

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

## Lightening Africa's Darkness

A Missions Symposium

(Reported by T. L. Gillett)

INTRODUCING the various speakers at the Conference missionary rally, Pastor W. McClements, President of the West African Union, brought greetings from this great field in the Dark Continent, which includes Gambia, Sierra Leone, Liberia, Ivory Coast, Dahomey, and Nigeria. The population of this rich, fertile portion of Africa is nearly forty million. Over 8,000 of these are Adventists, baptized members, and there are 30,000 attending our Sabbath-schools. There is a working force of nearly 600, and there are ninety-three schools caring for 8,000 pupils. There is one hospital, greatly understaffed and over-worked at Ife, where 850 operations were performed and 33,886 treatments given during the year 1949.

Our work is growing rapidly and thousands of baptisms are taking place. Obstacles are being overcome in miraculous ways. The support of leading

Africans is very encouraging. The president of Liberia lent his special pavilion to some of our local workers so that an effort could be held in the capital at Monrovia. Government officials and other influential persons accepted the message. Children are coming to our schools and bringing their parents to church with them, sometimes walking twenty-five miles to do so. Eighteen souls were baptized in this way through the efforts of a schoolboy at Bassa.

Miss A. S. Nuka, a veteran lady worker now located at Sierra Leone, told of her work among the young people, particularly the future mothers of Africa, and of how they are being taught, not to be good Europeans but good Africans, capable of leading out in the affairs of their homes and churches after their own way of life.

Miss P. McClements gave a very thrilling account



Missionaries from West Africa on the platform for the Conference missions symposium.

of her first camp meeting 230 miles north of Accra, in the Gold Coast. As groups of native believers marched through the town singing the songs of Zion they were met by the local chief with his noisy band of followers, beating their drums. Their hearts, too, must have been melted, as their noisy music ceased and their voices blended in praise to the God of the European and the African alike. This young lady's impression was summed up in a few words: "It is a land of harmony in sound, colour, and movement. I like it and I am going back."

The Walton family sang a trio in the Ibo language, in which Pastor B. A. Walton is expert. They were followed by Pastor P. Stearman who was introduced by the leader of the work in the Gold Coast, Pastor J. O. Gibson. Brother Stearman emphasized the importance of working while it is day. The night is surely coming, but it is still day in Africa. Preachers have opposition in the towns and villages of Africa as we do in the homeland. One lay preacher had a spear thrust through his foot, but instead of upsetting the work in that area, this incident was given wide publicity through the local papers. When open-air preachers were drowned by the noise of drums, the people stayed in their homes and listened. The opposition ceased when they saw no crowds.

Pastor Gibson paid tribute to the former leader of the work in the Gold Coast, Pastor J. Clifford. They were reaping what he had sown. The city work and Voice of Prophecy were prospering. Coloured pictures were shown on the screen of the new administrative buildings in Kumasi. Great plans are being laid for the finishing of the work in this corner of the Lord's vineyard, and he expressed the hope that the people in the homeland would continue the generous support for which they have shown themselves to be outstanding in the past.

An unusual part of the programme was the presence of Mr. J. Oyelese, a son of Chief Oyelese, the man who befriended Elder Babcock years ago and gave us the first piece of land for our mission. This young African is now attending an English university, having won a Government scholarship with distinction. He is a product of our own mission school. In his speech he thanked the believers in this country for their contribution to Africa, not only in money, but in sending out to them their sons and daughters. "My people," he said, "cannot thank you in person on earth, but they will thank you in heaven."

The last speaker was Pastor B. A. Walton, who is returning to Nigeria, to carry out important translation work in that field. He said he sometimes wondered whether Africa or England was his home, and expressed his burden for a hospital in East Nigeria. Sixty-five per cent of the membership of the West African Union are in these parts. The missionaries, he said are greatly respected by the Africans, and though there is a movement, "Africa for the Africans," nothing in men, money or materials being sent out will be wasted. It is still day in Africa, but "the night cometh, when no man can work."

"The Africans," he continued, "are loyal to this message. One man, by the name of Emmanuel, was paralyzed, but even that could not prevent him from preaching. He could not walk out to the people, so he put up a chart of the four beasts of Daniel 7 outside his house with the inscription: "If you want to know anything about these horrible beasts, come inside."

Crowds did come inside to learn.

In conclusion, Pastor McClements told more of the wonderful things God had done for West Africa. "When I went to these parts about thirty years ago, I found one Seventh-Day Adventist." Now some-




---

Some of the missionaries from West Africa present at the Union Session (left to right): Pastor J. O. Gibson, Mrs. B. A. Walton and daughter, Miss A. S. Nuka.

---

times 250 people go through the waters at a single baptism, and as many as six ordained African ministers take part. The candidates are properly instructed, too, for it takes two years in classes to fit them for this sacred rite, and they can truly say: "I know whom I have believed."

We are having our reward now in seeing souls added to the church. Let us not be weary in well doing, for in due time we shall see in person the thousands of Africans who have been won for the kingdom because we have not withheld our means, our prayers, and our sons and daughters.

---

---

# The King's Business

A Conference Sermon by A. F. Tarr

(Reported by R. T. Bolton)

THIS morning I want to take an expression from 1 Samuel 21:8. It is this: "The king's business required haste." It required haste in those days, for delay might have resulted in the loss of life. The statement is also abundantly true to-day, and I want to suggest three reasons why it is.

First, because of the accelerating pace of world events. After the war there developed two major ideologies: democracy, which is the basis of our Western civilization, and another cult which threatens to engulf the world. Besides these another power, a religious one, is seen raising its head in its final challenge against God. In view of the activity of these powers the King's business certainly requires haste.

I was talking, not so very long ago, to the late Mr. Jinnah, Pakistan's first prime minister, in his home, discussing world events and he said: "Events are moving rapidly. What has to be done must be done quickly." I can hear the words of the Spirit of prophecy echoed here: "The last movements will be rapid ones." Truly the King's business requires haste.

The second reason why the King's business requires haste is stated in Isaiah 51:14: "The captive exile hasteneth that he may be loosed." Men to-day do not know what is going to happen and they are seeking to know the meaning of world events. They are seeking for something better; they are desiring an anchor. This is particularly so in India. Once when I was travelling in Kashmir a gentleman asked me if I would come and talk with him and tell him why I believed my God to be the true God. I spent a whole hour with him answering his questions. He just wanted to know the things I was so glad to tell him.

While travelling in a train from Poona to Bombay I gave a couple of *Signs* to two of the business men in the compartment. One of them was disturbed by what he read and returned the paper to me pointing to the text, "He that believeth not shall be damned." "Am I going to be damned?" he asked. It was not an easy question to answer. However, I said, "I am not the judge. I do not know to what extent you believe or what opportunity you have had to believe. God judges the heart." In their hearts men and women desire to do the right thing. The king's business re-

quires haste because "the captive exile hasteneth that he may be loosed."

I was at Spicer's College one Sunday afternoon when a wealthy Parsee came to the poultry farm to buy some eggs. Before he left he said: "Mr. Tarr, my mother wishes to speak to you." I went to the car where his mother was sitting and to my surprise she asked me many questions about the school, one of them being: "Are there any students in need? I would like to help." I told her that we often asked people to help us, but that it was not often that people asked if they could help. Her son wanted to know to whom a cheque for a thousand rupees should be written out. I told him I would be in Bombay in a day or two and would call at his office. This I did and was invited to the Parsee Club to lunch. In the lounge this gentleman told me how much he liked Spicer's College adding: "I have always enjoyed my visits there. It is as near to heaven as I will ever get." The atmosphere of the school created a desire for heaven. Surely "the captive exile hasteneth to be loosed."

