

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

Cherishing the Advent Hope

Abstract of a Sermon by PASTOR S. G. HYDE

My text is found in two places—in Isaiah 21:11 and in Romans 15:12. In the first phrase the question is asked: "Watchman, what of the night?" and in the second the inquiry is answered, "The night is far spent." We must remind ourselves continually that it is night-time. "Darkness covers the earth and gross darkness the people." It has been a long night, and what is more, the darkness deepens, the hour is growing late, the night is far spent.

"What of the night?" the questioner asks, and the answer returns: "The morning cometh." The night is far spent, but the day is at hand! The emphasis needs to be placed, I think, on the fact that the morning cometh, the glorious morning, the morning which follows the night of anxiety and pain.

Who has not known the weary watches of the night! Who has not been through the hours of darkness in pain and in anxiety? We have all had a share of it during these past few years, and how we loved to see the dawning of the morning.

We mustn't forget, too, that the morning is associated with the "morning-star," with the rising of the "day-star." That is the great news that we have to give one to another and to give to the world at large. The "morning cometh." Now is our salvation nearer than when we first believed. Do you believe that?

For a lifetime I have been looking for that morning and the coming of the Lord Jesus Christ. I was one of the babes, one of the first British believers. In those early days I was naturally familiar with some of the pioneers of this Advent movement. I have seen many of the pioneers

grouped together on a platform such as this in one of the halls in the city of London. Elder Spicer was a very young man in the days when I was beginning my life. I remember the time when the late Mrs. Bartlett was just Miss Bray, and when she used to teach us not in the Sabbath-school only, but in a little Sunday-school in the city of London. In those days one could have sensed that the church believed in the coming of the Lord as being imminent. Even we little ones could understand that.

But the years have rolled by and now instead of myself being a child growing up into the faith, my own children have passed their early childhood and they are growing up into adolescence and adult age and coming into responsibilities. And Jesus isn't here yet.

Is our faith weaker because the Lord has not come yet? Do I believe to-day in the imminence of our Lord's coming? I say "Yes" with all the emphasis of my being, and I say it because the evidence is so much stronger than it ever was in the history of the Advent movement; the signs and the portents of my early childhood seem to me to-day to have been very insignificant compared with



Delegates conversing on the steps of the Watford Town Hall.

those that are on every hand to-day. "Now is our salvation nearer than when we believed."

PARAMOUNT IMPORTANCE OF SECOND ADVENT

I am speaking on this subject to-night because I know it is fundamental to our whole church life and being. If we ever go astray, or if we ever go wrong on the subject of the Lord's return, we shall lose our way completely. The doctrine of the second coming of Jesus Christ is fundamental. When one ceases to believe in it then one's faith begins to droop and to fade away. If there is no return to earth of the Lord Jesus Christ, then Christianity is a fake and a failure. Unless He comes again then the cross will have been proved a travesty. Unless He comes again Calvary will have been a failure and the tragic mission of the Christ for ever remains incomplete.

But He is coming! Yes, He is coming and "coming soon, I know." The promise that the Lord Jesus made nineteen hundred years ago, "I will come again," is a promise that remains unfulfilled, but which will be and must be fulfilled. It is a promise of a blessed Lord, a Lord who has done so much for us, not only in suffering and in death, but in the glorious work of His priestly service, in bearing us before the Father, in giving us comfort and strength day by day. We must long to see Him and to know Him as we haven't known Him yet. To see His face, the face of a loving Lord and one who was crucified for me and for you, is an anticipated joy which must never fade from our view.

"Our God shall come" is the word that comes to us, not merely through the New Testament dispensation, but from the era of the old dispensation, too. For four thousand years the world waited for the Redeemer to come the first time. Four thousand years is a long time to wait. But in the fullness of time He was manifested; but remember, there were only a few saints in expectation of His coming and the world generally had made no preparation for it. So it will be at His second coming. The world will be unprepared just as it was at the time of His first appearance. But His saints will be in expectation.

There is no mistaking the fact that the subject of His return occupied a considerable part of the thinking and the preaching of our Lord and Saviour Jesus Christ. I can almost hear Him saying now, "There shall be signs," signs in the sun, and moon, and stars, signs in the earth of upheaval, distress and perplexity, and then I hear Him saying, "When ye shall see all these things know that He is at the door." I need not tell this congregation that those signs have been fulfilled. Jesus is *at the door*. I wonder sometimes whether we realize that His advent is as near as that.

"AT THE DOOR"

The prophets, also speak of many signs. Daniel speaks of "the time of the end" a time associated with the glorious day of ultimate manifestation and final triumph. Daniel spoke of "the time of the end" as coinciding with an amazing discovery of hidden secrets, secrets that would bring about rapid

movement and rapid dissemination. Modern mechanical devices of a thousand sorts and the use of steam, gas, oil, and electricity all testify to the arrival of the "time of the end." The more recent miracles of radio, radar, television, and atomic energy have provided and are providing means for hastening on the closing day and the climax of history.

Then there is James the prophet who speaks of a time, in the closing days, when there would be a peace cry, a peace movement. Oh yes, we used to speak about the peace cry and peace movement in my boyhood days, but as I have already indicated that was only just the beginning. We have come into something different to-day. We have come to a time, after two great world convulsions, when the peoples of the world have a greater depth of meaning in their soul when they talk about and seek for peace.

The acuteness of the problem of the peace has been expressed recently by the editor of a national magazine. This is his comment:

"All the governments involved in the discussions are moving in a paralyzing circle of suspicion and fear, the usual consequences of war. The circle must be broken. If it is not broken the nations will certainly drift into hostile blocs. Indeed, it is obvious that such blocs are already in formation. All this is old history, indicating that men have learned nothing and they have forgotten nothing."

Men somehow are conscious of the fact that peace is going to be hardly come-by but that every effort of men must be made to provide peace, because if they fail they know it means the end.

I have mentioned that in the Master's own teachings He was constantly speaking of the glorious day of His second coming. You can understand, can't you, why it figured so much in the mind of Jesus? If we remember that He was the Creator of the heavens and the earth as He stood there in human form, lonely, rejected, derided, going to a cruel death, and experiencing in His own flesh what sin has done to the human heart, you can understand why Jesus looked forward to a better day. That is why it figured so largely in His teaching. Even after returning to the Father we find Him sending a special message, a message that becomes peculiarly Christ's own message to His people and to His church. I refer, of course, to the book of Revelation. And I find that the burden of that book was His previous burden—the second coming—that apocalyptic phrase, "I come quickly."

Yes, we are in the time covered by the prophetic delineations. Daniel's time of trouble is upon us, a time of trouble such as never was since there was a nation. The language of Revelation 12:12 will have a new fulfilment: "Woe to the inhabitants of the earth and of the sea! for the devil is come down . . . having great wrath," because he knows that his time is short. It is a tragedy that the devil knows that the time is short, while so many human beings in this world do not know it. It will be a greater tragedy still if any belonging to the church of God should so lose their way and cease to believe that

there is "but a short time." We are coming into the closing scenes of earth.

The Revelator speaks about the world becoming a vast Babylon (Rev. 16:3), a Babylon divided up into three sections: the dragon section, the beast section, and the false prophet section, the whole being described as "the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2. Has the meaning of these words dawned upon you as you have seen this world become the habitation of devils and the hold of every foul spirit? Oh, yes, we have seen it.

The plight of millions of people, the famine that has stricken our world, the plagues and all the sicknesses of our world to-day, and the problems that have come upon the nations are all evidences of the truthfulness of this picture. The devils are indeed controlling and they have brought this poor world into so sorry a plight that Jesus longs to bring it to an end and take His people home.

We think of these people that once were God's people, bringing death and suffering to-day to so many in the Bible land of Palestine and perhaps by their action changing the political scene and bringing us a step nearer to the final fulfilment of the prophetic word.

We think of India with its four hundred millions of people. No one knows yet what will emerge from India but we know that here is another perplexing problem. We do not know yet what will come out of the discussions with Egypt.

Then we think of the plight of the displaced peoples and of the disorder and confusion that is all over the European continent.

Into this picture of Babylon loom the powers of Protestantism and the Papacy heading for alliance and co-operation, ostensibly to bring order out of chaos.

I should remind you this evening that many, many years ago the servant of the Lord made this prophetic observation:

"When Protestantism shall stretch out her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp the hand with Spiritualism, when under the influence of the three-fold union the principles associated with Protestant nations are repudiated and provision made for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvellous working of Satan and that the end is near."

The speedy growth of the Papacy but hastens the day of climax. Do you know, friends, that in our denomination spread all over this world we have only about 600,000 believers while in the United States of America, alone in one year (1945), nearly that number were added to the ranks of the papal power? Nearly 600,000 new accessions to the papal church in one year in the nation that is to make an image to the beast and is to play such a conspicuous part in the final scenes.

