

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

## KNOWING GOD

The Conference Sabbath Morning Sermon by L. K. Dickson

(Reported by J. A. McMillan)

"AND this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." In this brief word the Saviour has given to us the whole purpose of the plan of redemption, and the only acceptable experience in Christ as we look toward eternal life.

We have come to a time in all of our lives when we cannot think as usual or talk as usual or act as usual. We have come to a time when God is calling us to make some very serious decisions and some final choices, for we have come to the parting of the ways. From this point on the pathway for God's people is a steep and rugged pathway. We are called

upon to choose a course that will lead us higher to a spiritual life that we have not yet fully fathomed or measured, or one that will lead downward to permanent defeat.

This is the greatest hour that has ever faced the church. It is also the most dangerous hour for every one of us. I need not remind you that the world is in a crisis. We are living upon a volcano that may erupt at any moment, the consequences of which we cannot measure or understand. Not only Seventh-Day Adventists, but men everywhere are stirred. "Civilization," Samuel Shoemaker has recently written, "is going around a corner on two wheels.



There was not a vacant seat in the Watford Town Hall on Sabbath, and in the morning many were listening to the service relayed into the adjoining Small Town Hall.

Whether it will right itself or skid off into disaster is still the unanswered question. The world has faced crises before now, but this one seems to concern all mankind at one time. Above it all hangs the threat of the split atom and of a germ war that can be released at any time. We all tremble from the effects of the situation on the future. It is as if mankind might be living on borrowed time. Men seem to have an emotion not dissimilar to that of animals as they approach the stock-yard. Things have an ominous smell."

These words are very expressive of the thoughts of men to-day. Uncertainty pervades the very atmosphere. The world is filled with fright and fear. The best thinkers, the best writers of the world, are scattered and bewildered, not knowing which way to turn. How important is it then, at such a time for us to rise up with the Word of God that can stabilize hearts, that can bring to lives of men filled with fear and dread, a hope and a comfort and a fellowship that has taken its flight from the whole world.

I was interested to read the other day: "Millions are fatalistic. They feel utterly powerless in the presence of forces which they can neither understand nor control. In spite of our proud achievements there is a widespread feeling that we are waiting for catastrophe."

Thank God it is our privilege through the wonderful truth that God has for us, not to be waiting for catastrophe but to be waiting for that glad day of triumph and redemption when we shall mount the steeps of heaven and meet our Lord face to face.

The greatest problem confronting the church and every one of our lives to-day, is not so much the problem of merely expansion, though I believe in expansion, nor is it primarily the increase of the volume of our labour, important as that is. The key problem that we must give our attention to every moment and every hour and every day, is the strengthening of the inner life that we are presenting to God and to the world. "This is life eternal," Jesus said, "that they might know Thee the only true God, and Jesus Christ, whom Thou has sent."

I am very much interested in the fact that in one of the great prophecies of Daniel, near the close of his little book, we are told that "the people that do know their God shall be strong and do exploits." Men's hands to-day are weakened and their knees are weakened until they are almost smiting one against the other for fear. What great spiritual power, however, is wrapped up in that striking expression, "That they might know Thee." Jesus came that that might be made possible. He will never be satisfied with the gift and the sacrifice that He has made for you and for me until it has effectively brought us to the place where we can, with the apostle Paul, say, "I know whom I have believed." For this knowledge is life eternal.

It is interesting to notice how down through the Scriptures, it is declared again and again that it is God's purpose for His people all to know Him. They are not simply to know about Him; they are to know Him as a personal God, a personal Saviour,

One who dwells within. I wonder how many there are here this morning who down in their heart of hearts can be certain that they know God.

Many of you know me, but you don't know me as Mrs. Dickson knows me. You see, there is quite a difference, isn't there? There is such a thing as contact without communion, like the seed that fell upon the stony ground. There was contact but no communion there, no entering into the life of the soil. What a picture that is of many professing Christian lives to-day. Are you in communion with God as with a friend? Are you consciously in touch with God? Life eternal depends upon your answer to these questions. It seems to me that the hour demands that if we do not already know the Lord we should seek quickly to reach that experience. We are up against issues in this closing hour of the world's history and the work of God when we should be stepping out in the power that results from knowing God.

How can we learn to know Him? There are some statements in God's Word that help us very definitely. "He that saith, I know Him, and keepeth not His commandments, is a liar." 1 John 2:4. First of all any man or woman who really desires to know Him will be most diligent in following his Redeemer. "He that loveth not knoweth not God; for God is love." 1 John 4:8. Are you sure that you love God? If I love my wife with all my heart and declare it again and again, there are things, besides my words, that demonstrate that love to her. So it is with God. Can we honestly before God this morning look up into His face and say, "Lord, thou knowest that I love Thee"?

You see, there are definite steps to be taken in our lives. There is a road to travel, there are heights to gain, and we must gain them quickly if in that day when He shall come we are to be among those who shall be gathered with Him. Those who shall do exploits for Him in the closing of His work are those who shall be strong because they know Him; and to know Him is to love Him with all our hearts and to demonstrate it by obedience to His revealed will to the best of our ability.

I want to tell you that as I speak to you my own heart yearns for that experience. I do not stand before you as one who has fully attained, but I do stand before you as one who yearns for that attainment. Oh, let us get our eyes fixed upon that higher level of life and ministry for God until everything else is shut out. "That I may know Him." That sort of a desire in the life of the apostle Paul led him to the experience that he has recorded in that third chapter of Philippians. You remember he says: "What things were gain to me, those I counted loss for Christ." Paul as a young man, was proud of his attainments and of his pedigree. He could have been the possessor of great riches. Before he met Jesus he had within his grasp, position and power. But when he met the Lord Jesus Christ that was all laid aside. His education, his pedigree, his influence, his ambitions—all gone. "I determined," he says, "not to know anything among you, but Jesus Christ, and Him crucified." Those things that

were gain to him he counted as loss, that he might know Him. There is no other way.

I have read these words to show you that this is to be the distinctive character of God's own people in this very hour. That is my message this morning. I beg of you to face this issue, Do you know God? Are you making any concerted effort to know God? Or is your life so filled with rush and turmoil that the most important thing we can think about is brushed aside?

I have to confess to you that in my association with God's people in different parts of the world, I find that many are strangers to God. Oh, they talk about God and they can tell others about God, but somehow there is no certainty that they really know God in their own lives and experience. When a testing point comes it is so very evident that they are all full of restlessness and confusion. There is a calmness that possesses the soul of the man or woman who knows God. There is a peace, there is

an assurance, a confidence that stands unshaken, immovable before every consideration of life and before every test.

We are coming face to face very soon with the temptations and trials that the evil one, in great wrath is to heap upon this people, knowing that he has but a short time. We need the fortification that comes into our lives with the power that comes only by knowing God.

In these quiet closing moments of our worship I want to ask you, Are you ready to face that issue in your life? Are you ready to stand with me, before God and tell Him that this morning we are reaching out after Him in a more real way than ever before, that we desire to find Him as we have never found Him before, that we may continuously abide in Him and He in us? Would you like to stand with me and declare before God that in spite of all our failures in the past we are determined to face that issue now?—for it is life eternal.