There are evidences that to-day not all the captive exiles are among the heathen. Some in the Christian churches to-day are still captives. They do not enjoy freedom from sin. They do not all have power over sin. In our church, in ourselves, there is an individual work to be done, a work which requires haste. I do not know how soon our cases will come up before God for judgment. There is opportunity now to yield wholly and unreservedly to God.

The third reason why the King's business requires haste is because of the intensified activities of the evil one. The devil is working assiduously to-day in the liberalizing of Christian doctrines, standards, and conduct. We need to remember the devil is hard at work in the church endeavouring to sift out its members. We must have a closer walk with God. Matthew 13:22 speaks of the cares and riches of this world preventing the growth of the Word. One does not have to be rich to have cares; even the poor man is not without the cares of this life. We ought not to allow the devil to choke the Word. We ought to be taking the offensive to keep the devil on the defensive. We ought to be aggressive, for the

King's business requires haste. God has unparalleled power to help us. Angels are waiting impatiently to help us because the King's business requires haste.

A lady who was a matron of a leper hospital in Basutoland wrote me a letter in which she stressed the great need of a home for children of leprosy parents and offered money to provide suitable buildings and also her own services. We carefully considered the proposition and accepted the responsibility of building the home, and placing this lady in charge. She was not a Seventh-Day Adventist and we do not usually employ those not of our faith. When the home was opened we talked together concerning the work and I explained about the Sabbath and its requirements, what could or could not be done on that day, and she promised to work in harmony with our wishes. When attending a camp meeting in the district about a year later I met this lady again, Miss

Martin by name. As we walked back to the home she said to me: "Mr. Tarr, we are walking more and more on the same path. When I came to conduct the home you asked me to be careful what I did on the Sabbath. I was careful because of my promise, but now I do so because I want to."

At a subsequent meeting Miss Martin requested the favour of being allowed to attend the camp meeting at Johannesburg because she said, "I want to be baptized." This was one of the happiest of days to her and to us all.

During the visit of the King and Queen to Africa, Miss Martin received an invitation to their reception. At the Queen's request she was able to tell Her Majesty all about our home. The Queen was very much interested and expressed her appreciation of the work being done there.

Let us live day by day as in the judgment hour of God. Let us remember at all times that the King's business requires haste.

---

## Hiding in Christ

A Conference Sermon by L. K. Dickson

(Reported by J. C. French)

THE saddest thing in the world is that sin is often not recognized as sin. All have almost become immune to the idea of sin. But sin is to be revealed before men so that it may be recognized as sin, and appear to men as exceedingly sinful.

It is impossible to know the exceeding riches of grace until we know the exceeding sinfulness of sin. By this is not meant an experimental knowledge of sin. We do not need nor should we seek such an experience. But there should grow up in our hearts a hatred, a loathing for sin so that we might fully appreciate the riches of God's grace.

We have come to a critical moment in our history and in our lives. We have come to times that call for courageous thinking so that we can enter more fully into an understanding of the way; not necessarily the way of doctrine, for we can have all the doctrine there is, but still miss the way. It is the way of experience in Christ. Few have entered into that experience. True, we may have known the forgiveness of sins, but that is only a beginning. There are heights to gain, there are depths to fathom, of the riches of His grace to which many of us are but strangers. We must have the fullness of faith so that we may understand more fully the fullness of God.

It is a fact deeply to be lamented, that sin lays hold of us so easily. It is but little realized that there is no such thing as a little sin. There are greater sins, but no little sin. The world is hopelessly sunk in sin. We are reminded of the words of the apostle Paul: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

The "cans" and "cannots" of the Bible are deeply

significant. They are like the iron curtains in the political world. To the worldly mind, the fleshly mind is at war with God. It is a miracle to bring righteousness out of sinfulness, but God can effect that miracle. We see the vivid picture of selfishness in the increase of crime and divorce; these testify loudly to the exceeding sinfulness of sin. And it is not one specific sin. Any sin can bring about these dire results.

Sin is a life denying and defying God. It is brazenly turning away from the bleeding Son of God. The offers of His mercy, of His favour, of His everlasting love are despised. Oh, that the final results of sin could be more realized. It should be preached in thunder tones. We should preach more often of the results of wilful, knowing sin.

Sin destroys the very soul of man; for it is not only life-destroying in this world but in the world to come. All the feverishness and trouble in this world are the results of sin. Someone has said that sin is the tuberculosis of the heart. Yes, it is that and much more, for sin is a cancer, a corruption of the life and soul of man. How we should hate it! Yet how slow man is to reach out for healing.

But we can also paint a better and brighter picture. As we seek to describe the exceeding riches of His grace we realize that they cannot be described by any one phrase. Grace is patience and love. Grace is longsuffering love, compassionate love, merciful, pitiful and forgiving love, all these describe the riches of grace. Grace is something that reaches up and out and down, wide as the need of sinful man. We should realize more than ever before that it is our dearest treasure. How

rich we are! There is no simile that can define the exceeding riches of His grace: it reaches up to meet the exceeding sinfulness of sin.

The grace that is given us in Christ is not only ennobling, but also enabling. The life is charged with ennobling power and we are enabled to meet the onrush of this mighty power of sin. Paul declares, in his epistle to the Ephesians, that we have redemption according to the riches of His grace. (Eph. 1:7.) Then how jealously we should seek to guard it and seek to possess it. Jude wrote of this gift we have in God's power to keep us from sinning. (Jude 24, 25.)

This ennobling power, the power to live a life free from sin, is the power we have in Christ. (Phil. 4:

13.) But what is the secret of being hid in Christ, so that the forces of evil may swirl around and we be protected? It is the secret of this power of the riches of grace. We have seen the wonders of the power of nature, but we can never fathom the power of God until we have seen it in our poor lives. We need that revelation. In every problem we face, we should feel the need of that power. Grateful we may be for the bits of power that may come into our lives at times, but now we need more power in our experience. We have the *wish* to see God's work finished in the world, but many there also come a *will* to see it finished. There must come a hunger for souls, and a greater ability to pray so that the very far-flung corners of this world may hear the good news of the Gospel.

---

## “Prophesy Again”

A Conference Sermon by W. P. Bradley

(Reported by E. Cox)

WHAT a wonderful blessing the book of Revelation has been to the remnant church. Indeed, there would be no Seventh-Day Adventist church at all if it were not for the book of Revelation. This is the one book of the Bible which we should know well, since it seems to have been written especially for the Adventist church. If we wish to make a long and important journey we first purchase a guide-book. The book of Revelation is the church's guide-book to the kingdom of heaven. An important journey necessitates a carefully-planned preparation. Are we, as a people, really *planning* to take this heavenly journey?

Surely this supremely important project must claim priority in our thinking. To this end we must build up our faith and strengthen our hope. Many of us are far too complacent. We are not sufficiently awake to the solemnity and transcendent importance of these stirring times. Sister White declares, in *Testimonies*, Vol. 7, page 14: “Those who place themselves under God's control, to be led and guided by Him, will catch the steady tread of . . . events.” As we see the striking trend of present events, we should be greatly encouraged.

There is danger in any feeling of complacent security. When I was in the Orient, I heard the story of the clam who congratulated himself on his possessing two efficient shells. They made him feel so safe and secure—ininitely superior to the other poor fish who had no shells. Nevertheless, one day he was caught in a net, transported to a boat, and eventually offered for sale on the shore, under the caption, “This clam can be bought for sixpence.” It was not long before he was in the soup! Similarly, many people most mistakenly feel that they have only to withdraw themselves inside their “shell” to be safe and secure.

The tenth chapter of Revelation brings before us

an ambassador from heaven, resplendent with glory and excellent in might. A wondrous rainbow surrounds his head, reminding us of God's unbreakable covenant. (Isa. 54:10.)

