage space is inadequate and we have had to rent a number of other premises for this purpose. As I look around, sometimes, for more space to accommodate some goods which are expected, there comes to my mind one of God's promises to His faithful people, "there shall not be room enough to receive it." The Lord has led us, sometimes, to buy so much of a particular item that we have been misunderstood by some, but we feel justified when, as at present, we have a good supply of a material of which we use only a few pounds at a time, and which it is practically impossible to buy to-day.

Many of these materials are now so well controlled that we get our fair allocations, but in the early days of the war many of them had to be found, and sometimes they have been obtained under the noses of competitors who were seeking for them. For instance, one remembers (again to the glory of God) in the days before control operated on a certain valuable material, talking to a man who had four hundredweights of this material. He told me that he was very sorry that four tons which had **been on the market** in the previous week had disappeared before he could buy. I did not tell him that that four tons was in our stock room, but it gave me further confidence in my work.

When paper control was in its most difficult phase and orders for packing materials began to be limited to a four-months' supply, we decided to more than double our output of Sunnybisk, which meant placing larger orders for packing materials. We placed the largest order this company had ever placed for packets—and they were delivered! Since then Sunnybisk output has increased by leaps and bounds, but we still get enough packing materials. The hand of God has been with us all the time.

I can well remember the time when Brother Rigby, Brother Benwell, and I were out in the

factory trying to find the way through a particular problem concerning shortage of dispatch containers, when a message came through from the office that a certain gentleman had called to see me. This was the man who sold dispatch containers, so I saw him immediately. I had seen him about ten days previously and spent some time trying to persuade him that we really needed many more containers than he said he could supply. His greeting was, "Good morning, Mr. Lethbridge, what would you like us to do for you to-day?" "Well," I said, "one thing very acceptable to us at the moment would be to double the order I gave you recently." "I think I can do that," he said—and he did!

Many of the well-known canners have had difficulty in getting the quantity of cans they needed for their output, but we have increased our can usage about five times since 1938 and have kept going. Sometimes transport difficulties have made it necessary to stop production of one particular size for a few days, but we have always kept going. Recently, strikes of tin-plate workers have caused us some concern and our orders have been cut in half on two occasions, but we have kept going and normal supplies are coming through again now.

Transport has been one of the great problems in industry during these difficult years. We have come near to being held up on more than one occasion. Two or three times we have come to our last day's supply of wheat and our transport contractor has been unable to do anything for us, or there has been a strike at the docks, or a lorry on the way to us has broken down, etc., but the Lord has seen us through.

These are some of the experiences which outweigh those discouraging times when one reads a letter from a government department refusing an application for something, or when one is filling in one of the many apparently unnecessary forms which seem to be like the widow's curse.

We are glad to be able to report such wonderful progress and we believe that the hand of God is in this thing that we do.

The Stanboroughs

Manager's Report

1936-1945

By A. H. THOMPSON

THE Good Health Association operates three institutions, the Stanboroughs Hydro, the Stanboroughs Annexe, and the Laundry. In 1936 the Stanboroughs was very low in patronage. Several factors seemed to be operating which gave the patients cause for complaint. Each year we improved the sanitary and washing accommodation in the various rooms, sixteen rooms were provided with hot and cold water installations, special attention

was paid to the dining-room service and to special diets. The patients were met and their complaints—apart from their physical maladies—if justifiable, were remedied. From 1936 to 1939 our work grew until, at the outbreak of the war we were filled to capacity.

In the Annexe two departments functioned—the maternity and the hospital departments. Both had not been in existence very long and it was evident that any small gain by the Hydro was being swallowed up by these other two projects. We recommended to the Union Committee that the hospital work should cease and the maternity department be allowed to develop. The fees were raised, the number attending free clinics grew, and under Matron Williams' control a very successful work was accomplished. During the three and a quarter years of maternity work up to the outbreak of war 522 babies were born. This work has put our name on the map in Watford and neighbourhood.