Let me remind you that this devil-directed degeneracy is part of the war which is being made against our Lord and Master.

The devil cannot prevent the second advent, but

he does the next best thing. He sets to work to poison the minds and harden the hearts of Christians so that they cease to look for His return. They drink of "the wine of the wrath of his fornication" and they become intoxicated. Remember that in that attempt to intoxicate the world with the wine of Babylon the remnant church is involved. We cannot live under these evil conditions and not be in danger of being affected by them. We must beware. I think that is one of the things that should be uppermost in our thoughts and our thinking as we gather together in this Conference.

You remember these words, "The devil that deceived them." That is a warning that all failure grows out of deception, and it is by deception that the adversary succeeds in his nefarious practices. Let us beware of the deception of the adversary.

I entered the ministry of this church at a very early age, and for thirty years I have come into very close contact with the church of God in every part of our islands, and I have sensed, and many have expressed it here at this Conference, that perhaps we are not the waiting and watching people that we used to be, that the corruption that is engulfing the Protestant world is trying to make inroads among us. Oh friends, let us pray and work and fight earnestly to stave it off, to keep it at bay, and the finest way to do this is by getting into the service of Jesus and speaking of His love and of His coming again.

We have been seeing changes in our leadership in this church of ours, changes that are necessary and good, but if there is anything we need more than that it is that there should be a change of heart and outlook in the ranks of God's people, that we get back to the simple devotion of the early days when every act and deportment suggested a belief in the imminence of the coming Lord. We are told of a little minister who used to visit annually a remote corner of Scotland and to labour for the little flock of the church of God in that far-off place. In the inn where he used to lodge there was a beautiful maiden who knew nothing about the Saviour. So he began to labour with her, eventually coming to the place where he was able to teach her to pray a prayer every day. The prayer was "O Lord, show me myself." She promised to pray that prayer every day during his absence.

The year rolled round and he came back again, only to find the lassie depressed and discouraged. He set to work to discover the reason for the change and to provide a remedy. He decided that he must teach her another prayer, namely "O Lord, show me Thyself." The first prayer had brought her to herself, but the second prayer was to bring her to her Saviour, to know Him, to love Him, to understand Him, to want to surrender herself to Him.

I think that we need that dual experience ourselves, don't you? We need first of all to have our poor selves revealed, but that must be followed by a new revelation of Jesus. Shall we pray that two-fold prayer, because the night is far spent, the day is at hand, and we must cast off the works of darkness and put on the armour of light so that we may be His when the eternal day dawns?

Devotional Meetings

at the Union Conference

Limiting the Power of God

By G. D. King

FOR this first devotional service at this very important conference, I have chosen to talk with you upon the subject of God's power and its limitation. Very rarely do we think of the limitations to God's power, and yet I believe that we should understand not only its manifestations but also how it may be limited. The text that was used last evening was one that is very well known to us, "He will finish the work." But it is well for us to remember that God has chosen, in His love and mercy, to finish His work through His church.

The Word of God is full of pæans of praise of the power of God. But if it is full of the story of God's power, it is also full of records of the sabotage of power. The Word of God gives us many pictures of frustration and failure, of disappointment and defeat. Not because God's power was limited in the sense that He could not accomplish a task, but because His people limited the Holy One of Israel. (Psa. 78:41, 22.) And it is highly important that the people of God in the British Isles at this present time should face the fact that they themselves can limit the Holy One of Israel if they believe not in God and trust not in His power.

The world to-day has seen the revelation of power such as it has never seen before. We are beginning to call this age the atomic age. Scientists are staggered by the revelation of the new power. But actually it is not something that is new. It is something that has been there all the time. All that man has done is to discover how to release the power that is already there. I want to say to you that we must make the discovery as to the releasing of the power of God.

As I read the story of the first century of the Christian church, it seems to me that those early believers were literally palpitating with power. What did our Lord promise? "Ye shall receive power." And the story of the book of Acts is the story of the reception and working of that power in the lives of the early believers. The book of Acts is not a series of resolutions, or committee minutes. It is a series of revolutions, of glorious victories for God and for His cause.

Paul's whole being throbbled with the consciousness of the activity of God. He exulted in it. His epistles repeatedly break out in a doxology to the power of God unto salvation. Paul faced his tasks knowing that he had adequate resources. He could make far-reaching plans because he knew he had the power, under God, to carry the plans through.

How then do we limit the power of God? How did those Israelites limit the power of God? Is there not constantly a temptation to dwell on our difficulties, on our disappointments, on our failures? Israel did, and that is how they limited Him. In doing so we also limit the Holy One of Israel.

You know the story of Elijah. No man ever received such a demonstration of the power of God as did Elijah on Mount Carmel. Yet within a short time we find him crawling under a juniper tree ready to die. We see him hiding himself in a cave. If ever there was a picture of the limitation of the power of God, it surely is in this experience of Elijah.

Now, I do not know whether you have your own private juniper tree or whether you have your own secluded cave or not, but I do say that the time has gone when we should crawl under our juniper trees or hide in our caves. It is time for us to get out and up and to realize what our God is able to do.

The story of Nehemiah is another wonderful epic of the power of God. "We will arise and build." God works as we arise in the assurance that His power is ours. That is the only way in which you and I can face up to the problems of the work of God that face us to-day.

I read from *Testimonies* Vol. 8, page 12:

"When in faith we take hold of His strength, He will change, wonderfully change the most hopeless and discouraging outlook. He will do this for the glory of His name. God calls upon His faithful ones to believe in Him, to talk courage to those who are unbelieving and hopeless. May the Lord help us to help one another and to prove Him by living faith."

I wish we had time to turn to the experience that is recorded for our admonition in Numbers thirteen and fourteen. You know the story well of those twelve spies who went out to view the land. You remember how they came back. Ten of them only had their eyes open to the facts, but two of them had their eyes open also to the power of God. They did not close their eyes to the facts, but they said, "Let us go up and take the city."

We ought to capture the Joshua mentality which has no inferiority complexes about any situation. It sees all the facts, but it does not limit the Holy One of Israel.

Some time ago I read this statement:

"One of the rules for the officers in the King's Navy reads that no officer shall speak discouragingly to his mate, either on the watch or at mess concerning the business with which he may be engaged."

Is not that a good rule? I think it would be a grand rule for Adventist workers, church officers, and members of the church. You and I are engaged in a grand business. We are engaged in the busi-

ness of the King. We are engaged in the business of the finishing of the work of God, and it is not for us to speak discouragingly to our fellow-workers about the business in which we are engaged.

There is only one way in which you and I can be strong enough to stand up to the tasks which face us. We must rediscover the power of God, the consciousness of the fact that our God is able to do exceeding abundantly above all that we ask or think. That is our greatest need. What a wonderful thing it would be if at this first devotional meeting we opened our minds, our hearts, and our lives to respond to the power of God as we have never experienced it before.

Oh my fellow-workers, let us open our hearts, let us break loose from anything that would hold back the working of the power of God. Let us not limit the Holy One of Israel, but let us arise in the power that He alone can give us to work in this sturdy little land of ours for the finishing of the work of God. I read from *Gospel Workers*:

"Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties they are called upon to surmount them. They are to despair of nothing and to hope for everything. With the golden chain of His matchless love, grace has bound them to the throne of God. It is His purpose that the highest influences in the universe emanating from the source of all power shall be theirs. They are to have power to resist . . . that will enable them to overcome as Christ overcame."

If we want it hard enough, if we want it sincerely enough, there is nothing to hinder its reception. My greatest desire as I think of the great challenge to evangelism that is ever on my heart, is for an infilling of this power of God.

"Would you do service for Jesus your King?
There's power in the blood.
Would you live daily His praises to sing?
There's wonderful power in the blood."

Let us accept that precious gift afresh in this first devotional hour.

The Privilege of Sanctuary

By R. S. JOYCE

THROUGHOUT the world man's liberty is fast departing. That is an outstanding sign of the Lord's return and that fact impressed me as I gazed upon the flood-lit Statue of Liberty from the deck of the *Queen Mary* as she steamed home to Britain. I was impressed with the fact, that the nearer we come to the end of time, the stronger becomes the power of the evil one and the less liberty and freedom mankind enjoys.

It is well then to think of the better day that is coming, and of the home that is being prepared for God's people when freedom will cover the earth. And, too, it is good to think of the kind of people God would have to occupy that home.

As the people of God journey along life's way,

they should be conscious of the "goodness and mercy" of the Lord which follows them continually and should gaze forward to the day when they will "dwell in the house of the Lord for ever." Psa. 23: 6.