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## Finding the Lost

A Conference Sermon by E. W. Dunbar

(Reported by K. A. Elias)

I WANT to talk about finding the lost and would like to direct your attention to three parables—the parable of the lost sheep, the lost coin, and the lost boy.

The full force of the word “lost” as used in Scripture is often not appreciated. Christ gave it a ring we rarely do. He came “to seek and to save that which was lost.” “Lost” here signifies a “break of personal relationship.” That is the meaning associated with it in Eden when God called, “Where art thou, Adam?” Oh the love and tender depth in Jesus’ declaration! Man’s intimate relationship with God has been strained to the breaking point and the Redeemer had come to make all things right again.

Isaiah the prophet is divinely used as a type of God when repeatedly he declares of Israel, “My children have forsaken me.” But no love bestowed on a child is ever lost. The fruitage will be in evidence some day.

The term “lost” also has the sense of a frustration of the worthy purposes in life. For instance, when folk turn from worthy ideals we describe them as “lost.” We can illustrate this by the story of a ship carrying sugar whose holds were flooded with sea water. The cargo—although actually still there—was “lost” because it could not be used as originally intended.

Nobody likes to lose things—their possessions, their reputations, or their incomes. Nor do they like to be lost themselves. Sometimes to be lost may mean physical death, as it often does to the pilot and passengers of an airliner flying in stormy weather over the mountainous regions of the earth.

What does it mean to the individual to be lost? What does it mean to a young man in these vital

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Pastor E. W. Dunbar,  
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Conference  
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days to sense that he is lost? There was a time when vivid, colourful preaching aroused great fear of eternal loss in hell fire. As a boy, I often rose out of my seat in terror at the preacher's words. Purged of actual erroneous doctrine, we could do with more of that moving preaching to-day.

But hell-fire preaching was not Jesus' type of preaching. Jesus' interest centred not on the judgment of the lost, but on being sent to find them again. We need to place emphasis on Jesus' love for

the lost. "This day is salvation come to this house . . . for the Son of man is come to seek and to save that which was lost." Luke 19:9, 10.

Jesus used three parables to make the meaning of the term "lost" clear. It was natural that He should choose sheep as an illustration, for sheep-rearing is one of Palestine's chief industries. In the parable of the lost sheep, the shepherd returns with joy. His friends are called in to make merry, for the shepherd is happy, and the cause of his rejoicing is the finding of the sheep.

Congregations, to-day, don't like to be called lost sheep, but that is Jesus' symbol. Yet in those congregations are many who realize their condition and are aching for direction.

Ministers, too, are feeling this way. Daily some of these men are coming over into our ranks. Truly we have no need to have an inferiority complex to-day. Right now three converted priests are at work in our cause in Portugal, proclaiming the Advent message.

Recently a Missionary Volunteer, while travelling across America by train, got into conversation with a priest. This man knew nothing of Seventh-Day Adventists, and so for two days our brother told him of our work and studied with him the main points of our faith. On leaving, the priest shook hands with our brother and declared that he had thoroughly enjoyed the study. Later, literature was bought, *Great Controversy* being one of the books obtained and sent to the priest. He gratefully acknowledged its receipt and read it. Only eternity will tell the result. Surely it is good to associate with other religious leaders.

Yes, it is important to know what the term "lost" means. One teacher explains it this way. He says: "A man is lost when he cannot define his present, nor plan his future." God wants us to obey His call and go out and find the lost. Oh how many lives lost all meaning in the maelstrom of world war! As the late General Smuts declared: "I know not whether this is dawn or sunset; it is all very mysterious. I wish someone would tell me whether we are at life's end or its beginning."

During the Youth Congress at San Francisco in 1947, some of our young people were making their way to the hall. A man smoking a pipe stopped them to find out who they were. "Ah," he said,

"you are the people who oppose tobacco smoking—Why do you do that? A Hawaiian boy in the group quietly answered his question, and when he was through, earnestly asked: "Would you be willing to exchange your pipe for the emblem you have admired around my neck?" The man accepted the offer and finally went with the boys to the Congress auditorium. As a result, this passer-by gave his heart in consecration to God as Elder McElhany made his fervent appeal. May we be inspired to be personal workers for God.

General Omar Bradley said: "With the monstrous weapons man already has, humanity is in danger of being trapped by its moral adolescents. Our knowledge of science has outstripped our capacity to control it. We have too many men of science and too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience."

We surely are like sheep who have gone astray, whether we feel sheepish or not. Christ's way for lost sheep is for them to look to Him and copy His example.

Now the lost coin was a senseless article. It didn't know it was lost and it certainly was blameless. So it is with some in our homes and in our institutions and in our workshops. How much such need to be found! What are we doing about it? What a man makes of himself depends on the things which interest and arouse him. As we return, let us remember those in our homes and places of work who are discouraged, and speak to them.

The lost boy chose to be selfish and self-willed. So desirous was he of having his own way that he called for a portion of his father's goods and dissipated it in riotous living. He had no right to the portion, but on getting it he went away, and distress and want were the result. Eventually he came to himself and heard the call and returned. His father did not criticise him. Nay, he lifted him up and kissed him and wrapped him in a new robe. The son couldn't doubt his father's love any more.

What is it the erring need? Above all, love and full forgiveness. God help us to be as we should be.

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# With Our Message in the Orient

A Conference Address by W. P. Bradley

(Reported by R. A. Vince)

I HAVE received several private inquiries from you as to what effect the religious and political developments in China are having upon our work and our people there, and whether there is liberty or not, so I shall speak of China this afternoon.

In Ezekiel thirty-seven is recorded the vision of the Valley of Dry Bones. We take this as an allegory,

or example, of spiritual things. In the Orient the great apostate religions of Mohammedanism, Buddhism, Shintoism, Confucianism, and Catholicism are the dry bones. "Can these bones live?" God's answer is, "Ye shall live." This is a picture of what God will do in a place like China. Back one hundred and fifty years ago it was extremely difficult

for Christianity to enter, but in Asia to-day there are 80,000 Seventh-Day Adventists with 100,000 or 125,000 regular Sabbath-school attenders. We are in the harvest time now and we are commanded to put in the sickle.

A century and a half ago, Robert Morrison, being forbidden passage on an East India Company ship, went to China via America. The ship's owner said to him, "Do you expect to make an impression on the great idolatry of China?" "No," he replied, "but I expect God will." He located in Canton, not then open to foreigners. He faced 400 million people who were forbidden to teach Chinese to a foreigner. Though Chinese is said to be "an invention of the devil to discourage missionary work," in a few years he had learned it by subtlety and was preaching in the Chinese language. So the Spirit of the Lord makes communication possible, and God is performing miracles all the time.

One historian has stated that the last war was the watershed of human history. There was a transfer of power from Europe to the Orient. In the last war, Japan's failure to break the dominance of the West and to establish her own supremacy, left a vacuum which Communism has filled.