A few days before September 1, 1939, we were warned by the Ministry of Health to expect a message to evacuate the hospital. It came, and we shall never forget the message, "Clear the hospital in twenty-four hours." We cannot describe the feeling that came over us all, nor can we tell you how the staff worked night and day to arrange for the departure of the patients. Conveyances could only be found with difficulty. On September 2nd, the first Sabbath of the war, buses rolled up our stately drive laden with government beds and bedding. Other buses arrived at the Annexe with a new nursing staff from the National Hospital for Nervous Diseases, Queen Square, London, and we were informed that we should be a Psychiatric Hospital, and that Dr. Crichton-Miller would be the Medical Superintendent. This Christian gentleman was the pioneer of the Tavistock Clinic, founded for nervous and psychiatric cases. When he left he gave this testimony:

"During these sixteen and a half months I have been always aware of my good fortune in having to work, first of all with you as administrator, then with matron, and then with the staff, particularly the nursing staff. I introduced, as was my duty, a form of treatment which was completely new to you all, and yet you co-operated with eagerness, and in a way that compared most favourably with the attitude of others who 'passed by on the other side,' and all of you I found not only tolerant, but also co-operative in a very high degree. I know that some of our demands have involved service on Sabbath. I have regretted this, but have done my best to keep it down to a minimum. It has only served to show how ready the majority were to undertake works of necessity and mercy even on the Sabbath day. But it has been the general religious background, particularly of the nursing staff, that I have valued, because I know that in many cases patients have derived the most definite benefit from the religious attitude of one or other of the Stanboroughs' nursing staff. I sincerely hope that the next phase of Stanboroughs' history will be as free from internal conflict and misunderstandings as has been this chapter, which we now close.

"I hope you will not fail to convey to the Board of Directors my appreciation of their co-operative attitude."

For sixteen months very few cases arrived so the Ministry of Health decided that the University College Hospital should be given the option of operating the Stanboroughs with a medical team and nursing staff. The Medical Superintendent was the late Sir Thomas Lewis, heart specialist of international repute. In October, 1941, we were asked to allow the Annexe to be used for University College Hospital medical students. We were a little fearful what might happen when they would arrive, but on the whole their behaviour was tolerable. I should like to read what they stated in their magazine concerning us:

"The past history appears to be that before the arrival of U.C.H., it served as a maternity hospital and nurses' home. The whole, we were informed, is the property of the Seventh-Day Adventists, who had given splendid help and co-operation in turning the place into a medical school.

"The first impression of most of us on first arriving was probably one of peacefulness and security, an illusion soon to be shattered. For on our very first night in residence several explosions, alarmingly close, shook the building. In a few minutes the front lawn could be seen dotted with figures in dressing gowns gazing at two bomb-holes about fifty yards from the house. Since that night many bombs have fallen within half a mile, and students are rapidly resigning and re-acustoming themselves to the 'blitz' which seems to follow them.

"Our way of life is very dissimilar to that of the Adventists, and it would not have been a matter for surprise if certain of our activities had been frowned upon. We might almost say that the reverse is true. No difficulty has been too great, no concession too far-reaching. The only limitations set have been those imposed by the War."

During University College Hospital's stay with us—a period of five and a half years—the Stanboroughs was operating as a general hospital with a capacity of 135 beds and a maximum of 150. We had 35 beds for pulmonary tuberculosis, 40 for genito-urinary diseases, 20 for children, and 39 for chest and heart cases. The children were sent here to be prepared for lung surgery and sent back here to recuperate after the operation. Dr. W. J. Pearson, M.O., D.S.O., the Sector Hospital Officer, expressed his appreciation to us for the work that was done for the children. The Ministry of Health also set up a Rehabilitation Unit with occupational therapy under Dr. Herxheimer, formerly a Berlin University professor. He wrote articles for two medical journals on his research into cases of asthma treated at the Stanboroughs. Our contact with the staff of University College Hospital was on the whole very harmonious. When they left us we received a letter of thanks from the Secretary:

"My Medical Committee at their meeting on the 6th March referred to the closing of Stanboroughs Hospital as from March 31, 1946, and to the services which all of you there have rendered to this hospital during a very happy period of co-operation. They were conscious of the innumerable difficulties which have confronted you during the war years and wished to record their great appreciation of the willing help which you have always given. They realized that without this practical expression of co-operation it

would have been impossible for this hospital to have provided the services to patients and to the teaching staff which have been the constant endeavour of the authorities through a most difficult time.

