

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

OUR LIFE AND OUR WORK

AN obscure but fascinating incident in Davidic times fittingly provides an allegory for the life and work of each Adventist. David and a small contingent found themselves faced with vastly superior enemy forces at Pasdammin. Fear gripped the hearts of the company, and the people fled from the Philistines. David and another, with audacious courage, faced the foe in a barley field. While David undoubtedly played his usually valiant rôle of giant-killer, of Eleazar, his comrade, it is recorded, that he fought the enemy with such tremendous resourcefulness and drive, backward and forward, left and right, hip and thigh, that "the Lord wrought a great victory that day." His brave conduct earned for him the honour of being accounted "one of the three mighty men with David." We are told that the muscles of his hand became so rigid around the hilt of his sword that, by feeling, he could not tell where his hand stopped, and the sword began. Man and sword were one in the action of service. (2 Sam. 23:9, 10; 1 Chron. 11:12-14.)

The daily life of the disciple is set forth by the Master, in the terms, "Abide in Me, and I in you." This intimate life in communion with Christ became the central and dominant feature of Paul's religious experience. His epistles are saturated with a twin foci; this is one point. More than one hundred and sixty times he uses the phrase "in Christ," or

By J. H. Bayliss

"in the Spirit," or some cognate expression, and couples it with the correlative experience of "Christ in you," or "the Spirit of God in you." Now this experiment can be successfully wrought by anyone in the laboratory of prayer. Daily it is our Christian privilege and prerogative, by the prayer of faith, to enter the unseen encircling presence of Christ. Immediately and imperceptibly that Spirit-element surrounding us penetrates the pores of our personality and abides in us. Just as a bird lives in the air and needs the air for its life; just as a fish lives in the water and can live nowhere else; so, in Paul's view, a Christian requires

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the Spirit-environment of Christ, and if that is removed he must inevitably perish. Thus we may "live in the Spirit," "walk in the Spirit," be "led by the Spirit," and "labour . . . in the Lord," all the day and every day.

To be "in Christ," and to have "Christ in me" means Christ bearing me along from within, Christ the motive-power that carries me on, Christ giving my whole life a wonderful poise and lift, and turning every burden into eagle's wings. It means a vitalization morally and spiritually, mentally and physically. It means greater efficiency, verve, creativeness, exhilaration, zest, joy, peace, obedience, and power. Along with all this comes the clearer vision, the broader purpose, the truer wisdom, the real selflessness, the magnanimous heart, the delight of sacrificial service, and great victories for God. This faith-union means nothing less than being overpowered by Christ. It means the turning over of the whole being—thought and feeling and will—to Christ in unconditional surrender. It means an act, and then a life.

The other focus of Paul's epistles is the work for God which grows out of such a life-experience, and which must inevitably be productive and enduring. He said: "But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet

not I, but the grace of God was with me." 1 Cor. 15:10. Whether it is witnessing or preaching, to one man or to the multitude; or administering in any of the multiplied phases of the Lord's business; or training workers for the cause of God; or teaching the young; or printing the message for the times; or distributing truth-filled literature; or securing pupils for the Bible correspondence courses; or soliciting or giving funds for the expansion of the Lord's work; or attending upon the needs of the suffering and helpless; or manufacturing foods for health; or serving customers at a cafeteria counter; or keeping clean the place of worship; or door-keeping in the house of God; or if there be any other feature of Christian service, it is briefly comprehended in the word of Christ, "who left His house, and gave authority to His servants, and to every man his work" (Mark 13:34), with the instructions, "Occupy till I come." Luke 19:13.

The "good and faithful servant" will, at all times be able

to say, though never satisfied with his achievements, "I have gained!" Matt. 25:20. Fruitage invariably accompanies the life "in Christ," and that "fruit should remain." John 15:1-16. The unvarying rule, for all who would be "strong in the Lord," and who "put on the whole armour of God," against the powers of moral darkness, is a total victory for God.