You might ask, "What does Communism teach and do?" Of course it is opposed to the Christian principle of individual choice and freedom which are regarded as the highest essence of existence. Christianity teaches loyalty to God and society. Communism does not. Sin to the Christian is the transgression of God's law. Sin to the Communist is ignorance of economic law. When economic law is given a chance to work then sin is done away and there is no need for religion. Their god is economic law, not a supreme personal Being. Their redemption is not through Christ, but through economic force and materialistic law. Christianity teaches freedom; Communism teaches coercion.

As Communism moved down from the north Christians asked, "Will the church survive?" Would it be able to hold meetings or would it have to go underground? Could evangelism proceed or literature be distributed? Could the missionaries remain in the field, or if they remained would they be safe? Could funds and supplies get to the missionaries? In America many serious conferences were held on these questions. They came to different conclusions. Some, like the Presbyterians and the Methodists and the China Inland Mission, decided they should remain. Seventh-Day Adventists and Lutherans took the other viewpoint. Finally, all had to advise the missionaries whether to stay or leave. Usually they were advised to withdraw to safer places. One Lutheran paper reported that it was impossible for missionaries to do effective work, through lack of funds, lack of protection, and the possibility of mob action. Our missionaries moved south or went to Formosa or to south-west China where they carried on their efforts and campaigns. One family in moving from Shanghai by rail and road were stripped by robbers to their underwear and stocking feet. Our headquarters were moved to Hongkong. The civil war swept down un-

til just a small area in the south was left free from Communism. We still have a dozen families in Hongkong.

But what about our work under Communism, and Christian work in general? Before 1948 persecution of Christian missionaries was mostly confined to Catholics and a few Protestants, of whom four were killed. The Communists claimed that this was done by guerillas. The Catholic workers and priests killed were mostly natives of China. As the Communists swept south persecution was "diluted." In North China and Manchuria eighty per cent of the Christian churches were closed and held no outward form of service. Of Seventh-Day Adventist chapels, forty per cent were closed. When North China and Manchuria were communised all had to register their religion, and in Manchuria 1,500 registered as Seventh-Day Adventists. Physical persecution was only one phase. There was also seizure of churches and Christian buildings. Another method was to call village meetings at the usual hour of worship in the Christian churches. Communism did not ban Christian worship, but every church was regarded as a public building. So they called their public meetings there at the same time as the hour for worship. Of course the Communists had official priority! They called the Christians "running dogs of the Imperialists."

All this continued until the end of 1948. Then the military acted to preserve freedom. Where there is persecution now it is due to the fanaticism of local officials, who may not represent the Central Government. Among 400 million people it is difficult for the government to control every place. In early 1949 government orders were generally obeyed and there was no verifiable case of persecution of Christian workers.

Of course there is no assurance that the policy will not change for the worse. There is still a steady pressure being felt by Christians. One professor of history in Nanking describes the Chinese Communism as a genuine Communist movement whose ideal is found in Russia. It is totalitarian, anti-religious, and anti-Western. The rich are despoiled, churches are turned into theatres, and for Christians now there is fear of imprisonment and of death.

A letter to the General Conference from Brother Lee in China indicates that money is still being transferred to China for our work there, and that the total budget request this year is a large one. He states that they need to carry on, for the time will come when they can no longer work in China. Fifty to seventy graduates are going into the work there and public efforts are being held with good results. Requests for baptism from these efforts range from about thirty to a hundred per campaign.

Financial inflation is a great problem, too. It may be described this way: A hundred dollars could purchase in

1938—1 cow and 1 calf  
1939 1 cow  
1940—I calf  
1941—1 pig  
1942—1 ham

- 1943—1 chicken
- 1944—1 small bag of rice
- 1945—1 fish
- 1946—1 egg
- 1947— $\frac{1}{2}$  packet of matches

Yet still we are winning souls. It is estimated that there will be 2,400 baptisms this year. Accommodation for these people on the Sabbath is becoming a problem. While others have ceased their activities, except perhaps to maintain their work to the same degree, Adventists have taken the lead. People have not ceased to marvel at the courage of the Adventists.

In some respects, too, our work is meeting with

the approval of the Communist authorities. This is seen in the recent case of the Yencheng Sanitarium, which has been taken over by the Communists. Madame Feng, who is their leader for the Department of Health, has returned our property to us for the re-establishment of our medical work.

Now our work in China is completely in the hands of our Chinese workers. Pastor Hsu Hwa is leading the work. He has been to England and studied in the Oxford University. Now he is the president, and though a little man, he is mighty for God.

Let us continue to pray for the speedy finishing of the third angel's message in China, and throughout the world.

## Our Influence

A Conference Sermon by A. F. Tarr

(Reported by C. R. Bonney)

I AM not going to give you a missions talk, but I may use some experiences to illustrate my theme. Let me introduce my subject with an interesting narrative. I was travelling in a compartment of a train where a mother and her children were sitting opposite. The mother asked one of her girls to fetch a bottle of milk from the other side of the compartment. In doing so the child accidentally dropped the bottle and spilled the milk. The mother did not want to let me see that she was punishing the child for this so she stuck her nails in her flesh secretly; but I saw it.

I was impressed by this incident and was inclined to ask myself the question: "Why do we hurt or injure each other?" We certainly do this at times. It may not be a physical injury, for there are many other ways. In Romans fourteen, verses seven and fifteen, Paul emphasized this by saying that no man liveth unto himself. With this in mind, Paul looked upon every individual as one for whom Christ died. The great lesson of first Corinthians eight is that the food is not changed by being offered to idols, but that if by your eating you cause someone to stumble, then it is better to refrain.

Every act we perform has some influence on others. Paul was often comforted by his contacts with the other members of the churches. He frequently mentions in his letters his desire to see Demas, or Titus, or Timothy. He longed to see them because of their influence upon him. In Acts 18:5 we read how Paul was "pressed in the spirit" and preached more powerfully because Silas and Timothy were with him; and then in 2 Corinthians 7:6 he mentions how he was comforted by the arrival of Titus. If Paul was so affected, is there any man to-day so strong that he cannot be influenced by others?

We think of Christ and how He longed for the company of the faithful. On two occasions we note a sadness in His voice. Once, when many of His

disciples were leaving Him, He turned to the apostles and said, "Will ye also go away?" Then in Gethsemane when He went back to Peter, James, and John and found them sleeping He rebuked them, saying, "Could ye not watch with Me?" Jesus was influenced by companionship and so it is with us.

Influence begins in the home. It is here that we often have weak consciences. Hard words are more easily spoken and these influence others of the family. How good it would be if all our children could learn to love their parents by the continuation of that early smile and attention! We must not hurt the weak consciences of others. It is possible that our children are a little indifferent to us because of our indifference to them on some occasion.

