

BRITISH ADVENT

MESSENGER

ORGAN OF THE BRITISH UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

The Proposed Calendar Reform

A THREAT TO RELIGION

By JEAN NUSSBAUM, M.D.

WE now are witnessing an unprecedented campaign to institute, in the place of our present Gregorian calendar, a new World Calendar, which is advertised by its promoters as thoroughly scientific and rational. Apparently this proposed calendar maintains the seven-day week; however, by binding off each year with a "supplementary" day, not to be reckoned in the normal succession of days, the true Sabbath is displaced. If the calendar is adopted, this change would take place every normal year and twice each leap year.

It might be well to review the historical factors bearing on calendar revision so that we can have a full grasp of what is involved in the latest attempts to change the calendar.

God created the week, but men have established the other divisions of the calendar. Antiquity knew various calendars—some lunar, some solar. The Julian calendar, instituted by Julius Caesar in 36 B.C. had a twelve-month year and a quadrennial leap year, but its year was 11 minutes and 14 seconds shorter than the solar year (365 days, 5 hours, 48 minutes, and 45.51 seconds long—the time required for the earth to make one revolution around the sun), with the result that by 1582 the Julian calendar was ten days behind the seasonal equinoxes.

To correct this difference between solar and calendar time, Pope Gregory XIII dropped ten days from October, 1582, and instituted a new calendar with a formula for leap years that would keep a very close balance between calendar and solar time. This calendar, known as the Gregorian calendar, was adopted almost immediately by all the Catholic nations of Europe, but the German states delayed accepting it until 1700. England and its colonies

came along in 1752, Sweden in 1753, Japan in 1873, China and Albania in 1912, Russia in 1918, Greece and Rumania in 1923, and Turkey in 1927. It is the calendar most generally in use at the present time.

In 1849 the French philosopher Auguste Comte suggested a calendar that would divide the year into thirteen four-week months, with one supplementary day a year and two every leap year. Numerous other projects to reform the calendar have been devised and supported. Among these were those presented in 1910, 1912, 1914, and 1921 at the international congresses of the Chamber of Commerce, and at the congresses of the International Astronomical Union in 1919 and 1922.

The League of Nations struggled over this problem in 1923, and again in 1931 and 1937. In January, 1937, the Council of the League of Nations examined the replies received from forty-five governments relative to calendar reform. These forty-five replies revealed that fourteen governments accepted the principle of a reform, that six were opposed to the proposed change, that seven considered the project as premature, that nine expressed no opinion in particular, and that nine others said they could not reply.

The United Nations has also dealt with this problem. On March 24, 1947, at Lake Success, during the fourth session of the Economic and Social Council, Peru suggested a calendar reform that introduced a supplementary day not to be included in the regular weekly cycle. The Peruvian representative had prepared an impressive dossier to plead his cause, but an event occurred that upset the best-laid plans of this representative. On his way to the session he had a car accident, and this kept him from

MISSIONS EXTENSION OFFERING—Sabbath, March 12th

presenting his opinions. Furthermore, Dr. Henri Laugier, the associate general secretary of the United Nations at the head of the Department of Social Affairs, who was supposed to support the project, had to be transported to a hospital for an emergency operation.

In view of these occurrences the representatives of the United States, of the Union of Soviet Socialist Republics, and of France asked that the matter of calendar reform be postponed until the next session. Consequently, the council asked its general secretary to gather information as complete as possible on the subject of calendar reform, and to communicate the same to the member states of the United Nations.

Finally, in a resolution addressed by India on October 28, 1953, to the general secretary of the Economic and Social Council, the matter of calendar reform was once again brought before the United Nations. This resolution was discussed at Geneva, Switzerland, on July 28, 1954, in the eighteenth session of the Economic and Social Council of the United Nations. It called for an expression on the part of all governments regarding proposed calendar reform at the time of the council's twentieth session.

The explanatory memorandum presented by India to the Economic and Social Council of the United Nations stated as follows:

"The ideal of the world is to have a logical and perpetual calendar instead of the present Gregorian calendar, which as recognized in many circles, is not satisfactory from the standpoint of economic, social, educational, scientific, and other activities of mankind. The progress of the modern world calls for this reform."

Our denomination sent to the Geneva session in 1954 three delegates: A. H. Rulkoetter, associate secretary of the Religious Liberty Department of the General Conference, the writer, and his associate, Andre Dufau.

While in Geneva we were able to have interviews with each of the representatives of the eighteen member states of the Economic and Social Council. We gave these delegates some documents that were intended to show that a calendar that will leave in tact the cycle of weeks is the only kind that will serve the real interest of all mankind.

As a whole the officials of the United Nations seem to be well aware of the dangers connected with the proposed calendar reform, and they do not appear disposed to advise the member states of the Economic and Social Council to launch into this adventure.

At the eighteenth session the president of the Economic and Social Council called on Mr. D. Vira, the representative of India, to speak. Mr. Vira stressed the economic, social, and psychological aspects of the subject. He stated that in his opinion the time had come to recommend to the nations of the world that they study the advantages and inconveniences of calendar reform. After observing the defects of the Gregorian calendar, he spoke of the advantages of the proposed calendar. "Records will be easier to keep," he said. "Time and work will be saved in matters concerning allowances, taxes, financial institutions and statistics. Dates will fall on set days." Referring to the opposition, he de-

clared that his country "would be the last one to go counter to religious susceptibilities."

After Mr. Vira's speech the president gave the floor to Mr. Ratko Pleic, the Yugoslavian delegate, who had joined with India in presenting the resolution.

Next, the president gave the floor to Mrs. Maria de la Campa, the representative from Cuba, who expressed her desire that one reservation be made: that the Vatican be consulted upon the matter. "It is indispensable," she said, "if an eventual reform of the calendar is anticipated, to consult the Vatican."

The delegate from Argentina approved the proposal of the Cuban delegate that the Vatican be consulted, and declared himself in favour of the Indian proposal on the condition that the Vatican would be consulted.

The great surprise of the day came when the Soviet Union's representative stated that his country was, tentatively, in favour of the proposed Calendar reform, that it would support any proposal that would encourage this reform, and that therefore it would vote in favour of India's proposal.

The American Viewpoint

Mr. Preston Hotchkis, the United States delegate, expressed doubt that the question of calendar reform was one pertaining to the Economic and Social Council. "This is," he said, "a matter of an internal nature that belongs to the national competence of each state. Would we presume to impose a common language upon all nations? The reform of the calendar is a political matter, rather than economic and social. The League of Nations studied this problem for fourteen years without solving it. Why should we, in turn, take it up again?"