"The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, AND IT IS FOR US. He who is imbued with the Spirit of Christ abides in Christ. The blow that is aimed at him falls upon the Saviour, who surrounds him with His presence. Whatever comes to him comes from Christ. He has no need to resist evil; for Christ is his defence. Nothing can touch him except by our Lord's permission; and 'all things' that are permitted, 'work together for good to them that love God.'"—*The Mount of Blessing*, page 110.

or surpliced choirs. The most elaborate preparations, and the most dramatic staging and décor, may do no more ultimately than parade the poverty of the preacher's personality. What sermon more powerful than the ten words: "Father, forgive them; for they know not what they do"? Or again, the Master's last miracle of healing, with its no more than a four word introduction: "Suffer ye thus far"? So often the Master's sermons were deeds, rather than words: the raising of the dead; the stilling of the storm; the feeding of the multitude; the cleansing of the temple; the healing of the sick. All preached the Gospel, as did also His agony; His trial; His death; His resurrection; His ascension.

The woman came in faith, knowing of the Master, confident that He could help her. Gladly she would have come and gone, healed but unobserved. But "Jesus said, Somebody hath touched Me: for I perceive that virtue is gone out of Me." We may not be able to define exactly what is meant by "virtue is gone out of Me"; but we do see here that God perceives and is able to answer the prayer of faith, whether spoken or acted (as was this woman's prayer).

The paralytic was equally anxious to be healed; but he did not come to Jesus; for he did not know Him ("he that was healed wist not who it was"). Yet he obeyed that strange command of the Unknown; and obeying, he was healed.

It was not necessary that one of the disciples should introduce "the well-known Evangelist from Nazareth." In that radiant Presence the sufferer knew that here was "One that had authority" (Mark 1:22); he knew that "God was with Him." Acts 10:38. It was not the Master's reputation that persuaded, it was His personality. So, as one Stranger to another, commanding the seemingly impossible, He received prompt obedience.

Turning now to the healing of the blind man: not only do we find the suggestion that he too knew little if anything of Jesus; but we find no suggestion at all that he was in any degree in-

Medical Work in the Master's Ministry

By Dr. A. H. Williams

IN a recent article we raised the question of the validity of the church's concern with medical work. It will help us view that question in correct perspective if we consider the place of medical work, that is, healing, in the Master's ministry.

"A woman," we are told (Luke 8:43-48) "came behind Him and touched the border of His garment." For twelve years she had suffered, and "had spent all her living upon physicians, neither could be healed of any," but immediately she touched Him she was healed.

On another occasion (John 5:5-16) "a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him . . . He saith unto him, Wilt thou be made whole? . . . Rise, take up thy bed and walk. And immediately the man was made whole."

Yet a third time (John 9:1-41) "as Jesus passed by, He saw a man which was blind from his birth. And . . . He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam. He went his way therefore and washed, and came seeing."

Each of these was a remarkable miracle of healing; each contributes something individual to our knowledge of the Master; each was part of His message.

It is altogether unworthy of the miracles to regard them as mere advertising. Unquestionably they drew attention to Christ and His Gospel—powerfully so—but these miracles of healing were sermons in themselves.

For sermons do not depend for their force upon their length, nor yet upon Gothic cathedrals

terested in the possibility of healing. Up to the point at which he was bidden to go, he appears as an entirely passive figure. Blind from birth, now "of age," to his neighbours he was merely "he that sat and begged."

But the world's apathy does not abrogate the Master's command, "Go ye into all the world, and preach." "Jesus . . . saw a man which was blind" and "Jesus answered . . . I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world." And He opened his eyes.

How much we should have missed of our knowledge of the Master, had He not revealed Himself through His works of healing! How much less the world would know of the Advent people, had they no medical work. Surely we cannot afford to neglect this means of revealing

Him to others. Surely the church is right in fostering the ministry of healing.

If, then, the occasion calls to us for the kindly service of healing, what shall we do? Shall we, because it is not immediately or always "self-supporting," cease our efforts in medical work? Shall not we give ourselves and, if necessary, at least some of what we have, in the same ministry, the ministry of healing, which so strongly characterized His work? It is not only in the organized Union medical effort at The Stanboroughs; but anywhere, everywhere, where there are sick and suffering, there is need for faithful, humble Christian medical service. Our nurses, physiotherapists, and radiographers in district and hospital service; the doctors in general practice or wherever they may be; all are doing a work, which under God can be a potent means of revealing His Spirit.

holy calling. Nicodemus' timidity was turned to temerity, so we studied the gain that comes when we have the courage of our convictions. The climax of appeal came from the word picture of Jesus in Gethsemane as under the crushing burden of that terrible load He surrendered Himself utterly to the will of His Father. Many hearts were broken down as the challenge rang out, "My way or Thy way?" "There is no middle way" came the impassioned words of one who had chosen as his text, "My heart's desire and prayer to God for Israel is that they might be saved." Rom. 10:1.