This mighty angel comes on a powerful mission. He bears a message from an open book, the book that only comparatively recently has really been “opened” or understood—the great prophecy of Daniel.

The angel declares that there “should be time no longer”—signifying, not the end of chronological time, not the end of probationary time, but the end of prophetic time. Thus, by inference, the date 1844 is here introduced.

The apostle John is himself invited to have a part in this symbolic scene. He is asked to take the little book and eat it. And it is in his mouth as sweet as honey.

To the early advent believers the promises of this prophecy and others seemed to indicate that the Saviour would soon appear. This eager anticipation was a supremely sweet experience. No work for God was too arduous, no sacrifice too great. Beginning about 1831, this eager “looking for the Lord” swept to a heart-stirring climax in 1842-44. In Asia, Europe, and America the Advent message gathered momentum and power. Great men and mighty preachers united with a great cause. It was a time of much personal sacrifice and much earnest prayer. The same measure of anticipation on our part, the same willingness in sacrifice, the same importunity in prayer, would surely bring a like sweetness into our lives.

The difficulty is that we do not sufficiently yield ourselves. They did. They were preparing, with urgency and solemnity, for a wondrous and glorious event.

On one occasion some years ago we had to leave

Singapore very quickly. At such a time, homes and clothing, personal possessions become worthless compared with one's own safety.

The time came when the enemy were just across the Straits. The battle was at our very door. The Chinese brethren came to us and said, "You must not remain." It seemed best to transfer to Java. We prayed that if it was the Lord's will that we should go, that He would provide the means of travel.

Well, the way opened up for us to go on a ship, but with two suit-cases only. At such a time one begins truly to evaluate one's possessions. One must take some clothing and food, but treasured books, furniture, rugs, linen, and a hundred and one trinkets of various kinds must be left behind.

Very soon the cases were packed and the ship pulled out and we prayed for our brethren left behind, as we watched the receding cloud of smoke rising over unhappy Singapore.

We must each come to that place where we are quite willing to forsake everything. For only then shall we experience the blessing of preparing for Christ's coming unfettered by our possessions in this world.

Then we come to the bitterness of 1844. Their disappointment must have been a most staggering blow. Could *we* endure a trial like that and still believe in God's providence and God's righteous leading?

But soon light came from God's Book. It became plain that this very disappointment was itself foretold in prophecy.

The prophecy meant, of course, that Christ would come to judgment. The judgment-date of 1844 stands to-night and will not be shaken. Even this experience of bitter disappointment was sent to strengthen the church and to confirm her faith in the prophetic Word.

Moreover the prophetic account plainly indicates that this experience of disappointment *will not be repeated*.

The angel's clarion call comes to us as we have re-formed our ranks and strengthened our hands: "Thou must prophesy again."

Surely the greatest hour in the whole history of this movement is just before us. We are plainly told by Sister White, "Power will *again* be revealed."

The realization came to us in the recent General

Conference session that this prophecy is now being fulfilled. Our world membership is now approaching three-quarters of a million, two-thirds of which are outside America. Adventists are now found in two hundred and twenty-eight countries of this world. Indeed, there remain very few places now where we have yet to enter. We have ten thousand members gathered out from Roman Catholic countries. This Advent movement is the wonder of our time.

If we study the political situation as it existed after the great disappointment and until about 1863, when the General Conference was organized, we find that that was a time when many doors of missionary enterprise were closed. The great country of China only slowly became accessible. In Korea, where to-day we have nine thousand Adventists, in 1844 there were no Adventists, and, indeed very few Christians.

In view of the many doors which to-day stand open before us, in spite of increasing political difficulties, what should be our attitude? Surely we should, in the first place, endeavour greatly to strengthen the inner life of the church. Secondly, we must work and witness so that the warning and inviting voice of the church shall be raised to a "loud cry" which shall resound throughout the world.

Just recently, Elder Spicer came into the General Conference office. He had a letter in his hand, to which he asked me to reply. It was from a good man living out in a remote district.

He had written: "I have been an Adventist for twelve years. During the past few weeks I have been reading the *Testimonies* and the Bible, and I find that the time will soon come when the mark of the beast will be given. Then we shall know that the Saviour's coming is imminent. Since I am so far out, I may miss something of this, so will you please send me a telegram?"

Do we want any telegram to warn us of Christ's coming? The Saviour Himself urged us, "Be ye also *ready*." We must be ready, by full confession of sin and a new consecration to Christ.

May God give us now a renewed courage and zeal in service as together we hasten on toward the glorious realization of the blessed Advent hope.

---

## A Wonderful Sabbath-School

(Reported by A. C. Vine)

FOR the British Union it was a record-breaking Sabbath-school that convened in the Watford Town Hall on conference Sabbath, September 16th. When the platform party took their places at 9.45 a.m. the delegates and members just entering the auditorium were having quite a little difficulty in finding empty seats. We had never seen that before. A little after the opening exercises there

were eighteen hundred expectant people assembled for what the Union Sabbath-school leader described as "the most important service of the Sabbath." To which remark there was a response of fervent "amens" from the assembly.

During the preceding week much of the reporting and the discussions had brought home to everyone the realization that the evil one had been

actively engaged in trying to hinder the work of God in Great Britain and Ireland. But God's remnant people showed in the way they sang the opening hymn of this Sabbath-school that their confidence was in the Almighty. To stand and listen to the strains expressing triumphant trust in God reverberating round that fine auditorium was indeed a thrilling experience. "I know whom I have believed, and am persuaded. . . ." You know the hymn. It is number 640 in the *Revised Advent Hymnal*. And if ever you need a little backbone put into your faith, just listen to a conference congregation singing it.

After seeking the blessing of the Lord on our school, and on the "skeleton" Sabbath-schools left in the churches, we listened to one of the finest musical items of the week as four young ministers sang in close harmony, "Just as I am, I come" All appreciated this excellent rendering by Brethren V. Hall, D. Mustow, E. Logan, and L. A. D. Lane.

From Nigeria in West Africa came Pastor B. A. Walton with a glowing account of the onward march of the message in that part of the world which we used to call "the white man's grave." He told of wonderful triumphs of God's grace in the lives of African men, women, and children, completely changed, happy, and confident in the hope you and I cherish. This live missionary together with Mrs. Walton and their daughter Margaret in native costume, sang a hymn in the Ibo and Abuan languages of South-east Nigeria, thus helping us to realize what a bond of fellowship there is between us and the African believers.

The visual demonstration of the growth of our Sabbath-school offerings, which followed Pastor Walton's talk, showed how interest in foreign missions has been maintained by us through the years. A number of young people opened up coloured streamers whose length varied with the offerings at ten-year intervals since 1900. A short streamer showed that for the first year of the century we gave £123. The 1930 offerings had to be represented on the same scale by a streamer stretching the whole length of the hall, and it took quite a runner to stretch out the streamer representing the 1949 offerings. He ran with his spool down the length of the auditorium, across the back, down the other side, and halfway back again stretching out a streamer which represented over £12 600 for the Sabbath-school offerings of 1949. There was a live interest in this brief item.

And here is where the conference Sabbath-school broke another record. The offering amounted to £116!

As the ushers left the hall with the offering, two young men created quite a stir by sauntering down the aisle, animatedly discussing their approaching graduation from the theological course at Newbold College, and their future in the ministry. As they ascended the steps onto the platform it was obvious that they had a message for the assembly. They discussed before the microphone their heart tremors as they faced the enormous task and forbidding problems of the ministry. They found the answer to their inadequacy in the review of

that lesson entitled, "Victory Through the Spirit"—you remember it? The disciples of Jesus had also felt unequal to the task, but by earnest heart-searching and prayer they had received the gift of the Spirit, and been empowered for the great task. So Brethren Jack Mahon and Ernest Logan believed that they, and we all, could receive power sufficient for the finishing of God's work.