The American representative proposed an amendment to the project presented by India and Yugoslavia: that the question of calendar reform be considered by the Economic and Social Council at a future session, "some time early in 1955."

The president next gave the floor to Mr. R. Fenaux, the Belgian representative, who stated that his country supported the proposal. "In order to discover if there is a conflict of opinions," he said, "it is necessary that the governments be consulted." He approved the amendment proposed by the United States representative, for, as he said, "by next March the governments will have had time to make known their opinions."

Mr. Hsia, the representative from China, was the next to speak. He stated that India's proposal was convincing, but he admitted that he was not competent to pronounce himself regarding the arguments advanced. "Therefore, my country believes that we should give ourselves time," he said, "and that there is no reason for haste. We will need much more than a year to modify our attitude!"

Given the floor a second time, the Indian delegate expressed his gratitude to the delegates who had intervened and who had supported his proposal, as well as to the United States delegate, who had suggested an amendment.

"We must study this problem," he said. "It is indeed a domestic matter, but we want the different

nations of the world to reach an agreement concerning this reform. . . . There is no need for haste, but there is for making a beginning. We will limit ourselves to arresting the attention of the governments, and they will have seven months in which to acquaint us with their views and opinions."

Declarations Against the Calendar

India's proposal, which tended toward a canvass of the governments on the matter of calendar reform, at first appeared successful to the promoters of the reform; but after the vote was taken, some countries made strong declarations against the proposed calendar itself.

Speaking after the Indian delegate the representative of Pakistan declared that he had followed with deep interest the entire discussion, but he wanted to know "what questions the governments will be asked to answer and what opportunities, if any, they will be granted for suggesting other systems of calendar reform."

Then the Pakistan delegate added a statement of very great importance: "My government," he said, "will never accept a calendar reform adopted by a simple majority. A reform of this kind, to be applicable, must have the unanimous support of the United Nations, if it is to avoid causing confusion."

In reply to this the Indian delegate reminded the council that his country was not recognizing any one particular calendar reform project to the exclusion of all others. He added that, on the contrary, his country hoped that all other projects would be examined. "Every government," he said, "will indicate its preference and submit its plans. The world can very well live four more centuries, and even longer, with the present calendar."

At this juncture Mr. Gerald Meade, the representative of the United Kingdom, acting the rôle of a real mediator, suggested some minor changes in the wording of the resolution under consideration. These changes were accepted by the Indian and Yugoslavian delegates, and the representative of Pakistan

British Government and Calendar Reform

WHILE the contents of the British Government's communication to the United Nations on Calendar Reform have not been made known, the following extract from a recent letter from the Foreign Office suggests that the convictions of Christian people have been given careful and favourable consideration:

"I am to say that Her Majesty's Government have given their comments to the Secretary General of the United Nations in accordance with Resolution 555 (XVIII) adopted by the Economic and Social Council. In preparing them due consideration was given to the convictions of Christian people in this country."

ED.

said that he would support the resolution as just modified, and the United States delegate joined him in this declaration. Then the resolution was adopted unanimously.

The resolution, as voted, reads as follows:

"World Calendar Reform

"The Economic and Social Council,

"Noting the proposal for a reform of the calendar by international agreement contained in document E/2514,

"Feeling that to enable further consideration of the proposal it is necessary to obtain the views of governments of States Members and non-members of the United Nations, on the desirability of calendar reform,

"1. Requests the Secretary-General to transmit document E/2514 and any other relevant documents to the governments of States Members and non-members of the United Nations, with the requests that they study the problem and furnish their views on it by some time early in 1955;

"2. Decides to consider the matter again at its resumed nineteenth session, together with the replies received from governments." ("Resolution adopted at the 819th plenary meeting, 28 July 1954.") (Emphasis ours.)

The adoption of this resolution was followed by explanations of votes. The representatives of the United States, China, Pakistan, the United Kingdom, and Australia all forcefully declared that their vote did not signify that their governments favoured calendar reform. The Pakistan delegate declared that this vote did not in anywise bind his government. He said that the so-called *reform of the calendar* under consideration was actually a *deformation*. "Pakistan," he affirmed, "*will never vote such a reform.*"

Then the president stated that the examination of item fifteen of the agenda was terminated.

Thus, the danger that threatened the observers of the real Sabbath of the Lord seems to have been averted at the eighteenth session of the Economic and Social Council. But the resolution calls for an expression of views by all governments on the calendar reform proposal "sometime early in 1955." The enemy who never admits himself vanquished will doubtless double his efforts in this enterprise. Let us be vigilant, thanking God for His deliverances, persevering in prayer, and remaining faithful in all circumstances!—R. & H.

Church Union on the Way

DR. HENRY P. VAN DUSEN, president of the Union Theological Seminary and a leading American theologian, says that we have witnessed during the past century and a half the greatest movement toward unity of the broken segments of Christianity

since the Christian church was born more than nineteen hundred years ago. "This past century and a half has been marked," he declared, "by nearly a hundred full and permanent unions of national denominations."—*Christian Science Monitor*, January 4, 1955.

Does this "full and permanent" union of nearly one hundred national denominations represent a healthy condition in the Protestant churches, or is it a sign of spiritual impotence? Are the churches of Protestantism returning to biblical truth and rediscovering the unifying, sanctifying power of the Word of God, or is this union of denominations purely superficial?

The churches of Protestantism are aware that there can be no effective church union without unity of religious faith. And because this concept is held in Protestant circles we believe that there will come about in the not-too-far-distant future a more pronounced emphasis upon doctrinal unity in the Protestant churches. But will *all* the doctrines that form the basis for union be biblical? Doubtless, scriptural truth, Romish error, and the vagaries of modernism will all become a part of the common doctrinal platform.

Years ago the servant of God said that "the leading churches of the United States . . . [will unite] upon such points of doctrine as are held by them in common." (*The Great Controversy*, page 445.) This would include Sunday sacredness and the doctrine of natural soul immortality. But these doctrines are not taught in the Scriptures. Years ago Protestantism borrowed the Sunday institution from the Roman Catholic Church. With this they also accepted the teaching of natural immortality. Until these and other errors are removed from Protestant theology, how can they experience real unity of Christian faith, even though they achieve a superficial union?

It is our expectation that greater church union will be attempted and, we believe, effected on the basis of a corrupted faith.