Then there is the influence of parents on each other. How often we have weak consciences one toward the other that influence the children. The little attentions must not be omitted. Sometimes we are not given to smiling so much after we are married. Even the tone of the voice may change. We take things for granted. We expect dinner to be ready. We forget to say, "Thank you." We do not show our appreciation as we should. There are people all around and even in our homes with breaking hearts because of our neglect of appreciation.

In the church our influence carries great weight for good or evil. Even a cheery "good morning" can make all the difference in our relationships. A good handshake can help someone. It is so easy to wait for someone else to speak first. Why not take the initiative and let others know that we love them? A cheering letter will influence others to carry on this cheer. It is so contagious. God will direct our paths so that we can influence others if we are willing to be led by Him.

We do not know what trouble may be in the minds of others. We should always be ready to radiate courage and good cheer in such experiences. A

preacher once said: "I would give nothing for that man's religion if his dog or cat were not better for it." How true this is in real life. Love is the fulfilling of the law. We sometimes try to kill this spirit of the law by being controlled by the letter. This is very easy for Adventists.

When travelling in Swaziland we were once stuck in the mud. A large car came from behind and immediately stopped. Out jumped four natives and put their shoulder to the car and pushed us out. Later the same car came back with a European lady

in it. She had been stranded, but they helped her out. They stopped again and helped us pitch our tent. We found that they were officials of the native king's household. I asked them why they did it. The terse answer was given, "Our king's wish is that we be kind to travellers as they pass through his country."

We have a King and profess to belong to His household. What is our attitude to our fellow-travellers, our children, parents, churchmembers and those whom we may meet upon life's way?

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# Keeping the Faith

A Conference Sermon by W. P. Bradley

(Reported by W. McLeod)

"FOR I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:6-8.

These words of Paul have been recorded to strengthen and help us. "I have kept the faith." I want you to think of these words this morning, linking them with Acts nine, which records the conversion of the apostle Paul. It was my privilege last summer to visit Damascus. I found the street called "Straight" and came to the site of the house of Judas, where Paul was found by Ananias. In order to reach this room I had to pass down to a lower level after entering the house, for there is no doubt that the level of the city at that time was about twelve or fifteen feet below what it is now. Down there is a chamber which is claimed to be the actual room where Ananias came to see Paul. There is a lot of tradition about all this, but it is an arresting thought that possibly on that very spot Paul received, through the Lord, the Holy Spirit, and His commission to serve God in His cause.

Then it was my privilege a few weeks later to be in Rome. I went to the prison where Paul wrote those words, "I have kept the faith," just before his death. There is a bench that he may have used as a table. There is a spring in the floor where the prisoners could get water for their needs. I stood there and meditated a few moments. I thought of the whole course of Paul's life, from Damascus to Rome. Then these words came into my mind: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."

I visualized him at Jerusalem, at Tarsus, at Antioch, on his three great missionary journeys which took him into Asia and Europe, and finally his return to Jerusalem, his arrest in the temple, his defence before Felix, before Festus, and before Agrippa, and finally his voyage to Rome. All these

incidents in the life of Paul are embraced in his expression, "I have kept the faith." It was a long, arduous, and difficult road over which he had gone in the service of the Lord, but, as he looked back over every step of the way, through persecutions, through trials, through most difficult days, he could say, "I have kept the faith." I wonder if each of us, at the end of the quadrennium of service just beginning, will be able to come up to the next Union conference and say, "I have kept the faith."

Everyone in this life has a faith to keep. A business man honours his signature. He wants people to believe in him when he signs a paper which may have to do with just a few pence or thousands of pounds, and if he is a true business man he respects the seal which he has placed upon that document. He has a faith to keep.

The labouring man has a faith to keep. He has to give of his skill and his strength to his employer. He has to do his best in order to give him a full measure of endeavour in looking after his employer's interests.

The soldier in uniform has a faith to keep with those who are in authority over him. He knows what is expected of him by his officers and his countrymen.

I found a sense of faithfulness even when I visited the most primitive of societies in the jungle, where there is no knowledge of the true God. They have well preserved codes of living. Every fruit tree has its owner and anyone who takes fruit that does not belong to him breaks the code. They have a faith to keep.

In following Christ and in accepting the responsibility of this last message to the world, God has called us with a holy calling. He has placed in our hands, as Christians, a measure of faith, and He wants us to keep that faith pure and unsullied. "I serve God with a pure conscience," declared Paul.

The attitude in the world to-day is, "It doesn't matter." "What difference does it make if you do this or that?" There are definite standards of living that we should follow as Seventh-Day Adventists.

(Continued on page 10.)

It was Sunday afternoon, and time for the Youth Rally. As the organ burst into the martial strains of "Lead on, O King Eternal," the doors were flung open and the grand march began. In the front were forty juniors looking very smart in their blue and gold. Behind them marched a contingent of Adventist nurses in their blue and white hospital uniforms. Behind these came the candidates for investiture into the ranks of the Master Comrade phalanx which brought up the rear of the procession. Soon the platform was filled with these representatives of the Advent youth. What a thrilling sight to see so many saved and trained for the Master's service "for such a time as this."

The scene was reminiscent of the Congress of 1948. Once again, world leader E. W. Dunbar, was with us and on the platform with him were our own Union and conference leaders.

After the challenging words of the first hymn, "There's another task to do, There's a battle to renew," had died away, Pastor H. T. Johnson prayed that the blessing of God would be evident in the meeting and also in the hearts and lives of all present.

Seven of our young ladies came forward to the microphone and rendered a vocal item, "Beautiful Message."

Our beloved Union leader, Pastor E. L. Minchin, cheered our hearts as he told of the great spiritual awakening evidenced in the young people of every land. "The great spirit of reformation and revival is coming to the youth of this our land, too," he said. "The challenge of the times to our youth must be met and answered by the Advent youth who have been rightly trained and are wholly consecrated to the task of finishing the work of the Gospel in all the world. The Spirit of God is even now being poured out on our children and youth."

Prompt to answer the challenge came Yvonne Stockhausen, of Jamaica, who is a medical student at Birmingham University. She told the story of witnessing for the Master in the midst of a tide of apathy. But through her faithful witness, turning difficulties into opportunities, Yvonne has had the joy of bringing one of her fellow-students to a saving knowledge of Christ and of the truth for these last days. Nor is this all, for there are others who are manifesting an interest in the things that really matter. "I am studying that I might take health and healing to my own people in Jamaica or anywhere that God calls." Truly, a Missionary Volunteer indeed.

Pastor Johnson stepped forward to introduce the next testimony by telling us that one night at camp he saw a light on in a tent after "lights out." Upon investigation, he found tent leader Peter having a Bible study and discussion with two other lads on the topic of creation or evolution. These two lads, pupils of our Stanborough Park Secondary School, decided at the camp to join the Adventist church. Returning home they had to face their families on the issue, as neither came from Seventh-Day Adventist homes. These boys, both about fourteen years old, came to the microphone



Youth leaders and representatives from all parts of the world

## "For Such a Time as This"

Great Conference

(Reported by)

to publicly declare that they are stepping out to follow the dictates of their conscience in the light of God's Word.