Another rendering of the term "the house of the Lord" is "the sanctuary of the Lord" and this morning we will take a little time to think of the blessings of sanctuary. History provides us with many illustrations of the use of sanctuaries—ancient Greece provided theirs in Thebes, ancient Italy in Rome. There were the forty-two Levitical cities, too, with which the shepherd-psalmist was familiar. When David wrote his twenty-third psalm, he himself was a refugee. In him, as well as in the church of which David is a type, the prophecy of Hosea was fulfilled: "I will allure her, and bring her into the wilderness, and speak comfortably unto her." Hosea 2:14.

In the sixth verse of Psalm twenty-three we read: "Surely goodness and mercy shall follow me." Another translation uses the word "pursue"; "Goodness and mercy shall pursue me." David sank very low in sin, yet the goodness of God pursued him. We ourselves, like David, make so many mistakes, and our follies occasion us many anxieties—but remember that, if we are ready to yield ourselves to God, His goodness will pursue us.

We think how Peter cut off the ear of Malchus and how the Lord restored him—thus rectifying Peter's mistake and pursuing him with goodness.

Isaiah 54:11 is a fitting description of every struggling saint. There the Lord promises "to lay thy stones with fair colours," in other words He promises a beautiful spiritual life. The "colours" are given by Peter (2 Peter 1:5-7): "faith, virtue, . . . godliness"—each one "added" to the others, blending into a picture of loveliness.

The blue sapphire—the foundation colour—is a symbol of love and grace, and further suggests steadfastness, durability, and stability. In other words, God will permanently fix us and make us lovely and durable.

The "windows of agates" of verse twelve suggest the outlook of saints—seeing with the eyes of faith, the invisible. The "agate" is not transparent and is peculiar for the dark streaks it contains, reminding us of the truth that "now we see through a glass darkly."

"Carbuncles" are symbolic of majesty and dignity. Whatever our origin in this life we become "princes of God."

"Gates" suggest power and we recall that Abraham's seed shall possess the gates. Then God's people will have a "border" or hedge of "pleasant stones." Just as Job had a hedge around him for protection and salvation, so have each of God's children.

The whole of this picture (Isa. 54:11-13) is illustrative of the church of God, as its members grow like Job (never charging God foolishly), like Moses (in humility), and like David (in courage and usefulness).

Returning to the Shepherd Psalm we will notice the second part of the sixth verse: "I will dwell in the house of the Lord for ever."

David must have been thinking of the eternal experience, for on earth nothing is permanent. In another psalm David declares: "The Lord hath chosen Zion; He hath desired it for His habitation." Psa. 132: 13. David's reply—and ours, surely—was: "This my rest for ever: here will I dwell; for I have deserved it." Verse. 14.

In Cadiz one can see over the door of a home for the poor this very text all but two words: "This is my rest; here will I dwell." The words "for ever" are rightly omitted. There is no permanence here, but David and the people of God seek an eternal dwelling.

What a glorious dwelling that will be. Nothing distorted, nothing marred. "No more sea"—no more separation. Perfect peace at last and "all Thy children shall be taught of the Lord." Isa. 54: 13.

Do we intend to go into that dwelling? Shall we keep in the ranks of God's people? The Advent movement is all right, the truth is right, and the people of God are, too. There may be a "creaking door," but in the main all is well. I am happy to be marching with the people of God to Zion and I believe that if faithful "goodness and mercy" will follow me, and that eventually I shall dwell in the house of God forever. Will you share that experience with me?

There is a city in America where one can hear a peal of bells chiming fifteen minutes before sunset on Friday and on Sabbath. All the Advent people "tune in" when those bells chime; together they welcome the Sabbath and together close the Sabbath.

That is what it will be like in the New Jerusalem. Will you meet me there?



The Accepted Time

By W. E. BATTYE

PASTOR BATTYE expressed his joy at being with the members of the British Union in their session. He mentioned the ties that bound the peoples of the Empire together, and emphasized that the strongest tie that binds our hearts together is the faith of our Lord Jesus Christ.

Brother Battye then took his text from 2 Corinthians 6:2. "This is the accepted time." This is "man's day." Soon will come "the day of the Lord." We are living near the close of man's day. This day will soon end, and "the night cometh when no man can work."

As well as having two days, we have two seasons. There is summer and winter. (Gen. 8:22.) In this connection we have the early and latter rain to prepare souls for the harvest of the kingdom.

Two years are also mentioned in Scripture as pertaining to the plan of salvation. (Isa. 61:1, 2.) This is the acceptable year wherein sinners may turn to the Lord. (Isa. 49:8; Psa. 69:13.)

In the year of God's redeeming grace, the Gospel has been presented in a series of symbols. One of the earliest is that provided by the lamb. Twenty-eight times this figure is used of the sacri-

fice of Christ. He is the "Lamb of God which taketh away the sin of the world."

In the feasts attached to the sanctuary services, the first was that of the Passover. This feast, memorializing the deliverance of Israel from Egyptian bondage, is fulfilled in the atoning sacrifice of Jesus at Calvary. (1 Cor. 5:7.) Jesus is our Passover sacrifice, by whom we find deliverance from all the bondage of sin.

The second feast was that of the waving of the firstfruits. (Lev. 23:10.) This occurred on the third day following the Passover. It typified the resurrection of our Lord from the dead. (1 Cor. 15:23.) Jesus rose from the dead on the third day as the firstfruits of the dead. His resurrection is the pledge and surety of ours.

Fifty days after the feast of the firstfruits came the feast of Pentecost. This was regarded as the memorial of God's proclamation of the law on Mount Sinai. The feast and its fulfilment in the New Testament deserves special study. "When the day of Pentecost was fully come," the time had arrived for the outpouring of the Holy Spirit, the early rain of the summer period. Thus the Gospel church was launched on its great world evangelization.

Pastor Battye drew attention to the four-month gap between the feast of Pentecost and the feast of trumpets. This and the two succeeding feasts occurred in the harvest time. It was designed to awaken, to arouse, and prepare Israel for the solemn Day of Atonement. In the antitype, the Advent awakening came in the second quarter of the nineteenth century. The message of the Lord's soon coming aroused the sleeping conscience of Christendom and drew attention to the imminent approach of God's judgment. (Isa. 58:1.) When, in 1844, the Seventh-Day Adventist message emerged from the general Advent movement, the burden of its message was, "The hour of His judgment is come." Rev. 14:6, 7. Thus the trumpet gave a certain sound. (Joel 2:1.) The signs that God had given, finalizing in the falling of the stars in 1833 drew attention to the opening of the door into the holy of holies. Christ then entered into His closing work in the second apartment.

The Day of Atonement was on the tenth day of the seventh month. (Lev. 23:27-32.) This was the most solemn day in the annual experience of Israel. It was a cleansing of the sanctuary and the people of God. Anyone neglecting the benefits of this service, or refusing its sanctifying provisions, was "cut off" from Israel.

This annual service, conducted by the high priest in the holy of holies, typified the closing work of Christ in the heavenly sanctuary. This work of judgment is even now proceeding to its conclusion, and each of us has a personal and vital interest in the verdicts of that heavenly assize.

As the Advent message wings its way to the ends of the earth, it must produce sanctification in the hearts and lives of God's people. In this way will God's saints be made ready to enter into the glory of God's kingdom.

In the annual programme of Israel's feasts, the

final type was that of the Feast of Tabernacles. This showed God's people rejoicing in the light and liberty of the jubilee. Then there was gladness of heart as Israel entered into this joyous feast, dwelling in leafy booths for a full week. (Lev. 23:34-43.)

For many, the heart-rending cry will express the hopelessness of invitations spurned, of a great salvation that has been neglected. "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. Now, before the dead, cold season of winter intervenes, God through His church is inviting us all to come to the marriage supper of the Lamb. The latter rain will fall upon God's people and the work will be finished by the power of the Lord.



Our Spiritual Needs

By J. A. McMILLAN

PASTOR McMILLAN introduced his study by referring to our Lord's summarizing of the natural man's three primary needs: food, drink, and clothes. In a similar way, the spiritual man has three primary needs: guidance, knowledge, and power.

THE NEED FOR GUIDANCE

The Scriptures emphasize that even Christians need to be guided in their way through life. In Jeremiah 10:23 it is clearly pointed out that "it is not in man that walketh to direct his steps." We have no inherent wisdom apart from God. The "essential homelessness of the human spirit" is "the ground of all religion."—Dr. Niebuhr in "Nature and Destiny of Man," Vol. 1, page 14.

Every one of us is prone to follow personal notions, impressions, and inclinations. That is probably the reason why one particular proverb is repeated in the sacred Scriptures: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

Ancient Israel was guided by "Jehovah's Angel." This guide was "to keep thee in the way, and to bring thee into the place which I have prepared." Exod. 23:20.

But Israel neglected the inner voice. Isaiah and Jeremiah contrasted the inner guidance given to the stork and other migratory birds, with the mulish and stiff-necked behaviour of God's people. "My people know not the judgment of the Lord." Jer. 8:6-9. "Israel doth not know, My people doth not consider." Isa. 1:3.