Speaking of the time when evangelical alliance and universal creed are attained, the servant of God said:

"When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to force.

"When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result."—*Ibid.*, page 445.

These sobering facts should do one thing to Adventists—encourage and strengthen that unity and sanctification of life that results when the members of the church fully believe and practise the truth as it is taught in the Bible and the Spirit of prophecy.—R. & H.

UNION NOTES

Annual Meeting Dates

Irish Mission	June 24th to 26th.
Scottish Mission	July 1st to 3rd.
Welsh Mission	July 8th to 10th.
North England Conference ...	July 21st to 24th.
South England Conference	July 28th to Aug. 1st.

N. H. KNIGHT.

South England Conference

President: Pastor J. A. McMillan

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Laymen's Institute at Norwich

THE church must advance. Not for worldly honour, recognition, or prestige, but that the way of the Lord may be prepared, and a people made ready to meet the coming Redeemer in peace.

To this end we have public evangelistic campaigns, and send out colporteurs and missionaries to foreign fields, and train our youth to be ministers and Bible instructors. But it is becoming increasingly evident that the work of God in this ageing world can never be finished until we all do our part.

Many of our members long to contribute their share to the finishing of the work, but don't know what to do or how to do it. To help all those who are willing to "come up to the help of the Lord," special institutes are planned in a number of places. During these meetings consideration is to be given to the task, to talents, and to ways and means of bringing the two together.

At Norwich, during the week-end February 11th and 12th, the first of the 1955 institutes was held. Representatives of the Lowestoft, Yarmouth, and conference churches gathered with the Norwich believers in the Norwich church. Only God knows what will be the results in eternity of the meetings that week-end, but it was encouraging to see how many members enrolled for a special ten-week course of study of soul-winning methods. The pastors of the churches conducted the first of the ten lessons during the programme, and attention was keen. Miss Margaret Emm, our Bible instructor in Norwich, and two members, gave a model home Bible study for the enlightenment and encouragement of all who would be willing to give Bible studies as opportunity occurred. Miss Emm certainly had the attention of all present, as she gave an excellent presentation of the second advent. This took just half an hour—as much time as is needed for the average Bible study in the home of an interested person.

For those who feel they could work more happily with the film-strip projector there was (and is) good news. Your Home Missionary department secretary is in the very happy position of being able to lend a film-strip projector and a course of film-strip Bible studies to suitable members who have the opportunity to enter non-Adventist homes with such apparatus. The projector was shown and demonstrated at Norwich with a film-strip study on the second advent.

An isolated member who attended the institute has already been using the film-strip projector in a neighbour's home recently. He is halfway through a course of study, and we have good reason to believe that the truth is being accepted by the good friends who have studied with our brother.

The film-strip studies are excellent, and make it very easy for *any* member to present the truth in a straightforward manner.

The Norwich institute was closed with the showing of our two movie mission films, "Daybreak over Africa" and "Under the Southern Cross." We all rejoice to hear and see evidence of God's working in mission lands, but it should register with us that much, very much, of the fruitage borne in fields afar is the result of the work of the lay members.

Let us not fall behind in willingness and service. Write to your departmental secretary for details of how *you* can do some soul-winning work. We can advise every one according to his individual time and talents. God calls us all. "O Master, when *Thou* callest, no voice can say Thee 'Nay.'"

A. C. VINE.

North England Conference

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President's Notes

BROTHER J. H. Parkin, our conference secretary-treasurer, has decided to retire from regular conference service as from March 1st. He has served the cause diligently and faithfully for thirty-seven years. He has covered the post of departmental secretary, but more particularly that of secretary-treasurer, in the development of the work in all conferences of England and Wales. Workers who have served in the same conference as Brother Parkin, will remember him especially for the brief, cheery, encouraging, and spiritual notes he frequently wrote behind our pay slips. As he visited the churches and mingled with the membership his happy disposition became a welcome feature in our church life.

Although Brother Parkin is not a disabled man, for some months he has sensed his failing health; his physician has wisely indicated that it may be expedient to surrender his burdens of business. All who know Brother Parkin will naturally be sorry to

witness the retirement of a worthy warrior, but wish both his wife and himself all happiness, health, and the prospering blessing of God in their future days of relaxation.

By executive committee action, the post of secretary-treasurer in the conference is filled by Brother W. J. Griffiths. We extend a cordial welcome to Brother and Sister Griffiths, and wish them every success as they seek to advance the Advent cause in North England.

J. H. BAYLISS.

Grimsby Church Dedicated

JANUARY 8, 1955! An historic day for an historic church. On July 5, 1884, a little band of believers joined together in Grimsby to form the first Seventh-Day Adventist church in North England, and the second in the whole country. Only too soon, however, difficulty came when the printing office, the birthplace of *Present Truth* in these islands, was removed to London, leaving the church sadly depleted in members and without a meeting place. From that time onward it can truly be said that "they had no rest." Through the years they wandered from one rented hall to another, most of them very unsatisfactory. From time to time a building fund was raised, only to be sacrificed to help another church or to assist in holding some evangelistic effort.

In 1947 it seemed that brighter days were ahead for the successors to that early company, when a nicely situated and well decorated hall was rented in Daubney Street, but once again trouble was not far distant. Soon the owner decided to sell the premises and gave formal notice to quit. The brethren from both Nottingham and Watford came to our assistance and with their generous help the building was purchased.

Once more we were to experience the fellowship of the Advent movement when we were enabled to furnish, by the free gift of their surplus chairs, by our Wimbledon church.

Recently a programme of major alterations was undertaken, again with generous help from the Conference. With the loyal help of all our members, including the present minister, Brother A. Norman and his Bible instructor Miss V. Baldwin, the building was completely transformed. Brother H.



Interior of the newly dedicated Grimsby church.

Cooper of Utterby provided skilled advice and also gave freely of his time and energy.

Pastors W. W. Armstrong and J. H. Bayliss were with us for the services of the day. In Sabbath school the exercises were taken by the older members of the church, while Pastor Bayliss took the lesson from the desk. Both brethren took part in the communion service which followed.

In the afternoon, Pastor Armstrong conducted the dedication service. Taking his text from Haggai, he showed how God has promised to bless those who put Him first in their planning, and reminded us that we dedicate not only the building but ourselves who worship there. Pastor Bayliss offered the prayer of dedication and now, after seventy years of wandering there is for the first time, a place of worship of which we can be proud to say, "This is our church." We trust this will be the beginning of a new era for this town where, in past years, so many historic events took place. It seems fitting that the next day Brother Norman should open his campaign, the first major effort here for over twenty years. May the Lord "add to the church such as should be saved."