Then way up in the gallery there stood up a young girl who also decided to come into the remnant church while she was at the South England Camp. She, too, comes from a non-Adventist home. Despite the fact that her employer has refused to grant her Sabbath privileges, Ann is still determined to be faithful to the God who will never leave nor forsake her.

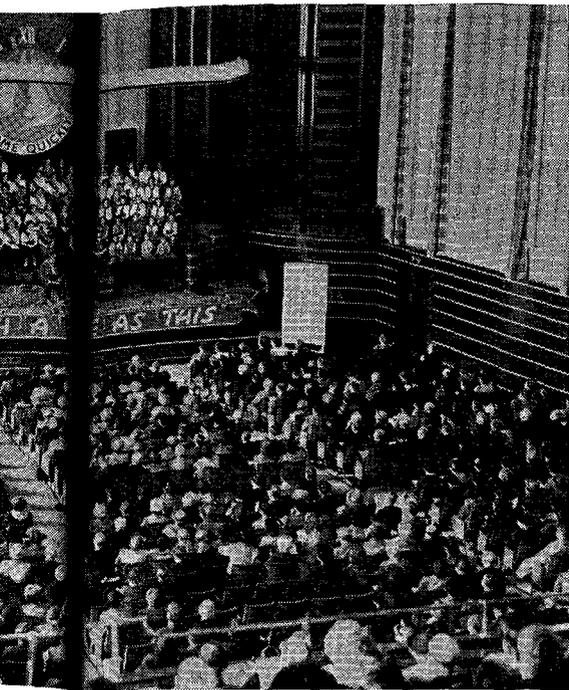
Are church schools worth while?

Are Missionary Volunteer camps worth while?

Is it worth while taking non-Adventist children to our camps?

To each query from Pastor Johnson came a wholehearted "Yes" from the congregation. Such fruitage as these three young people who are joining the church, even though no other members of their families are with us, is self-evident of the blessing of God on these appointed agencies for youth evangelism.

Another challenge was set forth in poetic form, written by S. Combridge and recited in ringing tones by Annette Wynne. "The Challenge of the Hour" was caught up and answered by the testimonies that followed.



all part British Union at the Conference Youth Rally.

## ame as This”

Confere Youth Rally

orted (Gammon)

Margaret has recently become a member of the church. She said that she was won for Christ by our young people, and left her old church to walk in the way of truth. She is now leaving her native Scotland to train at Newbold that she, in turn, may make captives for God.

Peter Reed, the fourteen-year-old boy who won his two school chums, then told of his decision to go to College, when he leaves school, to train as an evangelist. His desire is to serve God with his friend Gordon, in needy London. Truly these are the days when God is pouring out His Spirit on the children and youth.

The theme of preparation was caught up in the male quartet which was composed of four of our young evangelists. They sang with a beauty of melody and tone that was even further enhanced by their fervour and devotion to the cause.

The next item was a novel presentation by Mrs. A. J. Woodfield and some of the members of the Stantorough Park Young Ladies “Keep Fit” Class. It was a demonstration of the type of recreation provided for the young people of the Watford area.

There was a hushed atmosphere of expectancy as world youth leader Pastor Dunbar rose to speak on the topic: “Wanted! Leaders.” Prefacing his

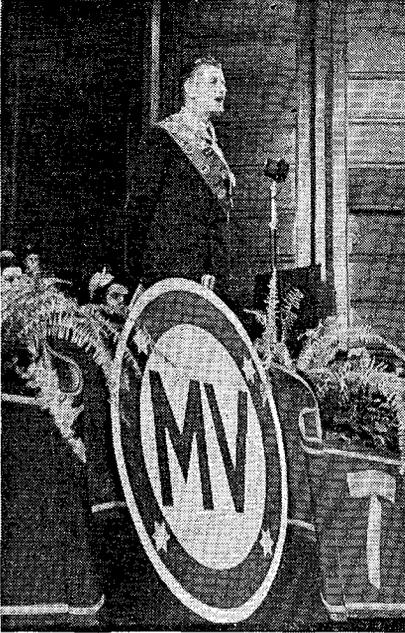
remarks with greetings from the 66,000 Missionary Volunteers in America, he told of the onward march of youth. The leaders who are wanted, are leaders of youth, church leaders, business leaders, town leaders, leaders of cities and communities, leaders of enterprises—and they are all to be found in the ranks of our youth. The youth of to-day will be the leaders of to-morrow. Therefore it is our duty to see that they are rightly trained and fitted to hold any position of responsibility and trust. Youth today is alive, virile, and active. Their energies must be turned into constructive channels. Our youth, rightly trained and wholly abandoned to the Holy Spirit, can rise up and do a mighty work for God.

The servant of the Lord was burdened shortly before her death on two matters. One was the need to evangelize the large cities, and the other was that our youth should be trained for service. The church has the answer to the question of training the youth, but what we require is more leaders, more who will help to fit our boys and girls for a place in life. “The boy in the man reaching down for the man in the boy.”

Rightly trained, our youth will provide the answer to the problem of evangelizing the large cities. The world is looking for leaders. God is looking for leaders, and He is looking to our youth to finish the work.

The Master Comrade course is the recognized training course for youth leadership, and three of the candidates for investiture stepped forward to give the reason why they became Master Comrades. The first was Mrs. Cooper, wife of the North England Missionary Volunteer leader. She stated that it was her duty as a mother to know those things which would be for the good of her children. Next came Miss Hulbert, one of our church-school teachers. Her reason for becoming a Master Comrade was that she might do more effective work in the school, and also to enable her to win and keep the children in the church. The third to speak was Pastor E. W. Marter. The interest of his sons in the Progressive Courses led him to investigate the requirements and he found that they contained the very things in which he had always been interested. To keep a step ahead of the boys and to widen his sphere of influence with young people, especially in the nature courses, is his aim.

This desire to help our young people to train as youth leaders is evidenced by the fact that no fewer than five members of the Newbold College faculty were among the candidates. Pastor W. R. A. Madgwick, the principal, and his wife, Pastor E. W. Marter, head of the Bible Department, Miss Richardson the preceptress, and Pastor E. H. Foster, the preceptor (now the Union Missionary Volunteer leader). These, with another twenty-one, came down to receive the insignia from the hand of Pastor Dunbar after Pastor Minchin had read the Master Comrade charge. After these came four juniors who were invested as “Friends.” The dedicatory prayer was offered by Pastor Dunbar. A feeling of enthusiasm had been mounting right throughout the service and all the fervour and



zeal of the entire congregation was loosed in the singing of the last hymn, "The Youth of the World."

"We have heard Thy call, Lord Jesus,  
And our hearts respond with joy;  
We will pledge Thee our allegiance,  
For Thy cause our all employ"

Pastor E. H. Foster pronounced the benediction, and to the strains of "Onward Christian Soldiers," the entire platform party, Friends, Companions,

Comrades, and Master Comrades marched proudly through the hall, conscious that the rally was over, but that the fight for the cause of God had entered into another important phase. The challenge of the hour had been met and faced. Our youth are geared for action knowing that they have been called "for such a time as this."