"In sending you this vote of thanks and appreciation from my Medical Committee, I am sure also it would be the wish of the Governing Body to be included. I should be grateful, therefore, if you would report this to the authorities of your hospital."

On December 23, 1941, we had a surprise visit from His Royal Highness, the late Duke of Kent. There was great excitement among the staff and we hurriedly hoisted the Union Jack. The Duke stayed about two hours and visited every patient in the Stanboroughs and also saw the Annexe and talked with some students there. When he returned to the hospital again we had the privilege of talking with him for ten minutes about our work previous to the war.

On the garden, we would like to report that with the advice received from the Herts War Agricultural Committee and with the loyal work provided by the garden staff under W. D. Proudley, our income each year has improved. We have exhibited our fruit and vegetables at the Garston local show, at Croxley Green, and at the Watford Town Hall. In 1943 we received 4 firsts, 5 seconds, and 2 third prizes. In 1944 we received 16 first prizes, and 7 second prizes, and a Silver Cup from both Garston and the Town Hall Shows. In 1945 we again won the Cup at the Watford Town Hall and at Garston secured 13 first and 6 second prizes.

Our Maintenance Staff, under C. H. Meredith, worked loyally in the many improvements and alterations that were ordered to meet the hospital conditions. Outside our general staff we have been able to find work for fourteen young men who worked for us under the National Service Act as porters and in the maintenance and garden departments.

The nurses were generous in their praises of the laundering carried out by Miss Cooksey and her staff.

Like other conscientious co-operators, our staff, both men and women, were enrolled for fireguard duty. Stanborough Park Estate was recognized as a complete sector under the captaincy of C. H. Meredith. Those nights when the enemy bombers and fly-bombs were overhead will not soon be forgotten, and the staff loyally stuck to their duty.

The operating of the hospital meant altering our whole accounting from the General Conference system to the Revised Uniform Hospital System of Accounts. Now this is being converted back again, and in this connection we would thank J. H. Craven and the office staff for their co-operation. I might say the government auditors were very high in their praise of our keeping of accounts and prompt presentation of monthly balance sheets.

Miss Rawson filled the office of almoner from the commencement of the war. Her handling of the assessments of the cases, many of them being unsavoury, is to be commended.

Some of the alterations effected by the Ministry of Health were to our advantage. A laboratory has

been presented to the Secondary School, the electric services of the Hydro and the Annexe have been brought up to date, six more bedrooms have had running water installed, two complete bathrooms have been fitted, and a fire escape has been added to the south wing of the main building, the Ministry contributing two-thirds of the cost.

The Ministry of Works representatives have been with us continually during the past few weeks, working out the dilapidations on buildings and equipment and stocks supplied and taken over by us. We are glad to report that an amicable and generous settlement by them has been reached.

We would mention specially our appreciation of the staff who have given of their best to enable us to recommence our work again. Through their efforts we have been able to open the Maternity Department in the main building—this has been approved by the Herts County Council—and also to receive an average of twenty-five physiotherapy patients.

We would publicly acknowledge our gratitude to the Almighty for His protection during our ten years of office. We believe that in the Stanboroughs there is a great future and we trust it may develop even more rapidly than before.



Leading the Advent People to Victory

(Continued from page 17.)

is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all." What a God! Greatness, power, glory, victory, majesty—everything the church of God needs to-day to aid it in its march to final victory.