L. C. ANDERSON, *Elder.*

Lay Workers' Convention at Stoke-on-Trent

A MOST inspiring Lay Workers' Convention was held at the Stoke church on Sabbath, February 12, 1955.

In spite of very bad weather, Pastor J. H. Bayliss, and Pastor E. H. Foster and his wife managed to get through safely to visit us for the day. After the Sabbath school, Pastor Bayliss gave the opening address; his theme of how God blessed "willing service" struck just the right note for the stirring meetings to follow.

In the afternoon, Pastor Foster introduced the course of ten studies designed to help lay workers in their Bible readings with interested people. He showed us the course text-book, *Training Light-Bearers*, and the few copies our brother had brought

Instructive! Interesting! Inspiring!

All Home Missionary leaders in
NORTH ENGLAND AND WALES
should be present at

CROMFORD COURT

Matlock Bath, Derbyshire

APRIL 1st to 3rd

Discourses, Demonstrations, Discussions, Soul-stirring speakers

Further information from Pastor E. H. Foster

with him were snapped up in a matter of seconds. These books were surely just the "tools" the lay workers have been needing to get on with the job of evangelism.

Pastor L. Shaw, the local minister, ably traced the history of the question and answer method of giving Bible readings, proving beyond doubt that this method had the blessing of God from the start, that it is psychologically sound, and from personal experience, successful.

A sandwich tea was provided by the sisters of the church for all who desired to stay to the evening services.

With the members acting as the "class," Sister M. Shackleton gave a demonstration Bible study. Questions were invited and answered, and a spontaneous discussion developed at the end of the study. Next followed some hints on how a projector can help to put over a Bible study, and two of the film-strips which are available for this type of work were shown by Brother Foster.

Finally, the closing message from Brother Bayliss was based round an unusual text in Nehemiah 8:10; one which we, by God's grace, will try to live out in the days to come at Stoke.

A report of this meeting received publicity in the local evening newspaper, *The Sentinel*.

R. WILD, *Church Clerk.*

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New Glasgow Church

It is always a pleasure to report success, and this item of news from north of the Border regarding further developments in Glasgow is of particular interest for us to relate. The two winter campaigns of 1952-53 and 1953-54 held by Pastor I. McGougan and associates enlarged the membership to the point where it was deemed wise, in view of anticipated future developments, to look for larger accommodation. For more than a year we had searched, advertised, interviewed, and prayed—disappointedly it seemed. Various religious bodies were visited to see if they had churches for sale or which would become available. We found some churches, but never where we felt they would be to the advantage of our work.

Toward the end of September, 1954, we decided to try again. We put an advertisement in the *Glasgow Herald* asking for a church or site on the south side of the Clyde. On the same day that we advertised, and in the same paper, the Swedenborgians advertised a fine church for sale on the south side. They also answered our advert. Surely the Lord was leading us. Two other religious bodies also bid for the church. In due course, after weeks of wait-

ing, with what seemed endless delays, the position began to clear and shape itself, and, although our offer was only the second highest, we were treated preferentially by the sellers and this lovely Church of the New Jerusalem became ours. Built in red sandstone in 1888, today it would cost £30,000 or more to build. The main seating provides for about 200, with room for 100 more in the transept. So now the Glasgow church will be able to spread itself out—and without looking lost in a church too big for it. There is ample accommodation for activities in two fine halls and board room.

The fabric of the church is very good. Though some attention is needed, the amount we shall have to spend is not excessive and will provide our church with a lovely home. Pastor W. W. Armstrong is coming to Glasgow on March 12th for the opening consecration services. We wish to thank the British Union Conference Committee and the Scottish Mission, not only for the financial help given, but also for the sympathetic interest our project received—especially when we remember it was literally “sprung” on them. We have still to think very seriously of our outstanding balance, but we know that God will help us.

We have also been very fortunate in synchronizing the selling of our old church in Renfrew Street (to the Free Presbyterian Church), with the timing of our entry into our new church. At times we admit our faith dimmed, but whatever faith we had has been more than honoured and we praise our heavenly Father, to whom we are so much indebted. We feel that in this exceptional providence God is pointing us to even bigger and better things.

R. H. BAINBRIDGE.

SABBATH-SCHOOL DEPARTMENT

Junior and Primary Lesson Pamphlets

THE price of the *Junior* and *Primary* Sabbath school pamphlets which are printed in U.S.A., was raised to 1s. 2d. about a year ago. So far The Stanborough Press has not passed on this increased price to us, for which we are grateful. This very happy arrangement will be continued throughout this year if we, as Sabbath school officers, will co-operate by ordering *Junior* and *Primary* lesson pamphlets six weeks before we need them, which will allow the necessary time for their importation from America. It is naturally very disappointing to the manager to find that the Press, not wishing to disappoint any Sabbath school, has imported more pamphlets than are called for, so that unsold copies are left on their hands.

So, Sabbath school secretary, please ask your local Home Missionary secretary to order your *Junior* and *Primary* Sabbath school lesson books for the second quarter *right away*—and always order them six weeks before they are needed. In this way none of the children need be disappointed or pay more than the present price of ninepence! E. R. WARLAND.

MARCH 4, 1955



Secretary: Pastor C. D. Watson

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The Case Against Smoking

“NO-ONE would claim that a cast-iron case has been made for tobacco being the sole cause of lung cancer. Even so, the presumptive case that it is a major factor is so strong that it must be accepted until proved otherwise.”—*Medical World*, April, 1954, page 415.

“THE pleasures of not smoking are greater than the pleasures of smoking. Tobacco produces more tension than it relieves. It blunts the senses of smell and taste and greatly increases the unpleasantness of the hangover. It reduces the capacity for physical effort. It diminishes the visual acuity of the car-driver. It increases the chance of post-anæsthetic chest infection. Given any initial weakness, it may rot the lungs, the arteries, and the stomach.

“So I tell my children not to smoke. Indeed, they regard the process not as manly but as sloppy and a waste of good money. I would tell the same to any children for whom I was responsible.”—*Stephen Taylor, B.Sc., M.D., M.R.C.P., in "Medical World," April 1954.*

“THE future outlook seems grim. Already in parts of London and in many industrial areas where lungs are polluted not only by smoking but by treating the atmosphere as if it were a sewer, the death rate from lung cancer is two or three times as high as that from pulmonary tuberculosis. . . . The sale of cigarettes has increased three-fold in the past twenty years. During these years the deaths from cancer of the lung have also increased roughly three-fold.