In Christian experience, the career of Israel is often repeated, yet it need not be so. What is the provision of the Gospel for godly guidance? It is found in the indwelling Spirit of Christ, who declares Himself to be the Way. (John 14:6.) He is more than a guide; He is the Way itself.

In beautiful language, the Lord's messenger has expressed this blessed experience of abiding in Jesus, of walking in the Way.

"If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our per-

plexities, we have a sure Counsellor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying: 'I am the Way.'—"Christ's Object Lessons," page 176.

NEED FOR KNOWLEDGE

In considering this phase of the study, three essential needs were stressed:

(a) *Knowledge of ourselves.* We need to know ourselves. Apart from the study of God, we must accept the poet's dictum that "the greatest study of mankind is man." Of King Zedekiah we read that, "God left him, to try him, that He might know all that was in his heart." 2 Chron. 32:31. The Lord knew Zedekiah's heart, but Zedekiah did not know; hence the salutary lesson that divine providence permitted him to have.

The prodigal, who left his father and wandered away to a far country, had to "come to himself" and know his need before he could return to his father. (Luke 15:17.)

(b) *Knowledge of salvation.* It was to make us wise unto salvation that the holy Scriptures were written. (2 Tim. 3:15.) Our divine Lord came to earth and entered into our experience in order to impart this true knowledge. (John 18:37.)

"Christ could have imparted to men knowledge that would have surpassed any previous disclosures, and put in the background every other discovery. He could have unlocked mystery after mystery, and could have concentrated around these wonderful revelations the active, earnest thought of successive generations till the close of time. But He would not spare a moment from teaching the science of salvation. His time, His faculties, and His life were appreciated and used only as the means for working out the salvation of the souls of men. He had come to seek and to save that which was lost, and He would not be turned from His purpose. He allowed nothing to divert Him."—"Ministry of Healing," page 448.

(c) *Knowledge of God's will.* Paul prayed that his converts "might be filled with the knowledge of His will in all wisdom and spiritual understanding." Col. 1:9. God's will is revealed to us gradually and progressively. It is our privilege to grow in the knowledge of His will. Like the little girl after her first day in school, we may feel that we have learned everything, but there is much, very much more to learn. Jesus is "the Truth." John 14:6. In Him is enfolded all knowledge.

NEED FOR POWER

We may see the way and know the truth, but still lack the power to perform. Many are still living in Romans seven, knowing the right, but choosing the evil. (Rom. 7:18, 19.) But the "law of the Spirit of life in Christ Jesus hath made me free." We need this freedom "from the law of sin and death." Rom. 8:2. Jesus is "the Life." John 14:6.

"Christ has made ample provision to impart new vigour and divine strength at every advance step in the divine life."—"Testimonies," Vol. 3, page 193.

Let us then: Follow His guidance; walk in the Way; embrace His knowledge; believe in the Truth; accept His power; labour in the Life.

Sabbath-School at the Union Session

"WE welcome you to the largest Sabbath-school held during the past ten years," says Pastor J. M. Howard to the one thousand and more of us who are ready to sing the opening hymn at a quarter to ten on this first Sabbath morning in August.

But *size* is not the only quality that sets this school head and shoulders above its predecessors. It is well planned and well conducted, it is blessed with attentive and well-informed pupils and, above all else, it is rich in spiritual power. It will be almost impossible for any student to go home without having been drawn into the very presence of the great Teacher.

Perhaps it is the quartette, "Love's Victory," sung by the pastor of the Stanborough Park church and three members of his congregation, that sets the high tone for all that follows. The beauty of its melody, the pathos of its words, and the purity of its rendering certainly hold all listening hearts in thrall and provide a tenderly uplifting background against which the remainder of the programme shines with added lustre.

Pastor B. F. Kinman in recalling the salient features in our previous lesson, shows that the final passages in the Sermon on the Mount are concerned not just with our religion, but with the basic requirements of Christianity. Such a review naturally asks each one of us some searching, personal questions.

Rarely does a Sabbath-school teacher have such a large class. All too rarely does a class have such a teacher as we now have in Pastor G. D. King. We listen, we see, we foresee, we are surprised we have not seen so much in this lesson before. This is more than teaching—it is almost a resurrection. The five main characters, four of whom have been dead for well-nigh two thousand years, take on new life as we hear and answer our teacher's skilful questions.

The centurion and his slave show how active faith calls forth divine power; the widow of Nain and her son illustrate despairing grief calling forth divine compassion. The two incidents, so local and so unimportant to a self-obsessed world, are of supreme value to us in that they reveal the Compassionate Christ. Contact with Him brings health to the sick and life to the dead.

Seventh-Day Adventists, says Brother King, are known all over the world for their convictions. Let us also be known for our compassions. Conviction is necessary, but, in the last analysis, it is compassion that raises the dead. So mingle compassion with our convictions and our faith will do more good to those around us.

This will be a long-remembered lesson. May God help us to practise its precepts!

Our missionary speaker, warm from Nigeria, is Pastor W. T. B. Hyde. He approaches our hearts and our pockets in an unusual way: he depicts the Africans' gratitude for the help we have sent them.

This naturally puts us in a liberal mood and ready for the army of ushers who willingly bear away all we can give them. A little later we learn that our gifts have added £130 to the mission treasury—surely, a good offering from a good school.

If this were the only meeting of the Union Session that we could attend, it would make the journey worth while. We hope that many Sabbath-schools will benefit from the inspiration that this model one has provided.

B. E. SPARROW.



THE Town Hall was filling rapidly as Pastor H. T. Johnson announced the opening hymn, "Praise my soul, the King of heaven," on the second Sabbath morning of the Union Session. Pastor E. R. Warland then led us in prayer requesting the Holy Spirit's comfort, guidance, and strength, not alone for ourselves, but for the many Sabbath-schools of the British Isles and our membership in distant mission fields.

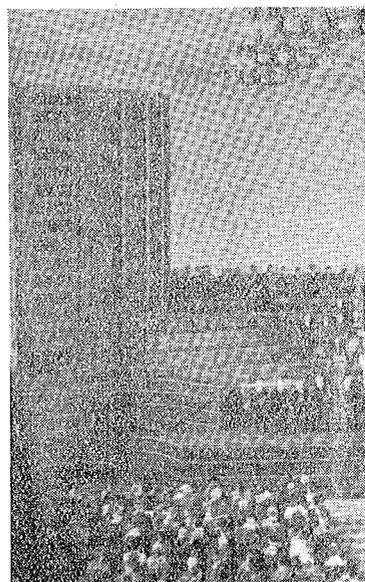
A mixed quartette of young people prayerfully rendered an old favourite in a new setting, "Dear Lord and Father of mankind."

Pastor J. M. Howard extended a hearty welcome to the fifteen hundred members who were now present, and Pastor J. H. Bayliss reviewed the lesson of the previous Sabbath.

Pastor W. G. C. Murdoch led us in the lesson study on John the Baptist. What contrasting pictures passed through our minds as we thought of Christ and His disciples, John in prison, Herod in his palace, Herodias and Salome.

He reminded us that John the Baptist fulfilled in part the prophecy of the messenger who should prepare the way of the Lord. Like that great reformer of the days of Ahab, John Baptist was a preacher of conviction and power. Like Elijah under the juniper tree, John also had his time of discouragement, of despondency.

John was imprisoned for denouncing sin. He paid the price of faithful witnessing. And as he languished in the dungeon, his disciples suggested doubts to his mind. We are, perhaps, surprised that he who saw the dove descend on Christ at His baptism, and heard the voice from heaven should waver even for a moment. But



Looking toward the platform of the Town Hall during one of the Sabbath meetings.

in discouragement do we not ourselves often forget the wonderful experiences of the past?

When the disciples of John asked the question, "Look we for another?" the Saviour told them of lepers cleansed, of the blind restored to sight, the dead raised, hearts eased, and the lives changed by the preaching of the Gospel to the poor. These were evidences that the prophecy of Isaiah 61:1-3 was being fulfilled in the Messiah.

The food of the forerunner, locusts and wild honey, was indicative of his simple life. His outstanding characteristic was humility. "He must increase, but I must decrease," he said of Jesus. And in this John revealed his true greatness.

Speaking of the modest apparel of the Baptist, Pastor Murdoch read us a quotation from the writings of Tertullian who, in the second century, enjoined the believers to abstain from the use of cosmetics and expensive clothes and seek the spiritual adornment which is of great price. Is not this counsel good for us to-day?

True nobility is not found in wealth, rank, or ancestry. It is found in character. John was so noble a character "a just man and a holy," that Herod, even though condemned by his preaching felt constrained to listen to his message. He tried to repent, but the influence of his wicked wife defeated his good intentions.