As they left the platform, Pastor E. W. Marter came to the microphone to study with us the lesson of the day. All present will remember his fine thoughts on the kind of repentance and confession that bring victory to the Christian. Repentance is a gift of God, he said, and leads to the confessing and forsaking of sin, and a purity of life which will fit us for a place in the kingdom of God.

In this conference Sabbath-school was surely fulfilled the promise of the Saviour who said: "Blessed are they which do hunger and thirst after righteousness for they shall be filled." A most satisfying Sabbath-school was closed with the singing of hymn No. 611, and the reverent repeating by the congregation of that prayer of David: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer."

We are also happy to say that the junior Sabbath-school for the seven-to-fourteens was very successfully conducted in the Stanborough Park church by Brother K. Gammon, assisted by Pastor E. R. Warland and other helpers.

Sister Rylah and her assistants had their hands full with the kindergarten in the Small Town Hall, but the tiny tots enjoyed *their* Sabbath-school, too.

---

## Junior Sabbath-School

(Reported by Miss J. Coveney)

STANBOROUGH PARK was not quite deserted last Sabbath morning. While hundreds of Sabbath-keepers from far and near were flocking to the Town Hall, little groups of children came quietly along the pathways that lead to the "church in the wood."

Some passed into the church at once; others lingered nervously outside; but a cheery word from Mr. Gammon soon banished shyness, and these entered, too. Sabbath-school began with choruses. "Are you singing?" asked Mr. Gammon after the first one. They sang it again, just to show him that they *were*. More choruses followed, and the atmosphere thawed still more, till all stood readily to sing: "Little children, praise the Saviour."

"Jesus likes us to sing to Him, doesn't He? But there's something else He likes us to do, too." Everyone knew what Pastor Warland meant, and some began kneeling at once. Though some of the little ones found difficulty in getting down and up again, there was a real spirit of reverence during the prayer.

Why, here were Wendy and Dudley coming onto the platform! We hadn't known they were in the

vestry. Eyes opened wide as these two talked about last week's lesson, and still wider as more children appeared, dressed like children of other lands. They told how God's truth had come to their country, and how much they needed the Holy Spirit to help them teach others.

Just before the service, some children carrying cards had filed into the front pew, causing some curiosity. Now, after singing "Christ the Teacher cometh," and reading the day's memory verse together, we discovered the secret. One by one they were called up by Pastor Warland, and we learned that each represented a prophet, and would read a special message containing *one* important word connected with the lesson. The children were a little nervous about answering at first, but after Pastor Warland had called: "Read it again, Jeremiah!" this prophet became most helpful, and made it very easy for the others to identify the right word: RETURN.

Later prophets were described before they held up their name-cards, and this developed into an exciting guessing game, when hands waved so wildly that some grown-ups' hats were occasionally in danger! Pastor Warland's story of the prodigal son, illustrated by two ladders—one descending to the word "Lost," the other ascending to the word "Found," completed our lesson study.

Next upon the platform was a smiling lady in a strange dress. It was a gift from natives of her mission territory, Sierra Leone, who sent a special message: "Please take our greetings, and don't forget to wear this dress." What sad stories we heard about the neglected little black babies over there. We felt we *must* give liberally to the offering, taken up during the closing hymn: "From Greenland's icy mountains."

Sabbath-school had indeed been a happy one. What though we grown-ups had missed the splendid meeting at the Town Hall? We felt sure that the Lord had a special blessing that hour, for those met together in the "church in the wood."

prayers reached the throne of God in heaven and were accepted there.

Young as they are, these children realize that this earth is not their home and as they sang again, "Face to Face With Christ My Saviour," we believe they meant every word. Beautiful indeed was their simplicity and sincerity in accepting the promise of Jesus that where He is there we may be also.

Mr. C. D. Watson then conducted a quiz. Provided with pencils and paper they listened eagerly as each question was asked, and in their own child-like way expressed their belief in the second advent. Quite a number answered all the questions correctly—realizing that Jesus is the Prince of peace, King of kings, and Lord of lords, and that before He comes to take us home the Gospel must be preached to every nation, kindred, tongue, and people; that Christ then will come in the clouds of glory with His angels to raise from the dead those who believe in Him, that together with us we all might receive the fulfilment of the promise of John 14:1-3 and be taken to the home which He is preparing for us.

From Mr. R. A. Smart's story of two men who left the noisy crowd to seek quietness and watch and wait for the ship to harbour, the children learned how necessary it is to seek the Lord in quietness and prayer, and watch, wait, and be ready for His return.

Mr Norman Tew then brought to their minds some of the signs that will herald His coming, thus preparing the children for many things which will come to pass before the end.

The service was concluded with another story told by Pastor Cooper to emphasize the faithfulness of Christ's word and the certainty of His promises.

We thank the leaders for their contribution in making this meeting so interesting and instructive, thus impressing upon these young hearts and minds that the present time is a time of preparation for the return of a soon-coming Saviour.

---

## Junior Sabbath Service

(Reported by Miss M. Swain)

WHILE their parents were worshipping together with 2,000 other believers in the Town Hall, over 100 children met in the Stanborough Park church for their special service on Sabbath, September 16th, arranged by Pastor V. H. Cooper.

They, too, are looking for the soon coming of the Saviour and we do not doubt that it brought joy to the hearts of the angels as their sweet voices were united in the hymn, "Jesus Is Coming Again." This was the subject of the meeting, as was made apparent when two of the juniors read from the Bible the Scripture reading, John fourteen and Luke twenty-one. Three others offered prayer rather timidly, but nevertheless we believe their

---

## Sabbath Afternoon with the Children

(Reported by Miss M. Liney)

FORTY-SIX children in the estate hall on Stanborough Park on Sabbath and hardly a murmur to be heard. The reason for this silence was that they were very busy—busy eating their lunches, which is a process that always keeps children fully occupied. That being over, however, they soon began to show some liveliness and energy which was used in a nature game of searching for flowers and leaves. In the meantime, a surprise was being prepared in the hall. They came back to find a model church set up on the platform which Mr. Tidy had brought to show them and to talk to them about some of its interesting features.

By this time the number had increased to about sixty and all were eager to set out on the walk which was next on the programme. But before they went Mr. H. Coombs suggested that a prayer be offered to Jesus that the weather might be fine during the afternoon so that they could enjoy His great out-of-doors. Dividing up into groups under several leaders they proceeded to Munden Park, where it was planned to sit down for a while and enjoy some stories and a few choruses, accompanied by Miss Daphne Dorland on her accordian. There were lots of interesting things to see on the way to the park, but all were glad to be able to gather round and listen to Mr. Coombs tell a very interesting story of a little boy who was a slow starter. A few more choruses, led by Mr. R. Burgess, and then it was time to start back again and many little feet were very glad to be in sight of Stanborough Park again.

Jesus had answered their prayers and the weather had been fine, but on arrival at the estate hall, Pastor Cooper met them with the news that the special buses that had been ordered to take them back to the Town Hall, were not coming because of the transport strike. Sixty children to go back to the Town Hall and how to get them there! Several ideas were thought of, but the best one was that Pastor Cooper should go back to the Town Hall in his car and make an announcement at the meeting, asking for volunteers to take the children back in their cars. A long queue of children formed at the entrance to Stanborough Park and very soon a queue of cars lined up to take them to the town. They all seemed to disappear in no time, thanks to many willing volunteers. And thanks to the able leadership of Mr. R. Coombe with his helpers, the children enjoyed a very happy afternoon.