“The cigarette habit is a recent one. Fifty years ago there were many heavy smokers, but they smoked pipes, cigars, and cheroots. They escaped cancer of the lung, and I think that in the main they did not suffer overmuch from chronic bronchitis. Fewer people coughed and retched or hawked and spat than nowadays. Is it necessary that a million men and women in the next fifty years should die in Britain from lung cancer?

“Every effort should be made to warn school-children of the risk. Youths who have begun to smoke should stop at once. The cigarette in particular must be branded and condemned. I shall use what influence I have in these directions. I shall advise the hardened cigarette addict to smoke a pipe if he cannot give up the habit altogether.”—*Barnet Stross, M.P., M.Sc., M.B., Ch.B. in "Medical World," April, 1954.*

"The Great Controversy" in Ulster

WE rejoice with Brother John Bodell, Public Relations secretary of Banbridge, Ulster, in the superb successes he has had with the public press.

For some months, he has been contributing to the columns of the well known *Ulster Protestant*, under the *nom de plume* of "Deep Thinker." Of all Irish newspapers this is perhaps the most forthright and courageous in its opposition to Catholicism. Issue by issue, it has been publishing large extracts from *The Great Controversy*, showing just where the Papacy fits into the prophetic picture of Holy Writ.

November's three-column heading featured: "The Great Falling Away That Ended in Romanism," and subheaded the article: "Quotations From Gifted Woman Writer"—the "woman writer" of course, being Sister E. G. White.

Brother Bodell's procedure has been to provide a few appropriate leading paragraphs, and then begin the quotations. For months, the good work has continued, gradually leading up to a presentation of Romanism and the change of the Sabbath. Amazingly, yet commendably, the article was passed for publication.

The stir created can easily be imagined by those acquainted with the unique religious atmosphere which is Ireland's. One irate Dubliner demanded that the paper's name be changed from *Ulster Protestant* to the *Ulster Seventh-Day Adventist*. But, of course, no valid argument was forthcoming from him, or anyone else, against these articles. Incidentally, Brother Bodell, as "Deep Thinker," has made it clear from the beginning that the writer of *The Great Controversy* is a Seventh-Day Adventist.

The Dubliner's tirade against Adventists occasioned an editorial request that Brother Bodell prepare a "defence of the faith." This he readily and comprehensively did. Scores of column inches in the January and February issues of the paper were absorbed by a clear statement of our basic beliefs, showing their biblical setting.

Streamer headlines spoke of "This Sect Everywhere Spoken Against—Slanders Refuted."

One happy outcome is indicated by a letter from a reader to the paper's editor: "As a regular reader of your paper, I have enjoyed reading the articles by 'Deep Thinker.' This month I enjoyed reading the column: 'This Sect Everywhere Spoken Against,' on the Seventh-Day Adventists. Could you please tell me if there is an Adventist magazine in the U.K. and where this is obtainable. Also the address of the *Signs of the Times* which 'Deep Thinker' referred to in the January issue of *Ulster Protestant*. . . . God bless you and yours. . . ."

Such excellent publicity will sow seeds of truth which must surely bear a rich harvest to God's glory. May all our press secretaries be inspired by the good example and success of Brother Bodell.

R. D. VINE.

Faith For Today—Our TV Programme in America

By A. V. Olson, Vice-President, General Conference

NEARLY two thousand years ago the God of heaven gave to His beloved servant John, on the Isle of Patmos, a view of the onward march of the Advent movement throughout the world. He beheld angels, fitting symbols of speed and power, flying through the heavens proclaiming with a loud voice God's last message of warning to the inhabitants of every land and clime. These angels, representing the servants of God, were literally filling the air around our terrestrial globe with the divine message.

We can well imagine that the exiled prophet did not understand just how that vision would meet its fulfilment. Even the pioneers of the Advent movement could not foresee how the very air around us would be made to vibrate with the third angel's message.

To us who are now on the stage of action it is no longer a mystery. We know that the ether waves about us are literally throbbing with the truths of the Gospel. All we have to do is to turn a little button on our radio, and the message sounds forth, clear and distinct, for all to understand. Or we may turn the button on the television set, and the preacher, though hundreds of miles away, steps right into our living room and proclaims his message.

These are marvellous facilities placed at the disposal of the church by an all-wise God to enable us to do a quick work in the world. Already millions of people in North America, Inter-America, South America, in Europe, Africa, Asia, and Australia, and on scores of islands in the seven seas, can hear the message of a soon-coming Saviour proclaimed over the air.

Television, being a very recent invention, is not as widely used throughout the world as radio, but in North America there are already millions of television sets in use, and we may be sure that television will soon become popular in all parts of the world.

It is a satisfaction to know that Faith for Today, though still in its infancy, is already on 110 stations. These television outlets are strategically placed in different parts of the country. Thousands of people from coast to coast can now see and hear Brother Fagal and his associates as they proclaim their message in sermon and song.

Connected with our television institution in New York is the Faith for Today Bible Correspondence School. This school has developed into a mighty factor in bringing the message to thousands of people throughout the country. In a recent letter Brother Fagal writes:

"Faith for Today now has almost 20,000 active Bible correspondence school students. Our mail is running some 6,000 letters per week, and each month we are sending out approximately 15,000 books-of-the-month to those who write to us requesting them. This is truly an amazing growth from the humble beginning of just four and half years ago, when our mail was running only sixty-six letters per week."

A brief paragraph from the pen of Mrs. E. L. Branson, another leading worker in the television office, gives us an idea of the far-reaching influence of this work. She writes:

"When more than 200,000 people in one year write to an Adventist source asking for Adventist literature, when more than one hundred realistic television station managers request the privilege of telecasting the Adventist programme as a public service, and when 20,000 people are actively studying the Scriptures in a TV Bible school, it becomes apparent that the world's last warning message as presented on the Faith for Today telecast is producing an impact beyond computation."

Eternity alone will reveal the full and final results of the far-reaching influence of this new method of proclaiming the message. From the thousands of letters received and from the personal contacts that have been made by our workers, we know that Faith for Today has created a wide and ever-expanding circle of friends for Seventh-Day Adventists. We also know that through the influence of this work many precious souls have found their Saviour. A good number of these have already been baptized and brought into the fold.