From this stirring appeal the subjects moved quietly to the study of the results of a surrendered life.

At the closing Friday evening meeting the story of the apostle Peter's conversion from "Weakness to Witness" was presented and the principal expressed his desire that with our varied dialects and even languages we might capture in imagination something of the spirit of Pentecost. The testimonies that followed were spontaneous and moving, spoken by young men and women who understood the issues involved but had calmly and resolutely placed themselves on the Saviour's side.

When one considers that the brethren taking part in these services are in daily contact with the students and are known and measured through and through, mere emotional appeal is virtually excluded. The lessons of this week of prayer are worthy of careful consideration and provide a clue to the high spiritual standard of the College.

We would not forget, however, the unexpected visits from Elder L. A. Skinner, Associate M.V. Secretary to the General Conference, before this week of prayer, and Elder M. V. Campbell, President of the Central Union Conference, U.S.A., during the week, which added in no small measure to our blessings.

Missions Extension "Big Day" coming at the beginning of the week, provided a nice balance between earnest devotion and practical ministry. It was the most successful of these cam-

Spring Week of Prayer at Newbold

By J. D. Brailsford

EVERY reader of the MESSENGER must surely be intensely interested in the body of young people who constitute Newbold College, especially just now, for it is common knowledge that during this month, in this country, the highest administrative representation of the Advent movement will be meeting to seek God's will and to draw up plans for the future of the educational work in the British Isles.

As most readers will know the College has both an autumn and a spring week of prayer. Nothing could be more fitting therefore than that the principal should lead us during the first week of this month to intercede before the throne of grace in the spirit of a family gathering.

The whole College has entered earnestly into this plan and evidence of the working of the Spirit of God has been abundantly manifest.

In place of a visiting speaker the work was committed into the hands of the College church

elders, Brethren D. J. Dunnett, E. H. Foster, W. R. A. Madgwick, E. W. Marter, and E. B. Phillips.

The theme chosen for the week, "In the presence of God," anticipated our need of a deeper experience and more constant communion with Him.

Each evening, episodes from the lives of Bible characters were vigorously retold by Pastor Madgwick. The students themselves led out in the prayer bands which followed and many fervent prayers ascended to our Father.

Each morning the message of the previous evening was analyzed by a different speaker and applied to our own lives.

Jacob's experience led us to meditate upon the factors which finally brought him into the very presence of God. Baalam's tragic failure led to a study of the voice of conscience. Samuel's clear call which came to him because even as a child he ministered faithfully in the midst of apostasy led our thoughts to contrast a mere career with a

paigns the College has ever had, 4,500 copies of the special spring number of *Present Truth* being distributed in a single day.

We feel that the signal blessings of the week provide the best possible preparation for strenuous tasks and uncharted paths ahead.



Newbold Campaigners Sell Out!

NEWBOLD Missionary College students and staff entered enthusiastically into the first "field day" of 1950. Armed with ammunition in the form of the special spring number of *Present Truth*, they advanced into nearby towns and villages and bombarded them with over four thousand five hundred message-filled missiles. We went forward courageously on this "Big Day," March 5th, with the assurance of God, "My presence shall go with thee," and with the words of the hymn, "We have Christ's own promise, and that cannot fail," ringing in our hearts. This was no conscripted army forced to do service as a drudgery, but a group of zealous volunteers eager to share their faith.

With but a few exceptions, all who took part in this endeavour sold every magazine they had taken with them long before the time for returning, and many people showed their interest in our work by giving more than the price of the paper. We returned to the College on Sunday evening, tired but happy in the unique joy which comes from Christian service. This was a fitting introduction to our Spring Week of Prayer giving us a definite theme for our petitions, that God would bless those four thousand five hundred homes visited with His last-day message, that the seed of truth might be watered and flourish in souls won for His kingdom. This is the aim and purpose of all missionary endeavour and the true purpose of life. We praise God for His blessing and make this report in the hope that it will stimulate us all to greater achievements in His cause.