I want to share with you the conviction that God can do what He pledges Himself to do. How he is going to do it I do not know, but this is God's hour and this is our hour; and if we can only get rid of the things that stop the manifestation of the Spirit of God and be consecrated men and women, ready to serve God, ready to put the things of God before the clamourings of our own minds, to put away criticism and all those things that destroy the spirit of unity and brotherliness, and let God have His way, He will be to us the God of power. May God help us to do that.

Resolutions

Education

WHEREAS, the Lord through His servant has given special instruction that all our children and youth should have the privilege of an education in our own schools, in order that they may be taught the way of salvation, and be saved for the church and the kingdom of God, and

WHEREAS, the work of God is in constant need of young people who are trained and qualified for service, we

Recommend.—1. That careful and prayerful study be given by the local and Union committees, and plans laid, for the opening of church schools in places where we have a sufficient number of children to make this practicable, in order that the lambs of the flock may be carefully tended and taught.

2. That every encouragement be given to our young people to attend the Secondary School, and that young men and women be urged to avail themselves of the education offered by our College to prepare themselves for a place in the finishing of the work of God on the earth.

3. That we give liberally of our means to the Students' Aid Fund to assist worthy young people to obtain their education.

4. That we constantly remember in our prayers the teachers, and those who have the oversight of our children and youth.

Literature Ministry

WHEREAS, we are living in decisive days, when the church must throw off every hindrance and clothe herself in the righteousness of Christ that she may be empowered to finish the work entrusted to her by God; and,

WHEREAS, "Papers and books are the Lord's means of keeping the message for this time continually before the people," and

WHEREAS, "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory," therefore,

Resolved.—1. That we encourage every member possessed of the necessary qualifications to engage in full-time colporteur ministry.

2. That, in order to discover and develop this canvassing talent, we call specific attention to the "Colporteurs' Efficiency Course," and urge suitable members to avail themselves of the benefits to be derived from it.

3. That we encourage throughout our church part-time canvassing with our small literature and magazines by those who can devote but a few hours per day to this essential service.

4. That we lay plans to restore *Present Truth* to its pre-war size of sixteen pages; *Good Health* to twenty pages, and to greatly increase their circulation, as soon as paper supplies permit.

5. That, as *Good News* and *Health and Happiness* have proved so popular, we plan, as soon as possible, to publish these magazines quarterly.

6. That we co-operate with the Home Missionary Department in promoting vigorous Mission Extension and Tract Campaigns in 1947.

Evangelism

WHEREAS, we are living in the closing days of earth's history, and that there are still many millions in the British Isles who must hear the Advent message and its call to loving obedience to God's will,

Resolved.—1. That as workers and laity we devote ourselves with greater intensity and persistence in prayer that we may receive the endowment of the Holy Spirit's power for a more fruitful evangelism.

2. That every possible facility, including the radio and the Voice of Prophecy school, be fully used for the advancement of the Advent message.

3. That plans be laid for the provision of larger budgets for evangelistic campaigns.

4. That we request the Union committee to give early study to the convening of a Union Workers' Council.

5. That suitable laymen be called into a Lay Preachers' Council, supplemented by courses of instruction, and that those capable be given generous budgets for public work.

6. That where possible and practicable close co-operation be sought between evangelist and colporteur to the end that the work of both may be synchronized for the purpose of wider evangelism.

Home Missionary Work

WHEREAS, it is the duty of every churchmember to help in the proclamation of the Advent message,

Resolved.—That, as our periodicals and tracts become available in increased quantities, the regular systematic distribution of truth-filled literature by young people and members be encouraged throughout the churches, followed by the prayerful presentation of the message in Bible studies and cottage meetings, and supported by missionary letters and the various avenues of Dorcas and Welfare work.

Sabbath-School—Adults

WHEREAS, the Sabbath-school provides for that regular, systematic study of God's Word at home and in the church so essential to spiritual growth in these last days, therefore

Resolved.—1. That we rededicate ourselves to a more faithful study of the Scriptures by this means and to a determined effort to enrol the many members not at present enjoying the blessings of the Sabbath-school.

2. That we seek to raise the standard of Bible teaching in our Sabbath-schools by regular teachers' meetings and special courses on teaching methods.