The following expressions selected from the letters received by the workers in the Faith for Today office are typical of thousands:

"Every week you will find me by the TV set, waiting for you to come into my home."

"Although I had never met a Seventh-Day Adventist before seeing your programme, I know that you are Christian people."

"I pray God will send me someone to help me understand more fully. I would like to talk with a real Sabbath-keeper; if you know of a Seventh-Day Adventist near here, would you send me the name and address."

"I am a Catholic, and would like very much to meet an Adventist and attend services. If you know of one in my home town, would you please tell me."

"My husband won't go to church with me, but he does watch your programme."

"My wife has been a Seventh-Day Adventist for thirty years. I always opposed, but now have been going to church on the Sabbath, and am ready to go all the way."

We feel confident that our people from coast to coast rejoice in the excellent progress achieved by Faith for Today. Much of the credit for this development must be given to our brethren and sisters throughout the field who have so nobly supported this work with their prayers and with their gifts.

"Enlarge the place of thy tent," is the divine command, "and let them stretch forth the curtains

of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left." Isa. 54:2, 3.
—R. & H.

Report from Freetown

By D. J. Clarke

FREETOWN, Sierra Leone, is a city of chapels and churches, with several mosques for good measure! Many of the chapels are named as memorials to early missionaries, some of whom gave their lives in the service of God, and Africa.

There is one church in this city which is still affectionately known by the older citizens as Babcock's church. That stalwart pioneer, in whose footsteps we now endeavour to tread, is remembered by many, now retired, who then were small boys. Standing on the platform of this church, which was built in 1907, one is conscious that other feet have hallowed the place.

We remember the Babcock family when they arrived on Stanborough Park in 1916. Their homeward bound ship had been torpedoed; they were wearing all that they had! For several months, while Pastor Babcock lay very sick with fever made worse by the soaking in the sea, we became schoolboy friends with Foster and Arlington, his two sons. The third was just a baby.

Now we stand where their father had so staunchly preached.

Forty years ago there were no newspapers; but now we take advantage of the widely circulated *Sierra Leone Daily Mail* to announce the public meetings to be held in the Seventh-Day Adventist church on Circular Road. That first night the place was packed and outside the crowds surged at every possible window. The church is not large, but at least two hundred crowded in.

The campaign had started just as the wet season began and some had told us the people would not come out in the rains. They did come that first night, and it did not rain! We prayed and Elijah's God arranged for the rain not to fall on Sunday afternoons for the whole six months! On not more than three occasions did the rains interfere, and then not seriously, by falling between six and seven in the evening. Even then it ceased just after seven and people from the nearer homes came out. Once it rained very heavily during the service and it was only with great difficulty that one's voice could be heard above the roar of rain pelting the corrugated iron roof. Most of the people stayed, and the rain stopped completely just as we finished the closing hymn. Only the few who ran off early got wet that night!

The first Sabbath we met with the church here in Freetown, just seven persons were in attendance—we three increased it to ten! At the end of 1954 the Sabbath school has a membership of thirty-five with an average attendance for the year of thirty-one, and for the past several months there have been

thirty-eight to forty attending each Sabbath morning.

The Missionary Volunteer society has recently restarted after a lapse of several years and as many as thirty attend, with fifteen enrolled in the Progressive classes.

At the end of 1952 the Church Expense Fund had a small deficit; now, after two years, it has a modest "nest egg" of £15 and all bills paid!

The Sabbath school offerings, too, have increased steadily as the membership and attendance have grown. The total for 1952 was only £20. For 1954 it is more than double this figure, and considerably in advance of the amount given in 1953. Higher attainments are hoped for and planned for 1955.

All who attend the Sabbath school are not baptized, though most are now enrolled in the various classes. Many are learning to keep the Sabbath and this is the more marked in a place with so much religion which has become superficial and pharisaically ostentatious. On high days and holidays one could almost imagine having stepped back a hundred years into the Victorian era. Morning coats and stripes with grey or black toppers are much in evidence, though many are much the worse for wear and age, and many school boys look stiff and starchy in something akin to Eton collar and straw hat. Matrons and maidens are likewise well-dressed, but not so ante-dated!

One fine cultured Christian woman, who has been keeping Sabbath for more than a year and a half, first learned of the importance of the fourth commandment from a faithful laymember about twenty years ago. Her determination to find and follow the truth has led to a deal of domestic trouble, but now she is more fully rejoicing in fellowship with God's remnant church.

A young man whom we met shortly after our arrival here and who works as a mechanic at one of the garages, told us he had received his schooling at Adventist mission schools. He attended all our Sunday evening meetings, but it was not till the Week of Prayer services of 1954 that he told of his conviction to keep the Sabbath. "It is about time I decided," he said. He made his decision and arranged with his foreman to be free from work on Sabbaths and has been allowed to make up the time on other days of the week.

The story of another young man goes back almost as far. Our houseboy had taken some Voice of Prophecy leaflets and distributed them near his home on the opposite side of town. That was in the latter part of 1953. In April of 1954 one lad who we had never met came in search of me. He had already completed the Preliminary Course of studies and had written to the Ibadan V.O.P. office stating he would like to be baptized. Pastor R. Coon passed our name and address to him and hence his arrival at our home. Pastor Coon had also written to us, telling us of Sorie (pronounced Soorie) Sesay and his address, but the letter did not reach us till after we had not met him.

The first time Sorie called at our home I was out; the second time also I was out; so he said he would return in the evening. He did; but I had not re-

turned and did not till 8 p.m. He waited till I came, and this is what I learned from him.

For several years Sorie had been searching for the truth and in his effort had written to various countries for information, tracts, etc., even saving used postage stamps and sending them, in exchange for which he was given a supply of tracts! The leaflet inviting him to write to the Voice of Prophecy appealed, and he enjoyed the studies better than any others.

When he called on us his mind was already set on keeping the Sabbath and being baptized. He was ready to lose his job if need be! And he wished to join a baptismal class. He kept the very next Sabbath and has not missed one since. He pays his tithe faithfully and is already actively engaged in church work.

Up to this time, so we were told, no-one had retained his work and gained Sabbath privileges from a government department. But Sorie has done just that! Sorie Sesay is an apprentice carpenter in the Road Transport Department, Body Building Section. The European in charge was a kindly fellow who would be most disturbed if regarded as other than a Christian. His comment when approached was: "Mohammedans get time off when they want it, so why shouldn't anyone else? We do not want to interfere with religion!" Yes, it was as easy as that, yet it had not happened before.