E. H. FOSTER,
Home Missionary Leader.

Union Notes

WORKERS' MEETINGS AT WATFORD

By the time these notes appear a brief Ministerial Workers' Meeting will have convened from March 13th to 16th at Stanborough Park. We are very happy that Elders A. W. Cormack and H. M. Blunden could be with us from the General Conference. A fuller report of the gathering will appear later.

ANNUAL LEGAL MEETINGS

EACH year the legal meetings of our various denominational organizations must be called to receive the balance sheets and elect directors for the ensuing year. These meetings convened on March 1st and study was given to the balance sheets of British Advent Missions Limited, Granose Foods Limited, The Stanborough Press Limited, and The Good Health Association Limited. The responsible brethren gave most interesting reports in connection with the figures presented and it is encouraging to hear that the business side of the Lord's work is ably cared for and is being greatly blessed.

CONGRATULATIONS

WE are always encouraged when we learn of the progress of our young people in a professional capacity. Brother Cyril Hardy recently passed the "finals" of his medical course in London and has qualified with M.R.C.S. and L.R.C.P. Dr. and Mrs. Hardy are planning to proceed to America shortly for some further preparation for mission service overseas.

Miss Ruth Ashton recently finished her nurses' course, qualifying S.R.N. with honours. Her father, Pastor E. Ashton, informs us that Ruth received her prize from H.R.H. the Duchess of Kent on December 12th.

We wish these young people the continued blessing of the Lord in their medical service.

G. D. KING.

Scottish Mission

EASTER YOUTH CAMP

REMEMBER the youth Camp at Loch Lomond on April 6th to 10th. Send your application to Pastor E. L. Minchin, c/o B.U.C. Offices, Stanborough Park, Watford, Herts., with an enrolment fee of 10/-. J. H. BAYLISS.

South England Conference

President: Pastor W. W. Armstrong

Office Address: 780 St. Albans Road, Watford

Telephone: Garston (Watford) 2213-4

Youth Leaders' Convention at Westcliff

ONE of the most important conventions ever held for our youth convened during the week-end of February 17th to 20th, when thirty - four Missionary Volunteer Society leaders from the south-eastern section of the South England Conference met in an hotel on the sea-front at Westcliff-on-Sea.

Glorious sunshine after weeks of cold, wet weather, seemed to shed divine approval on our gathering while the curt call of the sea-gulls and the rhythmical music of the waves on the beach added notes of welcome. From the moment that we set foot within the entrance of the hotel, it was evident that its comfort and air of friendliness and freedom would contribute happiness to our stay.

In answer to many prayers, God in His love had restored a good measure of health to our South England youth leader, Pastor H. T. Johnson, and we were so thankful that he was able, after planning for the convention, to take an active part and bring us the understanding counsel that we experienced. Through Pastor E. L. Minchin's ministry during the entire week-end, God also gave us very rich help and blessing.

We were pleased to have the local church leader, Pastor L. E.

BRITISH ADVENT MESSENGER

A. Lanc, with us at the opening meeting on Friday evening, when our conference president Pastor W. W. Armstrong spoke. His opening text was quoted from the call of Jesus to His disciples; "Come ye yourselves apart into a desert place, and rest awhile." They needed the tranquillity of the desert place, and rest from duties, while Jesus encouraged and instructed them for a greater service. Then, in preparation for an even greater service, they were told to "tarry ye in the city of Jerusalem, until ye be endued with power from on high." This was our need, and God had called us aside from the din and rush of life and work, to a quiet place where He wished to give us counsel and encouragement for our task, and the power of the Holy Spirit for an ever greater leadership.

"The world has its atomic power, but where is the power of the church"? This question made us realize our great need and in humility and consecration we knelt before God and pleaded

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for an infilling of His promised power. So impressive was the appeal and so deep our need, that we unanimously decided to meet at an earlier hour than was planned for our morning prayer fellowship meetings, so that more time could be spent together with God. Each morning the speakers emphasized our lack of God in His love, Christ in His beauty, and the Holy Spirit in all His power possessing our whole lives.

Sabbath-school was held in our Westcliff church, where officers,

children, and delegates provided an inspiring programme. In the worship period which followed, a direct challenge was made by Pastor Minchin in his presentation of "The Privileges and Perils of Youth Leadership in this Crisis Hour."