We read in Mark 6:19 (margin) that Herodias had "an inward grudge" against the preacher. Any one who harbours a grudge, whether founded or unfounded, breaks the sixth commandment. At length the inward grudge bore its baneful fruit.

Pastor Murdoch vividly depicted the conversation between Herodias and her daughter, which led to the awful request and the martyrdom of John. Thus before the cross John entered in fellowship with Christ and His sufferings. His faithfulness in death was an inspiration not alone to martyrs through the Christian era, but also to the Lord

Himself as He prayed in Gethsemane. It is given to us also "not only to believe, but also to suffer for His sake."

Brother R. Carey, recently returned from East Africa, made the missions appeal. He quoted the words of Paul Mboya, the African Seventh-Day Adventist chief who recently visited England, and saw, among other things, our Adventist college. He said, "Not until the day that you accept our sons into your own college in England, train them, and

send them out again as efficient workers as your own sons whom you have sent over to us for so long can you slacken in your efforts for Africa." This man realizes the place an educated worker plays in the development and care of our work. It may not be possible to send Africa's sons to England for an education, but this quarter we are endeavouring to make it possible to take a better education to them in their own country!

As this quarter's Thirteenth Sabbath offering is partly for the establishment of such a training college in East Africa, Brother Carey encouraged us to give liberally on this occasion and throughout the quarter so that our higher educational school may be made possible without delay.

Twenty-five brethren then waited upon us for our gifts which were later announced to be nearly \$120.

An inspiring hymn, "Soldiers of Christ Arise," and prayer by Pastor H. T. Johnson closed the Sabbath-school. E. R. WARLAND.

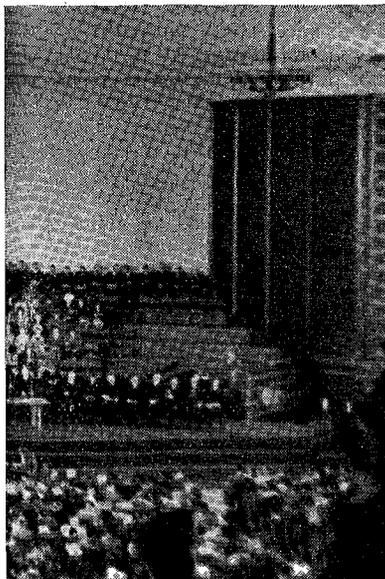
A Sabbath with the Juniors

THE first Sabbath of the Conference saw the juniors from ten to fourteen years of age gather for their special services in the Stanborough Park church, beautifully decorated by the Senior and Junior M.V. societies for the youth rally. More than eighty juniors from churches throughout the Union were present for Sabbath-school, which was conducted by the leader of the local junior department. A highlight in the Sabbath-school programme was a thrilling account by Missionary R. Carey of how African children provide themselves with Sabbath-school offerings by making articles for sale, and Brother Carey had actually brought with him wonderful specimens of such handiwork.

The juniors provided many items in the programme, as was also the case in the service that followed. This was conducted by Pastor E. R. Warland, assisted by the writer and Miss Fretton, and it had as its theme the motto, "Living for Jesus." The juniors were first reminded of some of the many examples revealed in the Scriptures of young people who had been mightily used of God to His glory by their faithfulness in "living for Jesus."

Pastor Warland, in his talk, spoke of the lad whose loaves and fishes had blessed to feed the five thousand. To-day, we all have something that Jesus wants us to give Him to bless that He may use it for His glory. He says, "My son, give Me thine heart." He wants young hearts that He may fill them with power to live for Him. A song of consecration, "Living for Jesus," was sung by the writer, and it is a joy to record that the appeal resulted in every junior present standing in consecration. So ended a memorable morning.

The afternoon service was attended by more than fifty juniors, and was under the care of Pastor W. G. Nicholson, assisted by Brother K. Vine and Miss Barnes. The juniors again had a profitable hour



together. One feature of this programme was a Bible quizz in which the boys proved themselves just a little too smart for the girls. Following the service, the juniors went on a ramble through Munden Park with the special pleasure of having Pastor Lester Bond with them. During the ramble, while resting a while under a tree, Pastor Bond related experiences of the work in the Philippine Islands.

We are sure the juniors received great blessing during this first Sabbath of the Conference, and that by God's grace they will go on "living for Jesus."
G. ROPER.



The Last Sabbath with the Little Ones

To one who had been away from the homeland for some years no more fascinating assignment could have been given than to care for the little ones for an hour or two.

"Now who are you—don't tell me. I know exactly where you got those eyes from and that nose. Isn't your name —?"

And it was.

Almost every time it was. Once it turned out to be cousins, but that wasn't far out after all.

Well-known friends and mothers looked through their children's eyes, and fathers gave themselves away in characteristic actions in their sons.

Watch out, parents!

It was fun! We hope it was equally fun for them.

With the help of Misses K. and E. Mahon, Pastor J. R. Lewis conducted Sabbath-school for the "fives to nines," while Mrs. Lewis, Jacqueline Hyde from Wales, and Verna Houston from Northern Ireland tried valiantly to interest the tiny ones at the back of the hall. It was a piece of real missionary work that they did—they had so little equipment on this last Sabbath—and we are sure that the mothers who were able to enjoy the services because of this help were deeply grateful.

Brother Howard Parkin took charge of the bigger ones during the second service.

It was the first conference anyone of those little ones had ever attended. They will probably never forget Brother Parkin's talk. When he has long forgotten his subject some lanky young man will accost him. "I remember your talk," he'll say; "it was about shadows. The other shadow that we cast! I made a decision that day." May God grant that it may be so.

The writer led out in the afternoon assisted by Miss Hartland and Brother Kenneth Vine.

We played Bible games. We sang choruses. Little voices were probably lifted for the first time in public prayer. And for one fascinating half-hour every one sat quite still while Miss Ruth Dean, a mistress in the art of retaining little ones' attention, brought to life the story of Nehemiah. We saw him walking the stately palace in Shushan, we washed with him the king's golden goblet, tasted the wine

to prove its sweetness, and saw him downcast, too, at the thought of ruined Jerusalem.

It was well done.

Miss Dean had been asked to use her talent for illustration as she went along (we remembered Sabbaths she had brightened for our own little ones long ago), but there was no blackboard. We scarcely felt the lack, however. The pictures grew in our minds just as she said they would if we listened, until at last because of Nehemiah's zeal and prayers, Jerusalem was rebuilt. We saw it all.

Lastly we planted a garden—a flower garden in the heart: Forget-me-nots for Faith, Lilies for Love, Orchids for Obedience, Wallflowers for Watchfulness, Everlasting flowers for Endurance, Roses for Rejoicing, and Sweet peas for Sympathy. May the seeds that we hoped to sow have taken root in every little heart. God bless them all—every one.

MARY J. VINE.



Devotional Meetings (Cont.)

The Finishing of the Work

By O. M. DORLAND

THE Lord specifically declares in Romans 9: 28 that *He* will finish the work. "For *He* will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

It is not we who will finish the work by our own efforts merely, or by our own plans and resources. *He* will finish the work and "cut it short in righteousness." Sister White declares that the third angel's message will not close with less power and glory than that which marked its opening. Jesus, having begun a good work in the world, is well able to finish it. He finished the work of His own first advent completely and decisively (John 17:4), and *He* can and will successfully finish the work which ushers in His second advent.

The Scriptures speak of the time when the mystery of God—the Gospel—will be finished. (Rev. 10:7.)

A mystery is something which it is difficult, or perhaps impossible, fully to understand. Such a mystery is the Gospel. We cannot fully explain or understand the manifestation of God in the flesh. We can, however, see its results and its effects. We cannot explain just how Jesus abides in our hearts, but we may vividly and gratefully sense His presence. We can know for ourselves that Jesus is not merely a *Reformer* but a *Transformer*. His transformation of our lives demands not definition but exhibition. It is a transformation which constantly turns heathenism into Christianity abroad; and the utmost worldliness into the devoutest godliness at home.

The more quickly we are transformed in Christ, the more rapidly will the work be finished. Only a transformed people will be able effectively to carry forward a reforming and saving message.

The Scriptures declare that God "hath chosen us" to be "holy and without blame before Him in love." Eph. 1:4.

There is something lamentably lacking if the truth is not transforming us preparatory to saving us. The truth should make us not only Sabbath-keepers, tithe-payers, and food reformers, but also real Christians in nature as well as name—kind, as He was; sympathetic as He was; loving and pure as He was; and firm as a rock for that which is right, as He was.

The instrument alike of our personal transformation and of the finishing of the work is the power of Christ. Paul speaks of it as "the power of His resurrection." Phil. 3:10. This power is abundantly available to quicken all who are dead in trespasses and sins.

The power of God in our hearts, moreover, can only be met, defeated, and supplanted by another power—the power of self, or self-idolatry.