## Keeping the Faith

(Continued from page 7.)

The world is entitled to see something a bit unusual in the life of one who is a member of the remnant church. Are you and I willing to keep on our hearts the welfare of the church, and whether we are workers or laymen, to place that above every other consideration and so keep the faith that has been entrusted to us? In the world to-day people are striving to make their mark, and even in the church there is the temptation that comes to all of us in a human way, to achieve or advance ourselves. But I want to say there is no higher calling, there is no greater life, nor greater service for God than when he is simply keeping the faith that God has given to us.

I remember reading some time ago in *The Desire of Ages* these words about Lucifer: "Had Lucifer really desired to be like the Most High, he would never have deserted his appointed place in heaven, for the spirit of the Most High is manifested, in unselfish ministry. Lucifer desired God's power, but not His character."—Page 435, 436.

Lucifer reached out for power and authority, but he did not want God's character. Oh, that we might have in our hearts a desire to have the character of God, the character of Jesus Christ, and that this

Photo by  
P. Cumings

A section of  
the fine group of  
Advent youth  
who filled the  
Town Hall  
platform at the  
great youth rally.



would be the faith we would keep moment by moment, day by day, as we go forward in living for Him!

I think it was Josephus who tells us a story of Moses when he was a young man, associating with other young men of Egypt's nobility. They were in a school being trained for leadership, and it is said that his companions one day, in play, put him on a seat and placed a garland around his neck, and bowed the knee to him because he was the heir. He pulled it from his neck and said, "I will never be Pharaoh of Egypt." He could not forsake God's covenant. He could not forsake the people of God. He had a faith to keep.

There is great danger in a disloyal, half-hearted example of Christian living; but there is great value, real power, true leadership in the life of an individual who is loyal moment by moment to the truths of the faith.

"I have lived the truth," we should be able to say to-day. It may cause us to do something which will bring reproach upon us. It may make us appear a little peculiar at times. People may say, "He is a queer sort of individual." But the world is looking for something different to-day, and if, brethren, you can live a life of faithfulness to God, I believe you will be in a position to bring the right spiritual assistance to those who are looking for help in their lives.

You will remember the disciples were first called "Christians" at Antioch, but it is highly probable that there was more derision than commendation associated with the use of the name at that time.

Antioch was an extremely wicked city where every form of vice was practised. Characteristic of these people was their aptitude for ridicule and sarcasm. Julian visited Antioch and very much irritated the citizens by interfering with the arrangement of their market. He had a long beard, so they called him "Goat." Thus it is likely that they would point their fingers in derision and call out, "Ha! Ha! there goes a Christian." Heaven will be populated by Christians who have kept the faith.

The children of Israel were instructed to wear upon their garments a fringe containing a blue ribbon, and whether they were down in Egypt or up in Damascus or in Italy or in Spain a commandment-keeping child of God would be known to the people of the world by the blue ribbon. So is the Sabbath with us. It is a distinguishing mark which sets us apart wherever we may live.

During a visit of the king of England to India some years ago the leaders came to make their obeisance and render expressions of loyalty to their Emperor. One old maharajah, who had been specially diligent in service, held his sword above his head with both hands as he bowed low and knelt before his king. Receiving no indication of acceptance he looked up with some misgiving to find the Emperor's hand outstretched toward him. His service had been accepted because he had kept faith with his king.

The last fifteen minutes of the service were devoted to allowing members of the congregation to express their loyalty to Jehovah, and many spoke of their determination, by God's grace, to keep the faith of their King even unto the end.

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## “Labourers With God”

### An Evangelistic Symposium

(Reported by A. J. Mustard)

SUCCESSFUL evangelism is the proof of a man's call to the ministry. The Evangelistic Symposium on the Saturday night of the British Union session provided a thrilling demonstration that the living God has laid His hand upon men in our day, and has separated them for the work of winning souls. Through the labours of our evangelists, Bible instructors, colporteurs, and lay members, God is today leading many souls into the kingdom. Altogether 1,376 new members were added to the church by baptism and vote during the past quadrennium. They represent the hard-won harvest which has sprung from the scattered showers of Heaven's blessing. What will be the experience of the church of God when the heavy downpour of the latter rain begins to fall upon our thirsty land! God grant that we may not have to wait much longer for the outpouring of heavenly power. Let us remember that the delay is not in the plan of God. He only waits for us to make ready to receive His blessing. How much longer will we delay the finishing of the work?

The first speaker of the evening was Evangelist K. Lacey, who reported on the work in the Granite City of Aberdeen, and in the Jute City of Dundee. There were many shakings of heads when he and his associates began their preparations to attack these reputedly difficult cities. But like William Carey of old, they took as their motto, "Expect great things from God; attempt great things for God." That could be expressed more simply as, "Have faith and work." At least, this seems to be the Adventist interpretation of William Carey's slogan. It has been proved that God honours such a programme. In Aberdeen and Dundee the workers planned and prepared in faith; they joined hard work to their faith, and were rewarded with large, appreciative audiences to hear the proclamation of Heaven's last appeal to men. They had the joy of baptizing more than forty in Aberdeen, and in Dundee, where the work is only five months old, the future is very bright with promise. The optimism (if you don't like that word, read "faith") of the workers is so high that their

goal for baptisms in Dundee is one hundred. We earnestly pray that God will satisfy their sanctified ambition.

Evangelist C. R. Bonney, the next speaker, reminded us that evangelism has ever been the one, supreme task of the church. When He founded it, Christ commissioned: "Go ye into all the world, and preach the Gospel to every creature." The world, in these last days is seeing the greatest wave of evangelism that has ever swept the earth. But it has by no means yet gathered its full power. In large theatres and concert halls, in smaller and less pretentious buildings, and in the homes of the people the message is being sounded with a certain note, and (praise God!) many are listening with rapt attention. Then, from being "hearers" of the Word, they become "doers" of it. From many walks and stations of life they are coming into the fold of the Good Shepherd. Business men are using their possessions to build up treasure in heaven; sailors in H.M. Navy are exhibiting transformed lives to their shipmates, and while serving King George VI, they are also declaring their allegiance to King Jesus. A butcher sells his business so that he might follow some calling more in keeping with the high principles of our faith; and a drunkard asks permission to take a hymn book from an evangelistic service to prove to his wife that he had attended, and keeps coming back until at last he gives his heart to Christ. These are some of the stories which come to mind from the wealth of experiences related by these evangelists during the evening. How God reverses lives! What heavenly joy He permits mortals to share with holy angels "over one sinner that repenteth!"

Evangelist Bonney was reporting on his work in Bristol and Weston-super-Mare. He said it will now be necessary to organize two churches in the city of Bristol where at present there is but one, and a new church is also to be organized at Weston. A new church building is also being planned for Bristol, and a site has already been acquired. Thus, the banner of Advent truth floats on high in two new centres of population. The baptisms in that district will approach 100 for the quadrennium.