---

## Set Apart Unto the Lord

The Conference Ordination Service

(Reported by T. J. Bradley)

A BUZZ of expectancy quietened to a hallowed silence as the hands of the clock turned to 2.30 p.m. on the conference Sabbath, and the ministers who were to take part in the ordination service filed onto the platform. Already nearly a hundred ordained ministers had taken their places on the tiered seats behind the rostrum, and the Town Hall auditorium was filled to capacity with some 1,800 people. Already on this session Sabbath a strong,

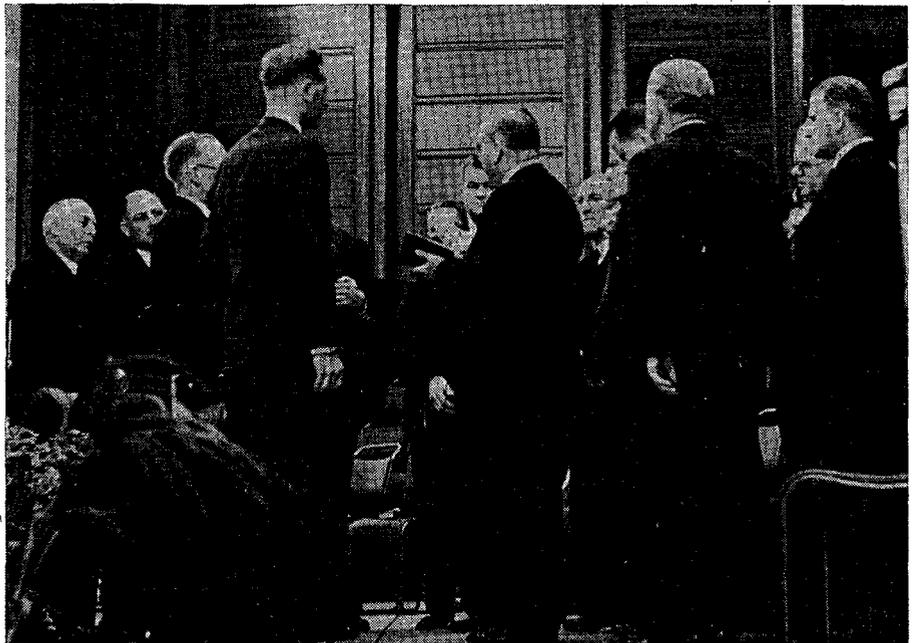
quiet moving of God's Holy Spirit had been felt upon all hearts, and it was with a continuing sense of a special need that our voices were raised in the opening hymn:

Breathe on me, breath of God  
Fill me with life anew;  
That I may love what Thou dost love,  
And do what Thou wouldst do.

---

Pastor L. K. Dickson giving the charge to the young ministers ordained at the conference session.

---



The vast Sabbath afternoon congregation remained standing with heads bowed as Pastor W. W. Armstrong led us in prayer.

The purpose of the hour thus consecrated, Pastor A. F. Tarr, the newly-elected president of the North Atlantic Division, preached the ordination sermon. The twenty-second chapter of first Kings provided the basis for his thoughts to us. There was war between Syria and Israel and Ramoth in Gilead had been captured by the Syrians. Jehoshaphat, king of Judah, came to Ahab, king of Israel, to enlist his help in its recapture and reinclusion in the realm, and their first inquiries of the prophets as to whether God's blessing would rest upon the project seemed not to satisfy the king of Judah. So the prophet Micaiah was called. From his inspired words of counsel Pastor Tarr took two phrases on which to comment. In verse seventeen Micaiah said: "I saw all Israel scattered upon the hills," and in verse nineteen, "I saw the Lord sitting on His throne."

This dual vision in the eyes of God's minister will keep his life and mission unblurred. The needs of the people as "scattered sheep," their sorrows and pains, their hunger and thirst, their disappointments and depressions, their joys and elation—all of these will be the urge and call for the fullest consecration of powers of body and soul in the service of men.

But it will be the constant, clear vision of his God that will assure the minister of ample supplies of heavenly grace for his present earthly task. Crowds of people, or the lonely inquirer will alike find sympathy in his heart. Rulers of state or men and women by the homely hearth will alike inspire him to the accomplishment of his God-given responsibility; that of pointing men to Calvary, truth, and the heavenly home.

God's ministers must be Godward for the people all the time, and only when we reach "that beautiful shore" can there be any prospect of rest from the constant sounding of the warning notes of the watchman's voice.

The four brethren to be ordained were then invited to the platform and the great congregation felt a surge of Christian pride as yet more strong, faithful men were devoting their all to God's work.

Brethren Parkin, Foster, Cox, and Woodfield knelt in the centre of the group of platform ministers, as Pastor W. P. Bradley, associate secretary of the General Conference, offered the ordination prayer.

Before the solemn moment of the laying-on of the hands for consecration we heard: "Oh, Lord, take the hands and feet of these Thy servants and let them do nothing but Thy bidding. Take their mouths, ears, and eyes and make them instruments for Thy service alone."

As Pastor L. K. Dickson, vice-president of the General Conference, read the solemn charge to the four new ministers, a hush pervaded the auditorium, for deeply important things were being expressed.

"You are now God's men because you have been constrained by the eternal God. Seek not greatness in your ministry, but be prayerfully ambitious to be pure and sincere and void of offence. If you

preach, preach a message from God. Bind up the broken-hearted and proclaim liberty to the captives."

Pastor E. B. Rudge welcomed the new ministers into the service of the Master in their capacity as pastors and prayed that the fruitage of their lives and ministry would increase to the glory of God and their own encouragement.

All eyes then turned to the choir of ministers who had risen to sing their welcome in the words:

We bid thee welcome in the name  
Of Jesus our exalted Head;  
Come as a servant: so He came  
And we receive thee in His stead

Pastor G. A. Lindsay offered the benediction, which closed one of the most sacred services committed to God's church.

---

---

Newbold Missionary College

## Principal's Report 1946 - 1949

By W. R. A. Madgwick, B.A., B.D.

---

---

NEWBOLD Missionary College has been repeatedly described as the heart of the Advent body here in Britain. This metaphorical description is true in two senses, for not only is the heart the most vital organ of our anatomy, but it is the figurative seat of the emotions of love.

We at Newbold are conscious of the goodwill and affection which our members everywhere have toward us. We thank you for this encouraging love and assure you that it is warmly reciprocated. Many tell us that they pray for us every day. Our students and staff never fail to remember you all at the throne of grace. And this is as it should be, because as we draw nearer to God we draw nearer to one another.

Yes, the College is the heart of the Advent body. By ceaseless activity this vital organ keeps in regular flow the stream of workers upon which our denominational existence and future progress depends. I am glad to tell you that your College heart is strong and vigorous. Your College was established in 1901. During the past half century hundreds of young men and young women have been trained for service in the cause of God at home and overseas. Newbold graduates are working for God to-day not only here in Britain, but in the far-flung corners of the earth, many of them holding positions of considerable responsibility. It is of particular interest to note that during the past quadrennium the number of graduates twice exceeded the number for any previous year. There were seven in 1947, eight in 1948, twenty-two in 1949, and twenty-five in 1950, a total of sixty-two graduates during the past four years—thirty-four ministers, eighteen Bible instructors, and ten teachers.

We have at present, besides the principal and business manager eight teachers and five staff members. They are all well qualified for their appointed work

and are faithfully rendering efficient service in a spirit of true consecration. We are a very happy team with but one aim, namely to give to the young people under our care, by precept and practice, the highest possible academic and spiritual training for God's service.

Our students come from every section of the British field; some come from the continent of Europe; a few have even come from places as far away as Canada, California, and Australia. We welcome these overseas students; their presence in our midst emphasizes the world-wide nature of the Advent movement. And we are looking forward to an increasing flow from the Continent, especially from those countries brought together by the new divisional affiliation.