This zealous youth of twenty years has been instrumental in influencing another six or seven young folks and for several months they have come to our home each Tuesday evening for Bible classes, and each Friday and Sabbath evening for sunset worship. Also in their home village of Congo Town it was possible to have the use of the church of another Mission for Thursday evenings for a considerable period. The boys did the advertising and the stewarding. Each Sabbath afternoon we took a supply of used papers—*Signs, Our Times, Youths' Instructors*—all stamped with "S.D.A. Mission" and our address, and together with the young men, visited each home in the village. Several other villages have similarly been visited faithfully and thousands of copies of truth-filled literature have been an excellent introduction to the homes, as well as to real missionary work for these new converts, and they like it!

We want to say a very big "Thank You" to all those who have so kindly and so faithfully sent roll after roll of used papers for free distribution. Also to those who so graciously sent in their four shillings to Brother Warren of The Stanborough Press to pay for the new copies that were sent regularly for over a year—more than 100 each fortnight! We have also been receiving fifteen subscriptions to the *Signs* each week from kind though unknown friends in America. You all must share in the reward of souls won for the Master.

Freetown still needs your kind help. Will you please continue to send all your used or new papers and magazines so that there be no lack of the good seed of the Gospel? The seed may not all fall on

good ground, hence the need for ever greater supplies of seed.

A direct result of the distribution of the literature is that four people have subscribed to *The Bible and Our Times*, and three have subscribed to *The Signs of the Times*. The postman is now spreading the Gospel, too!

Lasting Impressions of Africa

By R. R. Figuhr, President, General Conference

In the southernmost part of Africa lies the unique and picturesque city of Cape Town. In one of its delightful suburbs, under the shadow of famous Table Mountain, is situated the headquarters of the Southern African Division. Here we met with the Division committee during the middle of December to review what had been accomplished during the past year, and to lay plans for the ensuing twelve months.

Fifty million people live within the boundaries of this division, where we have 125,000 church-members and about 100,000 more in preparation for baptism. R. S. Watts, the Division president, is giving vigorous and able leadership, and is much appreciated throughout the field. W. Duncan Eva and K. F. Ambs, the secretary and treasurer respectively, are men of experience and tried loyalty. From the brief reports rendered, we glean interesting and encouraging statistics covering the first nine months of 1954.

This Division has 12.5 per cent of our world membership, and it is rapidly growing. This means that one out of eight Adventists lives in the territory of the Southern African Division. The 2,592 Sabbath schools have a membership of 237,493, not including the 798 branch schools. This places the Sabbath school membership at nearly double that of the church membership. The publishing work shows a good increase in the number of colporteurs and in the value of literature sold. In the 2,275 Missionary Volunteer Societies there are 95,248 Missionary Volunteers who, in a recent nine-month period helped 2,462 young people to find their way to the truth.

In the 10 hospitals and 35 dispensaries, 10 doctors and 38 nurses are serving, working long hours in an endeavour to meet the urgent needs. In 1,594 schools 90,235 students are studying under 2,183 teachers. Schools play an important part in the evangelistic programme of Africa. Through them thousands have been brought into the church.

We must not think of all Africa as being undeveloped. The flourishing and modern cities one sees as he travels about compare favourably with those of other countries. This is especially true of the Union of South Africa, with such thriving metropolitan centres as Johannesburg, Cape Town, and Durban.

It is gratifying to find from one to several churches in each of these cities. A pleasant experience it was

to meet on a Sabbath morning with 1,500 of our European believers in Johannesburg. In other cities we met similar, though smaller, groups. They are good, loyal Adventists who believe in letting their light shine.

One of our members drove his car into a garage for repairs. The mechanic was soon at work on the car perspiring and swearing as he was wont to do. Gently our brother spoke to him about his language. The mechanic looked at him and remarked, "Say, you must be a Seventh-Day Adventist." Evidently Adventists and their principles are known.

Faithful Durban Sabbath-keeper

In the large city of Durban, on the main street, our attention was arrested by a sign in a shop, with the neatly printed announcement:

"Business Hours, 8.30-5 p.m.

Closed on Saturdays, the Seventh Day of the Week, God's Holy Sabbath Day."

Here is a brother in business who not only keeps the Sabbath himself but believes in letting the world know why he does so.

The Union of South Africa has become an important home base for missionaries to the great mission field to the north. We found them everywhere, courageously carrying on with missionaries from Europe and North America. Our Helderberg College, about thirty miles from Cape Town, is playing a strong and useful part in the preparation of foreign missionaries and workers.

In the fields to the north of the Union of South Africa one finds such key cities as Salisbury, the capital of the newly established federation of Northern and Southern Rhodesia and Nyasaland; Bulawayo, with its beautiful, wide streets; Nairobi, frequently mentioned in the world news, and the rapidly growing and prosperous cities of Elisabethville and Leopoldville in the Belgian Congo. With the exception of the last named, in each of these cities we have churches. It is encouraging to see the work growing among both the European and the African population.

Africa, which is rapidly awakening, is a land of great possibilities. If assured of peace and tranquillity, it would experience a bright and prosperous future. But sweeping across these lands are cross-currents of suspicion, uncertainty, and restlessness, making one wonder what the future holds. In these days of comparative peace we must press on, with earnest prayer and devoted labour, to the accomplishment of our task of making known the truth throughout this vast continent.—R. & H.

I Will Praise Him!

By Pastor William Gayed Khilil

(The story of one of the recent converts in Egypt, as told to his pastor)

As I stood at my post of duty at a busy street corner, directing the thousands of cars to go to the

right or to the left, I had many serious thoughts. I felt I was sinking in the deep sea of my sins. Yet I also felt the Lord's sweet Spirit leading me to His peace and safety. I desired to praise the Saviour of sinners, who bought me by His precious blood. These thoughts came to me after I had heard a missionary preach a sermon in the town square. The message was from the Bible, and it seemed to be directed to me.

I enrolled my name with those who wished to study the Voice of Prophecy lessons. Joy filled my heart when I received the lessons, as I was anxious to receive the true knowledge of the Saviour. I tried not to miss any of the meetings, although it was not easy for me, as I sometimes had to work at that time. But even the very heavy rain could not stop me from going.

Through the Voice of Prophecy lessons I increased in the truth, and I gained much spiritually. I determined by God's help to walk in the light I had received. I kept the Sabbath for the first time, and it was a little strange to me, but I was very happy rejoicing in the victory of keeping the commandment of the Lord.