Sabbath-School—Children

WHEREAS, children from a very early age should be linked to the church and helped by the Sabbath-school,

Resolved.—That, even where the children are very few, an effort be made to train suitable teachers, providing them with such teaching aids as are recommended in the *Sabbath-School Manual*, the cost being met from the church funds or special offerings.

Missionary Volunteer Society

WHEREAS, the Missionary Volunteer movement has been greatly blessed of God in saving our youth to the cause of Christ, and in directing their energies unto useful Christian service; and

WHEREAS, there are still a number of young people throughout our ranks who are not yet enrolled as members of any young people's society.

Resolved.—1. That where societies are functioning we encourage all the young people to become members.

2. That where there is no society, we earnestly urge that one be formed immediately, even though the group be small.

3. That plans be laid to bring to the isolated youth the benefits and blessings of the society.

Progressive Courses

WHEREAS, we are living in days of soul-destroying influences when our youth need all the available help in their conflict with these subversive forces, and

WHEREAS, under the guidance of the Lord, the Missionary Volunteer movement has been provided with a most valuable and comprehensive system of training in the Progressive Courses outlined in the *Youth Handbook*,

Resolved.—That our membership as a whole and Missionary Volunteer officers in particular, exert every effort in association with the Conference Missionary Volunteer Department to promote the Progressive Courses.

Our Denominational Papers

WHEREAS, the *Review and Herald*, *Youth's Instructor*, and *Our Little Friend* occupy a unique place in the life of the denomination, bringing unifying counsel and instruction, and inspiring reports of mission advance to our members in every age group, and

WHEREAS, there is a great need for a much wider circulation of these denominational papers in our Union,

Recommended.—1. That our ministers, church officers, and members be urged to subscribe to one or more of these periodicals.

2. That where necessary our Home Missionary societies place annual subscriptions to cover their needs, and that the papers be paid for weekly by the members.

Health Work

WHEREAS, the church of God has been given comprehensive instruction in the Bible and the writings of the Spirit of prophecy on the principles of healthful living,

Resolved.—1. That as leaders and laymen we uphold and practise these principles.

2. That we present this phase of the message clearly and forcefully through our health literature and by public presentation as opportunity offers, organizing wherever possible a branch of the Good Health League in every church and company of believers.

3. That we urge the Union committee to lay larger plans for the development of our Sanitarium and Health Food work, and that early consideration be given to the establishment of Health Restaurants in some of the larger cities of our land.

Endowed Bed Fund

Resolved.—That as soon as possible the Endowed Bed plan be restored, so that our sick members may have the benefit of the treatments which our Sanitarium and Hospital can offer.

Old People's Home

WHEREAS, there are many aged brethren and sisters in the British field who are homeless, or are unhappily placed as regards home life; therefore

Resolved.—That we respectfully request the British Union Conference Executive Committee to take into prayerful consideration the possibility of bringing into being, in the near future, a home of rest for the aged members.

Distribution of Labour Committee

THE following recommendations from the Committee on the Distribution of Labour were voted:

1. That S. G. Hyde be recommended to the South England Conference for evangelistic work.
2. That P. Bradley (Australia) be recommended to the South England Conference.
3. That the Irish Mission be requested to release R. W. Dougherty for work in the South England Conference.
4. That the Irish Mission be requested to release E. Bell for work in the South England Conference.
5. That the North England Conference be requested to release D. A. Conroy for evangelism in the South England Conference.
6. That V. Benefield be recommended to the South England Conference.
7. That Miss B. Jacques be recommended to the South England Conference.
8. That Miss C. Emm be recommended to the South England Conference.
9. That the teachers Misses M. Stendall, A. Elias, and J. Coveney be recommended to the South England Conference.
10. That E. E. Craven be recommended to the North England Conference for evangelistic work.
11. That the Welsh Mission be requested to release E. A. Butters for work in the North England Conference.
12. That the South England Conference be requested to release J. P. West for work in the North England Conference.
13. That Miss J. Atkins be recommended to the North England Conference.
14. That Miss J. Reynolds be recommended to the North England Conference.
15. That the South England Conference be requested to release W. G. Nicholson for evangelistic work in the Welsh Mission.
16. That G. Emm be recommended to the Welsh Mission.
17. That T. S. Brash (New Zealand) be recommended for evangelism in Scotland.
18. That the North England Conference be requested to release K. Lacey for evangelistic work in Scotland.
19. That A. J. Timothy be recommended to the Scottish Mission.
20. That the Welsh Mission be requested to release J. R. Lewis for evangelism in the Irish Mission.