During the summer months when most of our regular students are endeavouring to earn as much of their fees as possible in the colporteur and other lines of work, we open our doors to continental students who are desirous of improving their knowledge of English. These summer sessions lasting eight weeks were revived after the war period; their popularity is demonstrated by the record number which came this summer. Fifty men and women came to us from fourteen different countries! Letters already received are full of thanks for the pleasurable and profitable time they had in "dear old Newbold!"

The operation of the College is naturally dependent upon adequate funds. To the fees paid by the students in cash and earnings is added Students' Aid help from our local conferences and an annual appropriation from the British Union Conference. We are very grateful for all help and hereby express on behalf of the College board, faculty, and students sincere thanks. We ask you all to continue to give generously; your gifts are profitable investments the dividends of which are ultimately seen in souls won for heaven.

We at College are determined to help ourselves to the utmost of our ability. True to our motto, "Virtute et Labore," we are of one mind to go forward with manly courage and industry in using our present resources and planning for future development. We have only been located at Bracknell since January, 1946, but during that time a vast amount of work has been done, unnoticed perhaps by the visitor, but proudly remembered by those who laboured. In some respects, it is true, the process of rehabilitation has been exasperatingly slow, due to the lack of supplies, governmental building restrictions and to the paralysis which afflicted us during the period of uncertainty concerning our permanent location. We are all glad that it has not been found necessary for us to re-occupy Stanborough Park. With careful planning and hard work, Newbold Missionary College can be made to flourish at Bracknell.

None of us, however, is satisfied with present achievements; a great deal more remains to be done. We plan to maintain a small but first-rate dairy herd. All our cows are tuberculin-tested and our farm has been approved by the Ministry of Agri-

culture for the accommodation of an attested herd. With the creation of one more large greenhouse, we shall have a profitable unit of six houses, three of which were put into production this summer. Poultry, laundry, and printing are some of the suitable industries which the board is willing to consider. We are very hopeful that College industries will be able to reduce the needed annual appropriation and provide remunerative work for more students.

No sacrifice is too great for us as churchmembers, parents, relatives, and friends to make for our youth. We have here in Britain a body of young people unrivalled by any other group in any part of the world. If you desire any proof of their spiritual worth, come to Newbold College and join them in their devotions, enter their prayer bands, go with them on their missionary enterprises, or sally forth with them in an Ingathering Campaign. During the past quadrennium Newbold College collected the sum of over £3,200: £750 in 1947, £846 in 1948, £699 in 1949, and £904 in 1950. And £800 of that last £900 were collected in three days! The 1950 figures represent £9 per capita. The secret is consecration and concentration, enthusiastically voiced by students in their favourite battle song:

"Thine for Service"

---

## The Newbold College Rally

(Reported by D. J. Dunnett)

"How is the heart?" is an all-important question in a medical examination. "How is the heart of the Advent body in the British Isles?" To this equally important question a satisfactory answer was returned by the Newbold Missionary College programme on the Sabbath afternoon of the conference.

No more earnest or vigorous group could have filled the platform than those representing this "heart and head" of our work; they included the faculty, staff members, their wives, graduates of the quadrennium, and a large body of present students.

The principal's report, which appears elsewhere in this issue, emphasized that the faculty and staff worked together as a happy team. Under God's blessing the College had sent out sixty-two graduates during the quadrennium. Newbold students came from many parts of the world, and went forth to serve in many parts. Special provision was made for overseas students to learn English in the summer sessions, which had proved markedly popular.

Despite great difficulties, slow but sure progress had been made in developing the Bracknell location, occupied by the College only since 1946, and strong plans were being made for larger industrial work to aid College finances. Most important of all, the spiritual worth of the students was abundantly proved, not least by their great Ingathering achievement, which included in 1950 the collection of £900, £800 of which was secured in three days.

The students then sang, under the leadership of



A delightful view of Newbold Missionary College.

Brother V. K. Hall, the spirited song of consecration which has inspired them in their missionary campaigns, "Thine for Service." After this, three faculty members stated briefly and lucidly the whom, what, and why of College needs.

First came Pastor E. W. Marter. In the early days of the movement, he said, there were no established doctrines, no organization, no institutions. Now we had these tools, and the call was, "Give us men and women" to use them. When you pray for reapers for the world's harvest, he asked parents, do you ever think of giving your children to answer the call? When you pray for reapers, he asked the young people, do you ever think of answering the call yourselves?

Brother A. H. Thompson, the business manager, quickly enumerated Newbold's industrial needs: seven fully-working greenhouses, more attested cows, a bigger cowshed, large-scale egg production, and the return of the apple trees taken to Stanborough Park on the expectation of the College's moving there. With these provisions the College estates, already beginning to yield returns, should prove a great source of income.

There were two reasons why Newbold wanted students, stated Pastor E. B. Phillips in the third of these "Faculty Flashes." First, what the College could do for them. Many were the real conversions he had witnessed in College under the influence of godly teachers; marvellous was the development of Christian character and ability for service. Secondly, what the students could do for the College and the cause.

After a finely-rendered quartette, "The Master Calls," by four former students, it was the young people's turn to speak.

"Why I went to College." Robert Smart told vividly of his former life as a ship's radio officer

in wartime. Brought safely through the perils of gale and enemy action (he was twice torpedoed), he had given his life to God. Against all expectation he applied for and received his discharge. The Lord had opened the way: what else *could* he do but go to Newbold? He is now a minister in the North England Conference.

"Why I am at College." Ivor Margerison, training to be a teacher, earnestly explained why Newbold is the right College for young Adventists. The Lord calls for the threefold consecration of body, mind, and spirit. Here the corresponding threefold education is given with the Bible prominent as its centre and the highest ideals as its aim. This education matches its objectives, the preparation of the student for the joy of service in this world, and for the higher joy of wider service in the world to come. He strongly appealed to other youth to follow in the way he had chosen.

"Why I am going to College." To answer this question courageously came prospective student, Miss Isobel McGregor from Edinburgh. Upon conversion she had been led to ask herself, What can I do for God? She took up nursing, and found joy in helping to snatch patients from physical death. But she longed for greater satisfaction, and now planned to take further study in order to save people from spiritual, eternal death. Also in her busy hospital life she had felt the need of more power and training to keep first things first; former students had demonstrated that in them this need was met, and they, with churchmembers, had helped her to decide to go.

Finally, the principal, Pastor W. R. A. Madgwick, launched the new College Industrial Fund with an appeal for £5,000. It was intended that this should eventually take the place of the Students' Aid Fund. Newbold Industries would be enlarged and greater opportunities for student labour provided. Thus students would not receive free grants—which was wrong moral training—but in thriving industries they would secure their needed money by working for it.

A collection was then taken which in cash and pledges realized some £500—a fine start to this important new fund, and the rally ended with the singing of "Thine for Service" and prayer by Pastor E. W. Dunbar.

Surely all present must have been deeply inspired both with all that Newbold has already accomplished, and with the major part which it has yet to play, under God's continued blessing and with full

co-operation from the entire Union, in helping to finish the Gospel work in the British Isles and in lands beyond.

THINE FOR SERVICE

I have made my choice to follow Christ each day,  
I am Thine for service, Lord;  
Though I sometimes falter on the thorny way,  
I am Thine for service, Lord.

CHORUS

Thine for service when the days are drear,  
Thine for service when the skies are clear,  
Yes, Thine for service thro' the coming years,  
I am Thine for service, Lord

Let me idle not the precious hours away,  
I am Thine for service, Lord;  
As Thy voice shall bid me I will go or stay,  
I am Thine for service, Lord.