It is claimed sometimes that what we need at present is a larger vision, together with more comprehensive and far-reaching methods. That is true in part.

We may, however, learn a valuable lesson from Israel's repulse at Ai. Their force was sufficient. Their attack was well timed. Nevertheless they suffered a severe set-back. Their preparation and organization were all that could be desired. Yet they were routed—because there was sin in the camp.

Achan was probably as zealous as any concerning the conquest of Canaan. But secretly he was intent on helping himself, while ostensibly he proclaimed himself devoted to the Lord. The result of this hidden conflict between self-interest and God's interest in the hearts of only one family was a serious reverse in Israel's triumphs.

We can never reform or transform others until we are reformed and transformed ourselves. We can never show others how to overcome sins of covetousness and self-interest unless *we* have gained the victory. We shall be forced to retire in dismay before even a contemptible Ai if we are weighed down with a wedge of unconsecratable gold.

The prerequisite to the finishing of the work is the crucifixion of all un sanctified ambition in the hearts of both preachers and people. That will be a painful process—crucifixion invariably is. But it is only when self is crucified that Christ is magnified. And when Christ is magnified in us individually, then His mighty power will be manifest through us collectively—our full message will go with vigour to the world's end.

It will be then that we, reformed in health, transformed in heart, and radiant with God's power, will be able, through Christ, to "cut the work short in righteousness" and to enter the promised land.

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Why Pray?

By W. R. A. MADGWICK

As a body of Advent believers we have visualized the glorious triumph of the Advent message and have prayed constantly for the fulfilment of such prophecies as Revelation 18:1: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." We have asked God to pour out His Spirit, to guide His servants in this place and that, to bless His work in this country and that, to prosper His evangelists, colporteurs, Bible instructors, nurses, and doctors. Prayer has and surely will play an important part in the finishing of God's work on earth.

I am certain, however, that the Adversary of souls will endeavour, if possible, to destroy our conviction of the importance of prayer. He may present to us, as He has done to many others, the thought that prayer is really unnecessary if not presumptuous! He may present this thought in the form of a theological problem: God is all-wise, why therefore should we urge upon Him our ignorant and often erring petitions? God is an all-loving Father who invariably purposes the best for us, why beseech Him for anything? Even before we ask He knows what we need and has lovingly planned to supply those needs!



A happy group of Juniors ready to set off on their Bank Holiday hike.

This objection to petitionary prayer is seemingly strengthened by feelings of reverence and humility. We will take, the objector declares, just what God sends, we will pray for nothing, because He knows best. With our small intellect we cannot suggest to God any good thing that He has never thought of already, we cannot remind Him of anything He has forgotten; we cannot cajole or coax Him into doing something which He has planned not to do or to do differently.

This argument, has the ring of sincere reverence and humility. Prayer, to those who take this view, is not only unnecessary but even presumptuous!

I want us to examine and master this theological problem. Before doing so, however, I want us to notice very carefully that Jesus Christ based His estimate of petitionary prayer upon these very ideas which some are inclined to use against this form of prayer.

He believed firmly and consistently in the wisdom and love of God. These qualities in God's character were for Jesus Christ the strongest inducement for the believer to ask God for this and that, to perform this good work and that good work. (Matt. 7:11, 7, 8; 6:9-13.)

WHAT PRAYER IS

In the argument that because God is infinitely wise and good and powerful petitionary prayer is superfluous I can detect two fallacies.

The idea that prayer is an attempt to secure from God by asking or beseeching or cajoling something God has never thought of doing, something God has forgotten to do, something God does not intend to do, is a gross misconception of Christian prayer.

The African native attempts to make his fetish his slave. His one idea is to get his god to do or give what *he* wants done or given. And when his requests are unanswered he beats his fetish.

The Christian surely does not act in this way. He does not want to impose his will upon God; rather he seeks to know and to follow God's will.

"Christian prayer is giving God an opportunity to do what He wants to do, what He has been trying in vain, perhaps for years, to do in our lives, hindered by our unreadiness, our lack of receptivity, our closed hearts, and unresponsive minds."—*Fosdick in "The Meaning of Prayer," page 63.*

Yes, prayer is giving God an opportunity to do what He wants to do with our lives and through our lives.

And this brings us to the second fallacy in the argument against the necessity of petitionary prayer. The idea that God can do all He wills without any help from us is entirely wrong! In the work of salvation God has graciously planned for the co-operation of man. There are some things which He will never do unless man thinks.

We can read God in the headlines of nature. The elementary principles of salvation can be grasped by many who are unable to think deeply. But the profundities of salvation can only be fathomed by those who use to the fullest extent the mental power given by God. God will help, but only if we ourselves think!

"God stores the hills with marble, but He never built a Parthenon; He fills the mountains with ore, but He never made a needle or a locomotive. Only when *men* work can some things be done."—*Fosdick, in "The Meaning of Prayer," page 64.*

In like manner it is equally true that there are some things God cannot do unless man prays.

WHAT PRAYER DOES

Prayer encourages the listening mood. Unless we pray there are some things which God cannot *say* to us. Prayer doesn't or shouldn't consist only in talking to God. The best part of prayer is listening. "Speak Lord." 1 Sam. 3:9. "Be silent to God and let Him mould thee." Psa. 37:7. (Luther's translation.)

Prayer encourages the receptive mood. Until men pray there are some things which God cannot *give*. God cannot give until and unless we ask, for giving is a dual transaction in which the recipient has to play an important part.

Prayer encourages the active mood. Until and unless we pray there are some things which God cannot *do* through us. Great men of God in past centuries have not thought of "what God could do for them but of what God could do through them if they gave Him opportunity." Prayer is therefore not dictation but co-operation. Not Lord listen to me, but Lord let me listen to Thee. Not Lord give this to me, but I am ready to receive what Thou dost want to bestow. Not Lord do this for me, but I am willing to do that Thou dost see best to accomplish.

Most assuredly then petitionary prayer is necessary and correct, but it must be petitionary prayer rightly offered and purified of all selfish and misguided motives. We must pass through Isaiah's experience (Isaiah 6), an experience which culminated in his voluntary surrender to the overruling purposes of God. "Here am I; send me." Isa. 6:8.

Pray most certainly for God's blessing upon His work, for His guidance in the work of His servants, pray for the success of His cause and the salvation of souls, but remember successful prayers are prayers of consecration and co-operation.



Are We Drifting?

By E. E. CRAVEN

OUR hearts rejoiced in the loving care of our heavenly Father as we sang,

"Dear to the heart of the Shepherd,
Dear are the sheep of His fold,
Dear is the love that He gives them,
Dearer than silver or gold."

In the reading of Psalm 23, Pastor E. E. Craven reminded us that one who trusts the Shepherd will not lack refreshment, courage companionship, comfort, sustenance, joy, drink, in fact anything in this life or in eternity.

Conscious of the tangled strands, the sad discordant keys, the broken vows, the failures and mistakes,



The Senior young people had a hike, too. Here they are about to take the train to their starting point.

we besought the Lord in song to transform us by His divine grace that we might show forth His praise.

Pastor E. E. Craven, superintendent of the Irish Mission, directed our attention to the book of Hebrews written to people, who, being cut off from the services of the synagogue, met in homes or by the riverside. The book contains a series of solemn warnings, increasing in force until we reach the conclusion that "it is a fearful thing to fall into the hands of the living God." Heb. 10:31.

The first of these warnings tells us: "We ought to give the more earnest heed to the things that were heard, lest haply we drift." Heb. 2:1 (Revised Version.)

Abundant evidences confirm the statement of a well-known journalist that "the world is drifting to its Niagara." How earnestly, then, should we pray for the king and his ministers of state in these perplexing times.

The orthodox churches are also drifting. That fact is recognized by discerning men as the following extracts prove:

"The church has abdicated its spiritual independence and is now trailing along behind the politician." —*The Christian Century.*

"We face a world whose outlook is dark because the church's theology is so confused that it is no longer a sure and authoritative source of guidance and comfort for the people." —*Watchman Examiner.* (Baptist).

"How can the churches give guidance when their recognized leaders discredit the very foundations of the Christian faith, denying the inspired record of the birth and life of Christ?" —*Irish Evangelical.*"

Yes, the churches are drifting, but the Advent church must not drift. Of three great facts, creation, Calvary, and coming of the Lord, the second is focal to our faith.

But the warning of our text is for us, and we need to give "more earnest heed . . . lest we drift." How can we? First by heeding the guiding voice of the Holy Spirit. (John 16:13.) Too many churchmembers live "after the manner of the Zidonians" who "dwelt careless." A vessel began to drift off the coast of Co. Down. Finally it broke in two upon the rocks. There to-day lie the two

pieces, a symbolic warning to us all. How many, by carelessness in the little things have drifted and drifted until they "have made shipwreck"? 1 Tim. 1:19.