Next we heard from Evangelist D. J. Handysides. He brought a resounding message of victory from the Potteries of Staffordshire. In the smoky, grimy city of Stoke he and his helpers found many precious jewels which now adorn the church in that place. More than fifty have been added to the church in two years. There were many victories of faith and many evidences of God's kindly providence to encourage the new believers. For example, there was the man who began tithe-paying as soon as he knew his duty, and the very next pay-day was offered £1 rise in wages.

In the harvest field of Stoke the labourers are few. Brother Handysides has had the help of only his faithful wife and of a loyal, self-sacrificing Bible instructor. What poor men we evangelists would be without these wonderful women of the Gospel! Often they work unnoticed and unsung by men, but great will be their reward in heaven. The Stoke

membership was doubled in the first campaign and the second was almost as fruitful. When the work began, the church met in a rented room in the middle of a muddy playing field; now it worships in a handsome church building of its own.

The last speaker was Evangelist T. J. Bradley of London. Upon this brother from "down under" has fallen the heaviest burden of evangelism in the world's greatest city. From Croydon and Lewisham he brought news of enduring triumph for the everlasting Gospel of Christ. To his credit let it be said that he heavily underlined the handsome tributes paid to evangelists' wives and Bible instructors by the earlier speakers. Undoubtedly, the secret of success in evangelism lies in two things. The first is complete unity and confidence between the workers of an evangelistic team, and between the team and churchmembers. The second is *hard* work, which is simply another name for consecration. Evangelist Bradley very aptly expressed the attitude of all soul-winners when he said: "Hours lost from sleep are worth while when I see souls coming into the kingdom."

He told of what a wonderful field for evangelism is the children's meeting, properly conducted. He told, too, of the tremendous impressions for good that are made by health demonstrations. These seem to be a feature of his work, and must surely be of wonderful value in converting new believers to our health message. The time has undoubtedly come when God's people should make bare the "right arm of truth" and let its power be felt up and down the land. What mighty blows for God and truth would be struck if, in our private lives and in all our service for Him we demonstrated the effectiveness of the health principles God has committed to this people.

Pastor G. D. King, who was chairman of this meeting, voiced the opinion that this was the best meeting of the session, and with him many will agree. The enthusiasm and pleasure of the congregation was inspiring evidence of the deep interest taken by our lay people in the work of evangelism. If the church keeps that vision, it will not lose its reward.

The British King's Heralds male quartette made its contribution to the pleasure of the evening, and demonstrated the power of song to touch the hearts of men and turn them to Christ.

This grand meeting proved to us that the eleventh chapter of Hebrews is not yet complete. "By faith" many are even now becoming "heirs of the promise" given long ago to Abraham and Moses and countless others. "They never saw the promise fulfilled," but "for us, God had something better in store. We were needed, to make the history of their lives complete." Heb. 11:39, 40. (Knox's translation.) All heaven is waiting for us to finish our work.

Soon the work of evangelism will be done, and every soul will have decided for time or eternity. While there is yet time and opportunity, let the church of God arise in all its vigour, and, clothed in the robes of Christ's righteousness, let it quickly finish its task.

# The British Union and the North Atlantic Division

AT the General Conference session in July this year the following action was taken reintegrating the British Union into the world divisional organization:

WHEREAS, the British and West African Unions are not now attached to any Division organizations; and

WHEREAS, it is our policy to provide divisional supervision for all fields throughout the world in order that they may reap the benefits that accrue from such affiliation; therefore,

*We Recommend.*—1 That a new Division be organized to be known as the North Atlantic Division, comprising the territories of the British Union Conference, the West African Union Mission, and the territory of the present Northern European Provisional Division

2. That the headquarters of this new Division be located in Edgware, near London, in the property formerly belonging to the Northern European Division

3 That plans for this new division be perfected by the end of 1950, so that it may begin to function January 1, 1951

4. That the nominating committee be authorized to nominate officers for this new division at this session.

This action was passed unanimously.

Recorded in the General Conference Bulletin are the following words from Elder Branson:

"Before the session it was thought that it might not be possible to work out an arrangement of this sort at this time. But we have been exceedingly eager to get this matter adjusted at the earliest possible date, as it has been felt that all Unions wherever they are found in the world ought as soon as possible to be

affiliated with some divisional organization. It is believed that our divisional organization is a plan that God has given to this people. It has proved to be a great strength to our work in all parts of the world; wherever there can be continuous counsel on the part of the division officers with these respective Unions their work is much better directed and safeguarded than where they are alone and must make their contacts directly with the General Conference. So I am happy to strongly endorse this recommendation. I hope it will be passed by this session and that God will greatly bless this realignment of these territories as they are thus united together in a strong divisional organization."

Speaking of the staffing of the new division Elder L. K. Dickson at the recent British Union session in Watford stated:

"Now, of course, it was necessary to choose a staff for this new division. You can readily see that the formation of this new division did away with the former Northern European Division and so it left quite a staff unattached to any particular office, and in choosing the officers of the new division the nominating committee gave this careful study and brought out this alignment:

*President:* A. F. Tarr.

*Secretary:* E. B. Rudge.

*Treasurer:* G. A. Lindsay.

*Missionary Volunteer and Sabbath-School Secretary:* E. L. Minchin.

*Educational Secretary:* Mark Hamilton.

*Home Missionary Secretary:* Axel Varmer.

"Following the session, additions to this staff were made, as follows, by the committee:

*Publishing Department Secretary:* G. D. King.

*Assistant Treasurer and Auditor:* A. Karlman, formerly treasurer of the Northern European Division.

"Now we recognize, of course, that in the forma-

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Photo by  
P. Cumings

Pastor L. K. Dickson addressing a meeting of the Adventist Students' Association during the Union session.

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tion of this division we have laid our hands upon some very strong men from the British Union Conference, but you will be glad to know, I am sure, that the office will be situated at Edgware and I suppose you will be seeing these men quite frequently. There are many things that might be said regarding the benefits that will accrue because of this organization, but it seems to me that one of the leading benefits will be the strong promotion and enthusiasm that will be awakened throughout Great Britain and throughout Northern Europe in connection with much mission territory that is attached to the division. It seems to be a very well balanced territory from the standpoint of homeland and mission field, and we are looking forward during this next quadrennium to the work advancing very strongly and rapidly because of this new organization."

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## Resolutions

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### Reaching the Influential Classes with the Message

WHEREAS, during the past year, through the generosity of our membership, *Present Truth* has reached thousands of people of influence in Britain, and gratifying results are already evident,

*Resolved.*—That these efforts be continued and extended through the vigorous prosecution of this excellent plan using our renamed periodical, *The Bible and Our Times*.

### Radio and Bible Correspondence School

WHEREAS, God's call to action in this crisis hour demands the uniting of all our potential forces for a speedy finishing of the work of God; and

WHEREAS, we recognize that one of the God-given agencies of this last hour is the medium of radio and Bible correspondence lessons, means by which we can reach the greatest number for Christ's kingdom in the shortest time; therefore,

*Resolved.*—1. That executive and advisory committees encourage our workers and members to foster this excellent auxiliary to evangelizing the masses, thus keeping before the public the aims and convictions of the Advent message.