As to Moses of old, so the call came to us: "Be thou for the people to God-ward." And as youth leaders or church officers we have been called to be reconciled with God, that we might lead others to be reconciled with Him. God will never ask us what office we held in the church, but how we performed the task entrusted to us, and He will judge us by our purity of motive, beauty of character, and measure of the Spirit of Jesus. We are called by God through Paul to be "a sweet savour of Christ . . . in every place," both to God and to those among whom we work. Our lives can only be made fragrant by an indwelling Christ and abiding Spirit.

The perils of youth leadership were threefold—a lost vision, formal service, and worldly compromise. By the power of God, we can avoid these perils and become "called, chosen, and faithful" to our task for the youth.

At the close of Pastor Minchin's heart-searching and appealing message an altar call was made to youth leaders, church officers, and those who loved the Lord. Eyelids were wet and hearts throbbed as we responded to the call, and prayed for others and ourselves that God would take us, fit us, and use us for His glory. We hope that we brought such a measure of joy to our beloved Master as He gave to us that Sabbath day.

The council sessions of Satur-



A happy group of South-east England youth leaders during the Westcliff convention.

day evening and Sunday were a source of real help. We were reminded of the growth of the societies from a youth-for-youth band to the organization of the Missionary Volunteer Department of the Seventh-Day Adventists in 1907, the objectives being to save from sin and promote right habits in this training ground for youth. Such is made possible by educational, missionary, and recreational exercises. Every aspect of the work both for seniors and juniors within or without the church, was studied. All delegates took part in the lively brains trust, quiz, and discussions, while much informative instruction was given on the progressive courses, uniforms, and hobbies for young people, and the composition and function of the Missionary Volunteer Committees.

It was fitting that our last meeting should be one of praise, testimony, and response to the call of God, which had sounded throughout the convention. Delegates rose and testified with sincerity. One said that she had been "entirely shaken up," and another that the work for youth was filling his whole life. All joined in yielding for service, and in praising the One "from whom all blessings flow."

Great was our instruction, happiness, and "togetherness" during that week-end, but what of the hotel residents and the proprietor and his wife? They were much impressed and enjoyed our singing so much that we repeated in their presence and at their request, stirring songs from *Gospel Melodies*, and a grand new chorus, "I'll share my faith." A copy of our song-book was requested, and another book was given to them, for Pastor Johnson presented our kind host and hostess with a leather-bound copy of *The Bible Speaks*, inscribed with the delegates' signatures.

The hotel residents had sampled our excellently prepared vegetarian dishes and enjoyed them; and on the last evening one of the residents wished us good-bye, expressed his pleasure at meeting us and added, "Come again next year." How we would love to do so, but next year others will probably take up the office that we

shall lay down, and it will be their joy and privilege to attend such another convention.

We have now returned to our societies determined to translate into action that which we have learned, and to accomplish a more inspirational, effective, and fruitful ministry for the youth. We shall ever seek to be possessed by an indwelling regnant Christ, and the power of the Holy Spirit, who will bring back to our remembrance those things that we heard at the heaven-appointed, never - to - be forgotten youth leaders' convention.

MISS A. ASHLEY.

Northern Ireland Mission

President: Pastor A. J. Mustard

"Come Ye Apart"

* ON Monday, February 20th, Pastors E. B. Rudge and J. A. McMillan met the Irish Mission worker force in the Belfast church for a day of study and prayer. The meeting was under the chairmanship of Pastor A. J. Mustard and the programme included periods for devotional lessons, discussions of "field" problems, and Bible study. The themes of the devotional talks that introduced the morning and afternoon sessions were given by Brother D. Logan and the writer, and, sounded in reverent defiance of the difficulties, were, respectively, "Enlarge thy tent" and "Keep on."

Four topics were presented in the discussion hours, and the first one around which our thoughts revolved came from Pastor W. G. Nicholson. In "Tithes and Subjects," he stressed the need for understanding 1. The mental attitude of the people, i.e., their caution as well as their kindness; 2. The historical background of the nation whose past was almost as vivid as the present; 3. The religious outlook of the denominations, whose ministers struck a commendably high level of preaching, against which we

must offer something still more powerful.