If carelessness is the cause, what is the cure for drifting? It is found in our text. We must give "more earnest heed to the things we have heard." We must renew our acquaintance with the vital truths of the message.

We must "continue in the faith, grounded and settled, and be not moved away." Col. 1:23. When the captain of the *Queen Mary* gives the order to "let go the anchor," that sixteen tons of iron, followed by a further forty-eight tons of cables goes down into the depths. Sixty-four tons to keep the *Queen Mary* from drifting!

Are we drifting? Does our anchor hold? Has our wartime service caused us to become slack over some principles of our faith? Are there any here who are conscious of such an experience?

A number of hands were raised, and a short season of prayer followed. Pastor W. E. Battye concluded with a solo, "Will your anchor hold?"

Living in the Spirit

By W. G. C. MURDOCH

THE Scripture lesson, Galatians 5:17-26, presents two great contrasts: (1) The works of the flesh; (2) the fruits of the Spirit. The first comes from living in the flesh, the second from living in the Spirit. My subject is, "What it means to live in the flesh and in the Spirit."

Nicodemus was impelled to go to Christ because, in spite of learning, culture, knowledge, and position, he felt an inward lack in his life that he believed Jesus would be able to supply. Christ went immediately to the root of his trouble and told him, "Ye must be born again."

It is necessary for us to be born again. Why is it necessary? Is it necessary for all? Yes, everyone who is to enter the kingdom of God must be born into the kingdom. All are born as citizens of this

world, so if they wish to become citizens of the other, better world, they must be re-born.

All men are born with sinful natures which are revealed even in babyhood. At an early age we begin to give consent to sin, so it is soon true that "all have sinned."

The human heart, says Jeremiah in chapter 17, verse 9, "is deceitful above all things, and desperately wicked: who can know it?" I received a partial answer to this question a few weeks ago when I visited the Voice of Prophecy office in Los Angeles. There I listened to a recording of my own voice, and I must confess that I would never have known it. I did not know that I had been inflicting those tones on my listeners' ears. It was a revelation to me. It also showed me how that, in the judgment day, God's great recording apparatus will recall all the thoughts and intents of my heart, it will reveal every word that I have spoken. God, therefore, knows the human heart.

What can change that heart? "There must be a power working from within, a new life from above, before men can be changed from sin to holiness."—"*Steps to Christ*," page 18.

That power is promised in Ezekiel 11:19: "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh."

The difference between works and fruit can be expressed in this way: Works are artificially produced; fruit is the natural product. There is only one fruit of the Spirit and that is *love*. The rest of the qualities listed in Galatians 5 are an extended analysis of love.

The story is told of a converted navy who was pestered by his companions to produce a miracle to prove the truth of his new-found religion "Ain't I a miracle?" responded the earnest Christian. Such should we be—living miracles testifying to the power of our Saviour.

The nearer we get to Christ, the more clearly we shall see our own sin. But, be not discouraged, for we shall also see more of His saving power. This is beautifully expressed in the hymn:

"And from my smitten heart with tears,
Two wonders I confess—
The wonder of His glorious love,
And my own worthlessness."



The Fellowship of His Sufferings

By J. M. HOWARD

MANY great leaders to-day in various walks of life, are proclaiming their belief that universal calamity approaches. H. G. Wells declared: "The world is at the end of its tether. There is no way out." General McArthur recently affirmed: "We have had our last chance. If we do not devise some new and equable system, Armageddon will be at our doors."

Adventists were long ago warned by the ser-

vant of the Lord of the present perplexities. She wrote: "May God help His people to arise and walk and work as men and women on the borders of the eternal world. Now is the time to give the warning message."

A warning message must be given with strength, with clarity, and with certainty, otherwise it fails of its object. The greatest need of our country is to hear such a message—delivered by messengers exhibiting the character of Christ.

When the apostle Paul was approaching the close of his life his cares tended to increase. For many years he had faithfully borne the burden of the churches, and to the end these responsibilities lay heavily upon him. Yet these last years were his tenderest years—the time of his widest witness and power. When Paul knew most concerning the "fellowship of His sufferings," (Phil. 3:10) then he was able to do his mightiest service for Christ.

It may be that here is a pointer to evangelistic success. When we are touched with the feeling of humanity's infirmities as Jesus was, we shall be powerful as He was. "The common people" will also hear us "gladly." Such promising evangelistic conditions could only lead to unprecedented success in soul-winning.

In most constructional trades the taking of a mould is a highly skilled and delicate process, calling for a great deal of patience and perseverance.

It is much the same in the making of a Christian. The cross of Christ constitutes the only mould which will shape the Christian character. Only as we allow ourselves to be shaped by and to this divine mould can we attain to full Christlike maturity ourselves, or help to produce the same result in others.

The apostle Peter speaks of the "grace of God, wherein ye stand." 1 Peter 5:12. The glorious results of the moulding influences of the cross are often seen in the adamant Christian character even of young people.

When the Japanese troops occupied the Philippine Islands all the young girls of one town were ordered to assemble in a large hall where the invading soldiers planned to organize a dance. There were several Adventist girls among those forced to attend, and these, to the astonishment of the Japanese officers, refused to take part in the festivities. The girls knew that to offer disobedience in such circumstances was to incur grave personal risk either of death or dishonour, or both. But they remained true to their principles and steadfastly refused to yield. The officers decided, however, that the girls must contribute in some way toward the general entertainment, and so the girls were ordered to sing.

Then, in that great hall, crowded with soldiers and women addicted to worldliness and worse, those clear young voices rang out with the stirring strains of the old Advent hymn, "Lift up the trumpet and loud let it ring, Jesus is coming again!"

Surely seldom could the message have been given in such a way, in such a place, to such an audience! But God has many ways of working, and many kinds of witness. The steadfastness of Daniel and

the fearlessness of Elijah are evident still among the courageous youth of the Advent movement. We should praise God for that!

Witnessing and suffering are often the twin activities of the Christian's life. Indeed suffering is, in many cases, the direct outcome of courageous witnessing. Jesus need not have died if He would have withdrawn His witness. The severity of His death was an evidence of the penetration and potency of His witness for the truth.

Probably Peter saw more of the sufferings of his Master than any other disciple. Peter's affection was really stronger than his cowardice. He followed Jesus into the high priest's palace at the risk of his life.

Peter's sight of the Saviour's sufferings eventually nerved him for his own. For in after years, he wrote, "Christ also suffered for us, leaving us an example." 1 Peter 2:21. There was no doubt in Peter's mind as to one purpose of Christ's sufferings. It was that we, too, if need be, should be willing to suffer; that we, too, may become powerful witnesses for the truth. Pentecost itself was, at least in part, the outcome of what Peter saw at the high priest's house.

It is possible that we should be able to preach with

more of Peter's power if we were more often at the priest's palace, and if we trod more frequently Calvary's dreary road. In the last analysis it is a living theology rather than a printed one which will save the world. Our message must be *lived*, as well as preached and published, if it is to have its full effect.

Do our young people always see our message *lived* in the home? Or is it found between the handsome covers on our bookshelves, and nowhere else? Do our children find that we add an ample proportion of bickering to our Bible reading? If so, there is grave danger that the bickering will ultimately defeat the Bible reading, and our children will be nagged out of the message rather than led and loved into it.

We are to preach the Gospel, print the Gospel and live the Gospel. By preaching and printing we reach the masses, while we live mostly before those at home. If we have partaken of the "fellowship of His sufferings" and have been sanctified thereby, then our loved ones at home will see it first and be affected most.

Let us live day by day so that all may know instinctively that we maintain an intimate partnership with Christ, that we rather glory in the "fellowship of His sufferings."

WEDDING BELLS

HARAN-SMITH—ON Friday, August 30, 1946, Miss Audrey Smith of Cardiff was united in marriage with Monsieur Aubin René Haran of France. The ceremony was conducted by the writer in Llanishen Baptist Chapel situated on the outskirts of Cardiff and kindly loaned by our Baptist friends for the occasion. Appropriate music was rendered during the service by the bride's sister, Jean, who officiated very acceptably at the organ. A good congregation of churchmembers and friends assembled to wish this young Adventist couple Godspeed as they train for service in His cause. The ceremony over and the register duly signed, the bridal party with the many guests repaired to a beautiful reception. Two days later Brother and Sister Haran set off for the south of France where they will spend their honeymoon. Later they expect to connect with our College at Collonges to train as missionaries. We are sure the prayers as well as the good wishes of the MESSENGER family will go with Brother and Sister Haran for their true happiness and success as they set up their home and prepare themselves for still more efficient service. F. S. JACKSON.