I will never ask Thee "How" or "Where" or "Why,"  
For I've cast my lot with Thee;  
'Til the glory gates shall open by and by,  
With a "Welcome Home" for me.

I am Thine for service 'til the last glad hour,  
Shall have passed on earth from me;  
And I wake to service of a greater power,  
Through a glad eternity.

L. S. LEECH

# Newbold Missionary College

Telephone: Bracknell 607



Bracknell, Berkshire.

## GOLDEN JUBILEE APPEAL

Dear Fellow-members,

ONE of the most important resolutions which was passed at the recent Union Conference session dealt with the College Industrial Fund. Here is the wording of this resolution:

"RECOGNIZING the importance of the work being accomplished at Newbold Missionary College in training prospective workers for the cause of God, and

"RECOGNIZING the need of enlarging and establishing suitable College industries so as to provide the College with an income helping thereby to reduce the annual appropriation needed to operate the College, and to provide a greater amount of remunerative work for students desirous of earning part of their fees,

"Resolved, that we raise a College Industrial Fund of £5,000 to be inaugurated by a special collection to be taken up at this conference, followed by an offering in all our churches on Sabbath, October 21, 1950."

The inaugural collection taken up at the Conference College Rally amounted to the grand total of exactly £500—the largest collection ever received at an Adventist conference here in Britain. This splendid initial response and the warm-hearted goodwill shown by all have greatly encouraged us in the vital work of training our youth for service in God's cause.

And now we turn to a much larger audience, to you dear members and friends throughout the Union Conference. We earnestly appeal to you to give or pledge most generously on Sabbath, October 21st. We aim to raise during this College year—our Golden Jubilee Year—the sum of £5,000. If each member gives or pledges

at least £1, then our goal will be reached in the real "Newbold" way! Some members will certainly be able to give much larger sums. We appeal to you all to give liberally, indeed to give sacrificially. Never was presented to you a more worthy cause—the needs of our own young people here in Britain.

It is our purpose to extend and establish suitable College industries so as to provide more remunerative work for our students, thereby giving them greater opportunities to earn some of their fees. We plan to maintain a small but first-rate dairy herd. All our cows are tuberculin tested and our farm has been approved by the Ministry of Agriculture for the accommodation of an attested herd. With the erection of one more greenhouse, we shall have a profitable unit of six houses, three of which were put into production this summer. Poultry, laundry, and printing are some of the suitable industries which the Board has in mind. Helpful suggestions from anyone will be gratefully received and courteously considered.

Fellow-members and friends, no sacrifice is too great for us to make for our youth. We have here in Britain a body of young people unrivalled by any other group in any part of the world! Help them to help themselves. Your gifts will be profitable investments the dividends of which will ultimately be seen in souls won for God's kingdom.

Yours very sincerely,

W. R. A. MADGWICK,

Principal.

---

---

Stanboroughs Secondary and Preparatory  
School

**Head Master's Report**

1946 - 1949

By A. J. Woodfield, B.A.

---

---

THE Secondary Department of the Stanborough Park School was inaugurated in 1940; when Pastor E. E. White was the newly-appointed head master. At that time the enrolment was about seventy pupils, the vast majority being from Seventh-Day Adventist homes. The aim in view was the creation of an efficient secondary school which could bridge the gap between the then elementary schools and our Training College. In those days this was an ambitious dream, for the Secondary School had but two teachers (the head master and one assistant) to cover the work from eleven to sixteen, leading to the School Certificate.

Since that time the school has rapidly grown and expanded until at Easter, 1946, the enrolment had grown to 270 pupils, and the recently recovered Stanboroughs Annexe had become the school's new and well-appointed home.

The school in its new building, still very much the worse for the hard wear and tear it had undergone in the war years, continued to grow: its enrolment reaching as high as 311 and keeping very close to the 300 average all through the quadrennium of 1946-50. The enrolment on July 26, 1950, was 295. Of these some eighty-eight were from Seventh-Day Adventist homes.

With the growth of the enrolment went the corresponding growth in staffing; indeed, this latter grew of necessity out of the former. In July, 1950, the staff was made up of the head master, the senior mistress, and ten assistants. All these are trained staff, and all but one have either our own College diploma or have spent at least a year there. In addition six of our staff have government qualifications, and one other is a fully trained specialist in elocution. Four of our Secondary School staff have university or equivalent degrees. It is thus obvious that the Stanborough Park School is a very well staffed institution and need not fear comparison even in material teaching qualifications with any other school of similar size and character. Above all this it has what every Seventh-Day Adventist child in the country needs, a staff of teachers who are earnestly loyal to our distinctive principles and are possessed of but one aim—the complete education of our children, and of those of any parents of good will who choose to send their children to us, for this world and the next.

The education offered at Stanborough Park covers all stages from infancy to adolescence. There is an infant department of two years, a junior department of four years, and a secondary depart-

ment of five years leading to the new General Certificate of Education. During the quadrennium seventeen pupils have gained the School Certificate, four with exemption from matriculation, and a further seven sat this year, of which we do not know the results as yet. Any Adventist young person completing our secondary work is well equipped for a three-years' intensive and specialized College course at Newbold to prepare him for the ministry or some other line of denominational work. Apart from that, he will have received a sound training in the principles and doctrines of our faith through the Scripture lessons given to all, and have had valuable training in taking part publicly in worships and missionary meetings, often with experience in giving talks in the Stanborough Park and Watford Town churches. Our schools are the only ones in the country offering faithful fundamental Bible Adventism, uncontaminated by evolutionary bias or the taint of other worldly philosophies, so zealously and insidiously propagated elsewhere.

When the school moved into its new premises, much needed to be done in the way of adaptation, repair, and decoration. As there was no playground, the children had to play among the trees at the front of the building or on the muddy fields in winter. The yard at the rear has now been asphalted, extended, and walled in to form a good, hard playground for use in wet weather. The interior of the school has been tastefully decorated in green and ivory throughout, fluorescent lighting is installed in the less light classrooms, and the laboratory is now being completely reorganized and has been greatly improved by the building of a demonstration bench, the installation of sinks, and the laying-on of gas, water, and alternating and direct-current electricity. The school has also its own radio to receive what lessons it can utilize from the air, its own Gaumont-British sound-film projector and film-strip projector so that it can similarly utilize the very valuable and most up-to-date visual education material that is available.

The school is not merely a place where pupils are drilled in academic lessons. It is above all a centre of soul-saving activity and a place where all possible is done to make children really happy and able to join in legitimate social activity. Every year the two main departments prepare and present programmes for the delectation of admiring parents and kindly friends. In this way (for it involves hard work and self-sacrifice), the children are taught to delight others as well as to appear with confidence before large audiences. At the junior school concert in July the new Stanborough Park Hall was filled literally to overflowing with a rapt and delighted audience while word-perfect and self-possessed children in charming costumes spoke and sang their entertainment to them. In addition there are regular and annual sports days, games, and physical exercise, and since the introduction of a house system in the secondary school a great extension of out-of-school activity, calling for much time from already hard-worked teachers. But perhaps what gives the greatest pleasure and zest to the arduous but very satisfying life of an Adventist

teacher is to see lives changing, developing, and improving, and hearts being drawn to love "things" that are "lovely" and "of good report." Our schools are designed to safeguard our own children from the corruption that is in the world *and* to draw in others, for while we are to be a separate people we are still to be "in the world," though definitely not of it.

It is gratifying to watch and help our own young people to make their decision to become the children of God. While the school does not run its own baptismal class; for that we feel should belong to the church so that those few who are unfortunately and ill-advisedly deprived of an Adventist education may join in more easily, yet the school is closely connected with the preparation of our children for baptism, not only in its systematic doctrine teaching in school, but also in the fact that its head master has always taken an active part in the promotion and conduct of the baptismal classes.