Brother Cowley followed with his views on "Capitalizing on the Colporteur." He thought that the colporteur was specially suited to prepare the territory, through literature distribution, for a public effort, and that he could also be dovetailed into the campaign team, for, having previously befriended many prospects, he could provide a friendly welcome on the "first night."

From Brother Knowlson's ideas on "Rural Evangelism" and Sister Clement's thoughts on "Securing Decisions" one really chief point emerged—how to bring people over the line, how to transform the "yes" of the mind to the "yes" of the heart. This was the vital question and we probed earnestly for the answer. Pastor E. B. Rudge urged that constant personal work be kept up and Pastor J. A. McMillan underlined the necessity of setting the Saviour at the centre of every sermon.

When Pastor McMillan told of some of the latest interests in the Voice of Prophecy department, we were happy to learn of an additional broadcasting time that was likely to be forthcoming, and also of the work being done on the production of "Made in England" recordings that would soon be on the air. In an earlier address, Pastor McMillan drew from his treasure-trunk of past evangelistic experiences some valuable items of philosophy which he bequeathed to the younger workers, more especially. Here are three of them which we appreciated having: 1. Escape from a "tram-line" programme—have a "trolley-bus" one; 2. Hold a "post-mortem" on every Bible study; 3. Aim to have arguments of quality, not arguments of quantity, for "three good nails are better than twenty tacks." We should also mention Brother H. D. Howard's report of the progress of the printed page, particularly in Belfast and in County Armagh, where books have entered a host of homes. The three regular colporteurs have done splendid work.

Pastor Rudge provided us with much food for thought in his two Bible studies. In the afternoon, he beamed on to our mental

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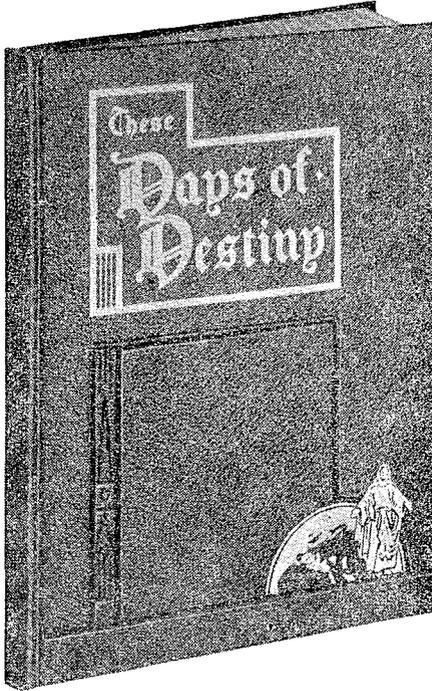
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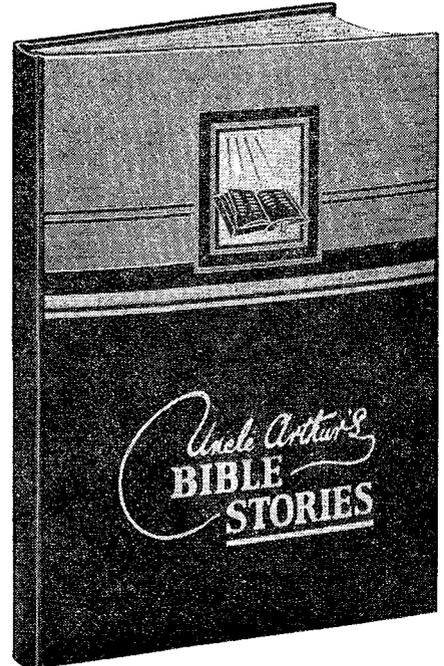
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screens the promise in Jeremiah 32:17; "There is nothing too hard for Thee." There was real need for greater faith in service with a God like that; a faith which should prove the declaration of Christ: "He that believeth on Me . . . greater works than these shall he do." Yet, service meant sacrifice, for John's witness was described as a "consuming light," which spent itself as it shone. It costs something to serve—it costs self, our most potent enemy.

In the closing evening service, Pastor Rudge pointed out two duties of a watchman of God, to give the warning, and, by so doing, to absolve himself from guilt. One of the vital warnings was found in Romans 11:22; "Behold therefore the goodness and severity of God." On the one hand, God is to be proclaimed as eternal Love, yet on the other hand, as "consuming fire." And as Paul bade us in the same verse to "continue in His goodness" we could link that with 1 John 4:17, "As He is, so are we." As He showed goodness; manifested love and shared life, "so are we" to do. Pastor Rudge offered to us the passage in Jude 17-25 as an ideal pattern for a ministry of goodness, and declared, in closing, that "our great purpose is to show to men both the goodness and the severity of God."