2. That we foster the *Good News* campaigns, whereby enrolments in the Bible school may be obtained, and a strong interest be developed for local evangelism.

3. That careful study be given to faithful follow-up work of our radio and other Bible correspondence interests, so that many more precious souls may be saved in God's kingdom as a result of this seed sowing.

### Literature Ministry

WHEREAS, we firmly believe that conditions in the world clearly indicate that we have reached the time when the church of God must arise in God's power and finish its appointed task, and

WHEREAS, the scattering of the printed page is one of the mightiest, most profitable, and most economic means that God has placed in the remnant church for warning the people of His soon coming, therefore,

*Resolved.*—1. That our whole membership be encouraged to make more diligent use of our tracts, periodicals, and magazines in its missionary endeavour.

2. That suitable young men and women in our churches be encouraged to engage in full-time colporteur work, taking advantage of the facilities for training in Gospel Salesmanship as offered by the secretaries of the Publishing Department.

3. That our evangelists, ministers, and local church elders be encouraged to pass on to the Publishing Department secretary the names of promising individuals who might be enlisted in the colporteur ministry.

4. That special efforts be made to contact our newly-baptized and isolated members with a view to finding suitable recruits for this work.

5. That individuals who have demonstrated their ability and missionary zeal as successful Ingathering solicitors be encouraged to take up the literature ministry.

6. That the colporteurs be invited to set themselves the definite objective of winning at least one new colporteur a year each to colporteur evangelism.

7. That where suitable persons are unable to devote their full time to the literature ministry, they be encouraged to become Auxiliary Colporteurs, and that we endeavour to organize Colporteur Auxiliary Bands wherever possible in our churches.

### Enlarged Dorcas-Welfare Programme

WHEREAS, it now seems evident that we are entering the last stages of earth's conflict, when wars, famines, epidemics, fires, floods, and earthquakes present a clarion call to the church to demonstrate the spirit of the Good Samaritan; and

WHEREAS, we have received the following counsel: "I cannot too strongly urge all our churchmembers . . . to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment. . . . The nearer we approach the end, the more urgent this work becomes" (*Testimonies*, Vol. 6, page 265); and "with the work of advocating the commandments of God, and repairing the breach that has been made in the law of God, we are to mingle compassion for suffering humanity" (*Special Testimonies*, Series A, No. 10, page 3); therefore,

*Resolved.*—That conferences and mission fields initiate a well-balanced Dorcas-Welfare programme, geared to current conditions, to serve the needs of humanity; and that the churches be organized, and the members trained (a) to do relief work, and (b) to engage in every form of Christ-like ministry in their immediate communities.

### College Industrial Fund

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 1. Provide the College with an income, helping thereby to reduce

the annual appropriation needed to operate the College and 2 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

### Temperance Organization

WHEREAS, because of the ever-increasing activity of the liquor traffic there is an urgent need for the organization and development of a strong movement for temperance to emanate from the ranks of Seventh-Day Adventists in the British Union Conference,

*Resolved*.—1 That the British Union Conference Executive Committee give early study to the organization of a British Temperance Society

2 That this society be organized in harmony with the general plans set forth by the International Temperance Society of Seventh-Day Adventists

The 1951  
**MORNING WATCH**  
CALENDARS ARE NOW READY  
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### PIANOFORTE RECITAL

by

### GABRIELLE MAY

THURSDAY, OCTOBER 19, 1950, at 8 p.m.

TICKETS 3/6 from Miss A. A. Marson,  
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No. 27 Now Ready No. 27 Now Ready No. 27



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## Tract Campaign

WHEREAS, the Lord has blessed\* the Tract Campaign in past years, enabling us to distribute tens of thousands of *Present Truth* and to supply our members with over 1,000,000 tracts, and

WHEREAS, we are combining this year the launching of our newly-named periodical *The Bible and Our Times* with a larger quota of new tracts, therefore,

*Resolved.*—That as workers and church officers we plan a vigorous Tract Campaign for Sabbath, October 7th, aiming to double the Union Conference total of club subscriptions.

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## North England Conference Notes

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KNOWING that the members will take a prayerful interest in the efforts planned for this autumn in the North England Conference, we publish the following list. Further details will be reported as each effort commences.

*Nottingham* — Pastor T. L. Gillett  
*Newcastle* — Pastor S. H. Parkin  
*Hull* — Brother A. H. Cowley  
*Manchester* — Pastor K. A. Elias  
*Chesterfield* — Pastor R. A. Vince  
*Bradford* — Pastor B. F. Kinman  
*Wolverhampton* — Pastor J. P. West  
*Skegness* — Brother L. Shaw

Another eight efforts are being planned, but because of the many changes through the Distribution of Labour Committee at the recent Conference, some may not go into effect until after Christmas.

O. M. DORLAND.

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## Lost and Found

THE following articles were handed in at the lost property office at the Town Hall during the Conference session and have not yet been claimed.

A new-looking Bible bound in Morocco leather.  
A small Bible, red leather with the words inside, "To Pamela from Aunt Evelyn."  
Six music hymnals, one initialled "G.R."  
One pair spectacles, plastic frames.  
Three propelling pencils.  
One blue "Scroll" pencil.  
One small brown purse with 1d. inside.  
Two pairs ladies' brown leather gloves.  
One pair ladies' lace gloves.  
One left hand cream fabric glove.  
One red soap box with soap.

Will any who recognize their property in the above list communicate, giving full description, with the Union Conference Office.

Mrs. Doreen Guest mislaid a Morocco leather Bible at the Conference with the words inside: "To Doreen from Nanna."

Mrs. Palmer, of the Walthamstow church, left behind a black and white lady's umbrella, a gift from

her son. Will anyone knowing the whereabouts of these articles please communicate with the Union Conference Office.

A. CAREY.

MRS. JOYCE, of 95 Henshaw Road, Wellingborough, Northants., lost, at the Watford Town Hall during the recent session, a black bound Bible, India paper, stamped "Oxford Edition." A Sabbath-school Quarterly was inside. Will the finder please return it to the owner?  
Ed.

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## Photographs

ANY of the Conference photographs which have appeared in the special session bulletins may be obtained on application to The Editor, Stanborough Press Limited, Watford, Herts, at the following prices:

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Ed.

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FURNISHED bed-sittingroom to let For particulars write: Miss M. R. Howard, 215 Sheeppcote Lane, Watford, Herts

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## Acknowledgments

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

THE treasurer of the North England Conference acknowledges with thanks the receipt of the Lord's tithe, £3, from A B Z

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## Sunset Calendar

	Lon'n	Car'ff	Edin	Not'm	Bel't
October 20th	5.58	6.11	6.02	6.00	6.15
October 27th	4.44	4.57	4.45	4.45	5.00

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## 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 25th

EDITOR: W. L. EMMERSON  
Vol. 55. No. 23. October 13, 1950

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