During the quadrennium, fifty-one pupils of this school have been baptized, and this does not include the five who have been baptized and received into the Watford Town church. In addition a further six have been baptized who have received a large part of their education at our school and were members of the same baptismal classes for the young people. Included among these baptisms are two from non-Adventist homes, one of these being brought to Pastor Joyce's effort by one of her Stanborough Park School friends. In addition there are some near the kingdom who because of parental opposition or immaturity have not made a firm stand. One such said to me, as he bade me goodbye on leaving school (and this came as a complete surprise, thus showing how powerful are unnoticed influences for good): "I'm going to join your church. My parents said I could decide my own religion when I left school." Somehow or other he has not followed up that decision, but he has registered for medical service during his compulsory military training, and who knows whether he will not yet stand out fully? Another day I received a phone call thanking me for what the school had done for a girl recently left. The whole family had been newly baptized and the mother said: "It's all through the school that we have come back to the church." We did very little. We find evangelism a difficult activity needing much wisdom and tact. All we do is to drop a word here or there and then, as Paul said, "It is God who gives the increase."

On another occasion two members asked me if I could possibly find room for a small boy in the kindergarten class. We had a long waiting list and he was not then five. As I had told the mother there was no immediate vacancy she was quite disturbed, for she was anxious for her son to be in school and away from undesirable street associates. She contemplated sending him to a convent, but the specially urgent plea of her Adventist neighbours led us to take him in out of his turn. We have never regretted it, for it led to his sister joining the school, both attending Sabbath-school, and the mother attending Sabbath services through the en-

couragement and friendship of one of our consecrated members.

Thus God leads and works through this school in breaking down prejudice, reclaiming the wanderers, saving our own, and in giving its witness. There are many of our school children in our own Sunday-school, Sabbath-school, Progressive Classes, and always at camp, where they have often won good reports from the camp officers for their good, Christian behaviour. During the quadrennium a number of non-Adventist young people were at camp; one year about fifteen of them made public decisions for the Master.

Thus these children from worldly homes are gradually led to follow our way of life, use our church vocabulary, think of our people as their people, make close friendships with our children (God help them to be good, loyal witnesses and not lower their standards), join in our social and religious activities, and in many unconscious but mighty ways through the mysterious working of the Holy Spirit and that of soul upon soul, to come very near the kingdom of God.

Through the high moral and spiritual atmosphere of the school its name has come to be spoken of with respect. Perhaps the best testimonial is from the fact that the local Child Guidance Clinic advises the parents of problem children, where they have sufficient means, to send their children to us. The psychologist is very friendly to us and in conversation with me one day, asked why our school had so healthy and happy an atmosphere, in which children with a sense of inferiority rapidly improved. I told her I felt it was the influence of our spiritual beliefs and teachings. She readily agreed, much to my surprise. So we have four such pupils with us—all doing well. One was a pale, crushed little girl of seven: now she has a happy, carefree look about her and thoroughly enjoys school. Another had been stealing at his previous school. The father and the medical psychiatrist told me of it, but on the latter's recommendation we took the boy on saying nothing even to his teacher. He has been perfectly happy and honest ever since. Another boy was afraid even to cross the road. Now he enters fully into a happy, healthy school life, much to his parents' gratitude.

What of the future? We do not know; we can only go forward in faith and hope. We cherish the ideal of making this school the stepping-stone for all Adventist youth to prepare for College and bridge that most vital and difficult period in their lives—early adolescence. Then it is that really intense religious feelings are aroused. In a worldly secondary school they can be turned to scepticism, cynicism, and doubt; in ours they can be developed into real conversion and consecration. Every Adventist adolescent should be in our school if at all possible. One day maybe we shall have some boarding facilities. In the meantime children can sometimes be boarded in Seventh-Day Adventist homes nearby and thus attend school. The district is rapidly becoming school saturated. A new school has opened up near the old College farm and has led to some slight fall-off in applications. The Roman Catholics have started their scheme for a

new school to serve Garston and North Watford with accommodation for 300 pupils, to be followed by a new secondary modern school very shortly. So we shall need to work and pray hard as competition increases. May we be also supported by your prayers and loyalty, and above all, by the blessing of God.

---



---

## Welsh Mission

President: Pastor J. M. Howard

Office Address: "Castleton," Glasllwch Crescent,  
Newport, Mon.

Telephone: Newport 3683

---



---

### President's Notes

#### ST. PAUL'S CHURCH DEDICATION

At last the great day is almost here! Next Sabbath (October 14th) Cardiff city, we hope, will be visited by the largest body of Seventh-Day Adventists it has ever welcomed. We expect all our members from Newport, Swansea, Barry, Aberdare, Porth, Gellagaer, Blackwood, Risca, Caerphilly, Abergavenny, Pontypool, and even representatives from Hereford and Shrewsbury to be with us. Also quite a group from our Conference isolated church. What a happy gathering it will be! We expect a host of visitors to unite with us in our joy. There will be no need to detail the week-end plans as you all will have seen the programme by the time you read this issue of the MESSENGER.

We are glad that Mrs. Watson can sing for us and also the British "King's Heralds Quartette." The Cardiff churchmembers are feverishly preparing the church for this grand opening. If you plan to stay on Friday night, please write *immediately* to Pastor F. S. Jackson, 3 Dryburgh Avenue, Whitchurch, Cardiff, and he will endeavour to arrange accommodation for you. Will day visitors kindly bring their own provisions—hot and cold drinks will be provided. *It is vitally important that you bring your Advent Hymnal.*

#### CAMPAIGNS

ALL plans have been laid for campaigns to commence in Shrewsbury, Pontnewydd, Bargoed, and Swansea, some time during October. Pray for the young men who are leading out as they present this saving message, that the Spirit of God may be with them and their hearers.

#### REINFORCEMENTS

WE gladly welcome Brother G. Brown and his wife and children to Wales. They will be linked up with the Cardiff city campaign.

It was also a pleasure to meet Brother Amos Cooper last week. Temporarily he is located in the Rhondda Valley, caring for a large group of Voice of Prophecy interests. He will give half of his time to Brother Emm in the Swansea campaign.

At last the workers in Wales cease to be an all male team! Two charming Bible Instructors have arrived—Miss Laflin and Miss C. Darroch. We trust their stay with us will be a happy one. Pray for these graduates

#### CARDIFF

WE hope that Pastor D. J. Handysides (who is under appointment for Cardiff as the city evangelist) will soon be with us. He hopes to be able to conduct a campaign in January. Wales is on the march. May we march in step and with God.

J. M. HOWARD.

---



---

#### STOP PRESS

ON the recommendation of the General Conference and the officers of the North Atlantic Division, the British Union Committee has unanimously elected Pastor W. W. Armstrong to the presidency of the British field.

To fill the vacancy resulting from the call of Pastor Armstrong, the South England Conference Committee has elected Pastor J. A. McMillan president of the South Conference.

Following upon this call the British Union Committee has appointed Pastor C. R. Bonney secretary of the Radio department and principal of the Voice of Prophecy Correspondence School. ED.

---



---

#### Sunset Calendar

	Lon'n	Car'ff	Edin	Not'nf	Bel't
October 13th	6 13	6 25	6 20	6 16	6 33
October 20th	5.58	6 11	6 02	6 00	6 15

---



---

#### BRITISH ADVENT MESSENGER

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

Copy for next issue—October 11th

EDITOR: W. L. EMMERSON  
Vol 55 No 22 October 6, 1950

---



---

## BEDTIME STORIES No. 27 NOW READY

Price 3/-, plus postage. Usual discount.

---



---