These lines revealed the sentiments of all who attended:

"The brief hours are not lost in which ye learn

More of your Master and His home in heaven."

L. A. D. LANE.

North England Conference

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Sabbath-School Convention at Coventry

ON Sabbath, February 25th, a Sabbath-school Convention was held at Coventry, to which members from the Rugby, Birming-

ham, and Leicester churches were invited. The special visitors were Pastors E. L. Minchin and E. R. Warland, and the theme of their study was the salvation of our children through the Sabbath-school. After a very enjoyable school, cared for by Brother Price, the Coventry superintendent, Pastor Minchin urged all parents and members present to follow in the footsteps of Noah who prepared an ark "to the saving of his house." The children had their meetings in an adjoining hall and Pastor Warland spoke to them.

In the afternoon and evening our two visitors shared the meetings and all were intensely interesting. It is very difficult to point to the highlights as all the studies were deeply instructive in the art of binding our children to the Sabbath-school and in directing their wills into right channels. All parents present learned much of the working of the human mind, and above all, of how to "tempt" our children to do good.

In "The Art of Holding Attention" Brother Warland gave us a first-class example of the success of his methods. It was a great source of amusement and joy to see the front seats all full of eager, attentive children, watching the speaker's every move and curious to see what was "in the box." The wide-open eyes and mouths told of absorbing interest on the part of the children, and sixteen adults were enrolled in the Teacher's Training Course as a token of the interest awakened by the convention.

At lunch and tea time the ladies of the Coventry church provided hot drinks for all the visitors, and when Pastor L. Murdoch pronounced the benediction for the day, there closed one of the most profitable conventions held this year. May we all remember and do what our visitors laboured so hard to impart.

W. M. LENNOX.

Coventry Church Opening

OWING to circumstances beyond our control the opening of the Coventry church is postponed until April 1st.

W. M. LENNOX.

Wedding Bells

MASON-ATKINS — On Monday, January 2, 1950, Mr. Eric Mason and Miss Linda Jean Atkins exchanged marriage vows in the East Plumstead Baptist church. The writer, assisted by the Rev. A. J. Hallworth, officiated at the ceremony.

Both of these young people have been to our College and the bride has served a number of years in the cause as a Bible Instructor. A large number of friends gathered at the church and again at the reception to wish these young people happiness and blessing as they commence life's journey together. May God bless them both and may the home they establish be a centre of love and blessing

E. L. MINCHIN

Advertisements

MARRIED State Registered Nurse has a spare bedroom and is willing to nurse a sick, paralysed, or blind person who is lonely and would care for country surroundings. For particulars send to Pastor R. H. Smith, 51 Arthur Road, Shirley, Southampton.

HOLIDAY ACCOMMODATION Bed and breakfast or full board. Terms moderate (Vegetarian.) Mrs. Yallop, 40 Essex Road, Lowestoft, Suffolk

HOLIDAY ACCOMMODATION Reasonable terms. Twopenny ride to sea. Apply: Mrs. Cooks, 6 Iris Road, Winton, Bournemouth.

HOLIDAY ACCOMMODATION. Bed and breakfast Mrs. A. L. Yardley, 44 Wimborne Road, Southend-on-Sea.

HOLIDAY ACCOMMODATION in sunny Southsea, with Seventh-Day Adventist family. For particulars write: Charlton, 38 Lawrence Road, Southsea. Phone: Portsmouth 31372.

YOUNG MAN, aged 26, requires accommodation in or near London from April 9th, for six months, while taking medical studies. No mid-day meal except on day off. Member of Bristol church in good standing. Write: L. Hubbard, Frenchy Hospital, Bristol.

Acknowledgment

THE EDITOR acknowledges with thanks the receipt of the Lord's tithe, £1, from E.F.J.

SUNSET CALENDAR

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

Lon'n Car'ff Edin Not'm Bel't
March 31st 6 30 6.42 6.47 6.35 6.56
April 7th 6.41 6.54 7.02 6.48 7.11

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