DABSON-BAIRD.—David James Dabson, son of Mr. and Mrs. W. T. Dabson of Hastings, and Elizabeth Taylor Baird, youngest

daughter of Mr. and Mrs. J. Baird of Tighnabruaich, were united in marriage by the writer on September 3, 1946, at Tighnabruaich, Kyles of Bute, Argyll, in the presence of a good number of relatives and friends, many of whom had journeyed for the occasion some four hours by steamer down the Clyde. The ceremony took place in the large sunlit lounge of the hillside Chalet Hotel, the windows of which gave a fascinating view of the Kyles and heather-covered island of Bute. Miss Jessie Baird, sister of the bride, and Miss Myrtle Dabson, sister of the bridegroom, were the bridesmaids, Miss Elizabeth McGillivray, niece of the bride, the train-bearer, Mr. Herbert Logan the best man, and Miss Betty Fretten the pianist. After all had been royally entertained, the bridal pair were given an enthusiastic send-off as they left by car for their honeymoon. Both bride and bridegroom are former students of Newbold College and have already given valuable service in the cause of God, the former as a Bible instructor and the latter as a colporteur. We all pray that God will abundantly bless them as they now unite their labours. May their married life be one of unmarred happiness. W. R. A. MADGWICK.

WATSON-WILLIAMS.—On August 13, 1946, at the Baptist church, Rhyl, in the presence of a large number of relatives and friends, Albert Hamilton Watson and

Maureen May Williams were united in marriage by the minister of the Baptist church and the writer.

After the ceremony the guests gathered at a nearby café, where an attractive repast was served. Relatives on both sides made speeches which brightened the gathering and expressed heartfelt wishes for the future happiness of the bridal pair.

The bridegroom has spent three years in evangelistic work, and the bride is one of the teachers in our church school at Watford. Both are now called to teach at Watford. All who know these young people will join in wishing them happiness and God's blessing as they unitedly labour for the Master. J. CLIFFORD.

BIRCH-COOKE.—On Thursday, March 28, 1946, in the Watford Town church, Leavesden Road, Mr. Harold Birch and Miss Iris Cooke were united in marriage. Both of these young people have been faithful workers in our sanitarium, and many friends gathered to witness the wedding ceremony, which was performed by the writer.

Following the service, a happy reception was held in the sanitarium annexe building. We wish Brother and Sister Birch much of the Lord's blessing as they go forward together in united service. G. D. KING.

BENEFIELD-STEVENS—Miss Patience Benefield and James M Stevens were united in marriage on June 23, 1946, at the home of Mrs Etta M. Evey in Kansas City, Kansas.

They plan to make their home in Mulberry, Kansas. We wish these young people God's richest blessings as they travel life's road together. D. C. BUTHERUS

GIFT PARCELS

It has come to our notice that a number of gift parcels dispatched to individuals in this country have not been delivered by reason of changes of address. For the satisfaction of the donors as well as of the intended recipients, we would suggest that members moving to a new address inform the Post Office of this so that correspondence and parcels may be redirected without delay.

ED.

Until the Day Break

WRIGHT—It is with deep regret that the Darlington church reports the death of Sister S. A. Wright who passed peacefully away on March 14, 1946, at the age of eighty-eight years. Sister Wright accepted the message in California, U.S.A., in 1901. She returned to this country in 1927, settling finally in Darlington.

Since her last long illness patiently borne, she suffered loss of memory, but was faithful to the end, her hope and love always being in the Saviour. Her husband predeceased her by two years. She was laid to rest in the West Cemetery, Darlington, in the presence of relatives and friends. The service was conducted by Pastor K. Munson. We extend our deep sympathy to those who are left to mourn their loss. We trust that for all of us sorrow will turn to joy on the resurrection morning.

L. BROWN.

OVERY.—Sister Amelia Overy was suddenly called to rest on Friday evening, August 30, 1946, at the age of seventy-four years. Our sister has been an Adventist for a great number of years, and was a member of the Forest Gate church till May, 1943, when she was transferred to the Ilford church after coming to live in the district. Sister Overy was a familiar figure, loving an outdoor life, and her seat in the church was seldom vacant. She leaves behind several sons and daughters, to whom our sympathy goes out. She also leaves a sister, Sister Noakes, who is a member at Ilford, and with her we rest in the assurance of reunion at the soon coming of our Redeemer. Our sister was laid to rest in the Ilford Cemetery in the presence of her family and a large number of friends and churchmembers. Pastor Whiteside speaking words of comfort and hope to the bereaved in the cemetery chapel, and Pastor West con-

ducting the service at the graveside. A. HOWARD

KIRKUP.—On June 27, 1946, Sister Maria Kirkup fell asleep in Jesus at the age of seventy-eight years. She was accepted into the Darlington church by vote on June 30, 1933. Sister Kirkup left Darlington about five years ago to live with relatives and she had been meeting with the members of the Portsmouth church. Our sister was laid to rest in the Porchester Castle Churchyard, Portsmouth, in the presence of relatives and members, the service being conducted by Brother Ernest Cox. We extend our profound sympathy to all relatives who are left to mourn their loss and we look forward to meeting our sister again when the Lord returns.

L. BROWN

FRASER—On Friday, July 5, 1946, our dear Sister E. Louisa Fraser passed peacefully away after five years of suffering. She was a faithful witness for the Lord and bore her affliction with cheerfulness. It was in 1926 that our sister accepted the message under the labours of Pastor S. G. Hyde at Brighton. Many will remember her zeal and efforts in the purchase of the Brighton and Hove church building. After moving to Rustington she organized the Rustington Sunbeam band, but five years of failing health made it impossible for her to carry on. Her last request was that the Lord's title should be sent to the treasury. Many kind friends and churchmembers were at the Littlehampton Cemetery on July 9th, when we laid her to rest to await the call of the Life-giver on the grand resurrection morn. Pastor G. R. Bell officiated and spoke words of comfort and hope to the mourners. Her daughter, Doris Fraser is left to mourn the loss of a devoted mother, who left an example of trust and cheerfulness in all her trials and sufferings.

CHURCH CLERK

SNELL—Sister Olive K. Snell, a member of the Northampton company, passed peacefully to her rest on Sunday night, August 18, 1946, at the age of sixty-three years. Although her heart had been affected physically for a number of years, thus keeping her from active fellowship at the regular services, it was strong in the Lord. Visits to her home were always an inspiration. She accepted the message, after years in the Pentecostal church, under the ministry of the late Pastor A. F. Bird some few years ago. On the beautiful sunny afternoon of August 21st, we laid our sister to rest in Dallington Cemetery. A portion of earth's harvest was ripening in the nearby fields and we thought of that day when Sister Snell will rise to the call of Him who sitteth on the white cloud to reap the harvest of the earth. A former minister of the local Pentecostal church was invited by the relations to associate with the writer in the burial services. We were all united in the resurrection hope. T. H. FIELDING.

SNOWDEN.—It is with regret that we announce the tragic death of Sister Hancock Snowden, who was found burned to death in her home on Sunday, August 25, 1946. Sister Snowden had lived alone since her brother died two years ago. It is feared that Sister Snowden had a fit just as she was retiring for the night with a candle. Sister Snowden was baptized on September 25, 1892, and was loyal to the Advent message to the end. Her age was seventy-two years. Sister Snowden will be missed by us all at the Ulceby church. We laid her to rest in the sure and certain hope of a joyful resurrection to eternal life, so in faith we look

forward to the time when we shall meet our sister again.

M. E. MARSHALL.

ADVERTISEMENTS

PRINTING C. Russell, Newton Street, Macclesfield

WANTED, back numbers *Present Truth*, *Signs of the Times*, *Our Little Friend*, and *Bedtime Stories* for Home Missionary work. Mrs. Brown, The Poplars, Beech, Alton, Hants

WANTED, girl of young woman for domestic work in Scottish dental surgeon's home. Sabbath privileges. Apply in first instance to: Pastor W. R. A. Madgwick, Dykehead, Carmunock, Nr Glasgow

VACANCIES in Nursing Home for (a) Assistant Nurse, (b) Domestic Help. Apply for details to: Principal, Milward House, 133 Milward Road, Hastings

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 Ivyhoe Way, Edlesborough, Nr Dunstable, Beds

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

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

DO READ THIS!

MESSAGE THROUGH MUSIC

COLLAPSIBLE ORGAN WANTED. Have you heard of the young folk who are holding open-air services in London? Many of you have at the recent British Union Conference Session.

One of the young men writes: "We are in dire need of a collapsible organ or some other useful instrument for our open-air work. We are having some thrilling experiences."

Would someone show a practical interest in this self-supporting effort by supplying the urgent need? Write in the first instance to: J. M. H., B.U.C. Offices, Stanborough Park, Watford, Herts

SUNSET CALENDAR

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

	Lon'n	Not'm	Car'ff	Edin	Bel't
Sept 27th	6.49	6.53	7.02	7.01	7.12
Oct 4th	6.33	6.37	6.46	6.43	6.54

BRITISH ADVENT MESSENGER

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