Acknowledgment

THE Treasurer of the South England Conference acknowledges with thanks the receipt of the Lord's tithe, £11 from L.W.

Conference Reporters

SPECIAL thanks are due to Pastors S. G. Hyde, W. R. A. Madgwick, J. A. McMillan, E. R. Warland, and B. E. Sparrow; Brethren R. D. Vine, E. Cox, and G. Roper; Mrs. L. G. Harding and Mrs. A. Vine, who reported the Bible studies, children's services, and a number of special meetings during the Conference; also to Misses M. DeAth, F. Fielding, J. Goodall, J. Hyde, J. Meredith, C. Throssell, D. Watson, Mrs. J. Willis, and Mrs. N. Shaw, who prepared verbatim reports of the evening and Sabbath services. Ed.

Advertisements

PRINTING. C. Russell, Newton Street, Macclesfield.

PASTOR H. T. JOHNSON requires an unfurnished house or flat, in or near Watford. Urgent. Can anyone help? Write: 780 St. Albans Road, Watford.

YOUNG man 28 years of age, having nine years' business experience overseas, desires employment with S.D.A. firm or institution in any capacity. Wife age 25 years, experienced steno-typist is also anxious to work. Both S.D.As. Apply: B. G. Bullock, Camden House, Market Place, Faringdon, Berks.

HOUSEKEEPER wanted for vegetarian doctor's house. South coast Cornwall. Sabbath privileges. Write: F. A. Dunlop, Polmener, Mullion, Cornwall.

S.D.A. LADY, quiet, elderly, would like bed sitting-room with another S.D.A. sister. No attendance. Write: The Glen, Winscombe, Somerset

WIDOW offers comfortable home. Board with family. Adventist only. Small bedroom. Write: Southcott, 24 Henvor Road, Newquay, Cornwall.

MIDDLE-AGED widow seeks situation as housekeeper where boy school age not objected to. Write in first instance to: J.H.P., 780 St. Albans Road, Watford.

COMFORTABLE bed sitting-room. Suit Adventist sister. £1 per week inclusive. Write: Mrs. M. A. Palmer, 37 Hastings Road, Maidstone.

S.D.A. YOUNG man requires comfortable accommodation in the London area for two months from the third week in September. Write: Guest, "Ventnor," Ty-Glas Road, Llanishen, Cardiff.

WANTED, three unfurnished rooms and kitchenette or use of kitchen. Good references. Write: Mrs. Ball, 24 Cranley Gardens, Muswell Hill, London, N.10.

WANTED, home-help for two elderly people. No rough work. Salary Age 35-45. Every consideration. Write: Homestead, 29 Brampton Road, Bexley Heath, Kent.

IDEAL place for a quiet and restful country holiday amidst beautiful surroundings. Home comforts. Moderate terms. Near bus stop. Write: R. Girling, 4 Ivinghoe Way, Edlesborough, Near Dunstable, Beds.

Sunset Calendar

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

	London	Nottingham	Cardiff	Edinburgh	Belfast
September 13th	7.21	7.27	7.34	7.38	7.47
September 20th	7.05	7.10	7.17	7.20	7.30

BRITISH ADVENT MESSENGER

Published fortnightly on Friday for the British Union Conference of Seventh-Day Adventists by The Stanborough Press Ltd., Watford, Herts.

EDITOR: W. L. EMMERSON
Copy date for next issue: September 11th.