Since I was working for the government, I asked to be given the Sabbath as a rest day. They said, "Neither Saturday nor Sunday. The rest day of the government is Friday, and if you are absent for fifteen days you will be discharged." Work is not easy to find these days, and absence means dismissal. What about my young wife and the little children? How should I live, where should I go? My cousin spoke to my wife about what would happen to me, and he reasoned with me that there was no law which would support me in this country if I did this. He advised that I must be wise, and that the Lord is merciful and knows the difficult condition I am in and will forgive me.

But I felt I must keep the commandment of the Lord first, and He would care for me. My wife was the heaviest burden on my heart, as she could not understand any language except the language of food—bread for her children. She said, "We are not going to suffer hunger and thirst and debts from people for bread. You will not leave your work, and if you do I am taking the children and going back home to my father." I tried to read the Bible to her, but to an empty stomach it is not easy. The day of my baptism came near. I had to tell my wife, and I prayed that she might share this happy occasion with me, but she had already said she could not accept people who helped me to lose my work.

There were about sixteen members going to the baptismal class. The man who sat beside me said, "You are an employee in the government. How will you keep the Sabbath?"

I said, "On this question I need your prayers. Please pray for me that the Lord may help me." I stopped going to work on Sabbath, and it was not long before I received a letter of dismissal. I went out trying to find work, but during a whole month I found none. About this time I felt myself getting very weak and ill. My dear wife, seeing my condition, returned to her home. My heart was broken

when she left, more than when I lost my work. Now I was left alone, and I was also sick, and with no money to pay a doctor. Our pastor was kind enough to take me to a government hospital for examination. The doctor looked very sad as he said I had tuberculosis. The government hospital could not promise to find a bed for me.

For a month I went from hospital to hospital searching for a room, but there was no vacant place. I became worse daily, but I had no hope except in Jesus, to whom I prayed, saying, "O Lord, give me rest and healing. I will serve Thee and witness for Thee. I am Thy child, and I leave myself in Thy care." After one of the meetings one of the missionaries saw me and spoke to the pastor to buy food for me. The next day I was taken to hospital. There they consented to give me a mattress, but there were no beds. Hundreds were sick and suffering, but there was no place for them. For nearly another month the hospital was only able to feed me, but I received no medicines.

The Bible and the Sabbath school lessons were my comfort. I used to read with a loud voice to let everyone hear. Yes, it was a time for me to witness for Jesus. Many of the patients were Moslems, good, kindly folks, and they respected the reading of the Word of God. After the third month I started to improve, and by the sixth month I was completely healed. How did this happen, when some take a year or more to find a cure? I thank the Lord who heals the soul and the body, for everything is possible to Him.

When I came out of the hospital I went to see my children. How happy I was to see them and to see my wife, who was very anxious about me after six months' absence. I told her how I had prayed for her and for the children. "Yes," she said, "I felt that. The Lord has blessed us and supplied our needs through my brother. We were sorry for you because you were sick, but are you still keeping the Sabbath?" I told her that I was keeping the Sabbath and that I had been baptized and become an Adventist. She asked, "What does an Adventist mean?" "What does an Adventist work at?"

"It means that I believe that Jesus will come very soon. An Adventist has a lot to do. He is the busiest man now. He must tell everyone that Jesus is coming soon."

My pastor spoke to the mission committee, and they appointed me as a colporteur. This wonderful work is to leave in every house the message of a soon-coming Saviour. I praise God for I was sick and I am healed. My wife has given her heart to Jesus and knows now what it means to be an Adventist. Yes, I am thankful to the Lord, but I often remember those in the hospital to whom I read the Bible. I pray often, "Dear Lord, are there not more doctors to treat Thy children when they are sick? Must they wait for months for doctors and medicines?" Dear Sabbath school members, won't you help with your offerings this quarter to provide medical care for some of these thousands who need help in our country?

Wedding Bells

HULBERT-THOMSON.—On July 12, 1954, a really lovely day, the Derby church was full of friends and relatives who had gathered to witness the marriage of Miss May Thomson to Mr. Roy E. Hulbert. Pastor C. D. Watson, assisted by Pastor K. A. Elias, performed the ceremony.

The bride, attired in white, and attended by three bridesmaids, was given away by Pastor L. Murdoch. Judy Elias and Victor Pilmoor made a charming pair of attendants, Judy in pink, and Victor in a white satin suit.

The reception, held in the church hall, was a joyous occasion. About eighty guests sat down to the tasty repast, prepared by the loyal friends of the bride from the Derby church.

Both May and Roy have worked for several years in the North England Conference. Now as they labour together for the salvation

of souls, we pray that God will richly bless their home and their work. May their stay in Manchester be happy and prosperous.

I.J.H.

Till the Day Dawn

JACKSON.—As the old year passed there was laid to rest our much loved and oldest member on Merseyside, Sister Elizabeth Annie Jackson, who fell quietly asleep in her ninety-ninth year on December 28, 1954. She was laid to rest beside her late husband, Captain Frederick Jackson, in Wallasey Cemetery. The funeral services, conducted by the writer, were held at the home of her devoted daughter, Mrs. Hilda Dixon, and later in the cemetery chapel. He spoke of the resurrection morn when the Master she served so long will surely call her to life immortal. Sister Jackson accepted the Advent message in the years 1887-1889 when, with her husband, she attended the first evangelistic tent effort held at Cabbage Hall, Liverpool, conducted by Pastors E. E. Andross and Altman. They both became charter members of the first Liverpool Seventh-Day Adventist church when services were held in an upper room in Breck Road, Everton. Our

dear sister, whose quietness and confidence was her strength, was indeed faithful unto death and leaves behind a fragrant and inspiring memory of patience and steadfast faith. Our sympathy is extended to the surviving members of her family, Stanley, Hilda, and Sidney, and to her grandchildren Tony, Joyce, Bryan, and Peter.

BERNARD A. WALTON.

DALTON.—We record with deep regret the death of Sister Dalton on January 17, 1955, at the age of seventy-three years. Sister Dalton had been a member of the Scarborough church for a number of years since moving from York to take up residence at Sawdon Heights with her daughter and son-in-law, Mr. and Mrs. Dickinson. Sister Dalton was a faithful member of the church and was exceptionally generous in her offerings and gifts. Pastor J. P. West from the York church conducted the funeral service when she was laid to rest at Yeddingham, near Scarborough, on Monday, January 21st.

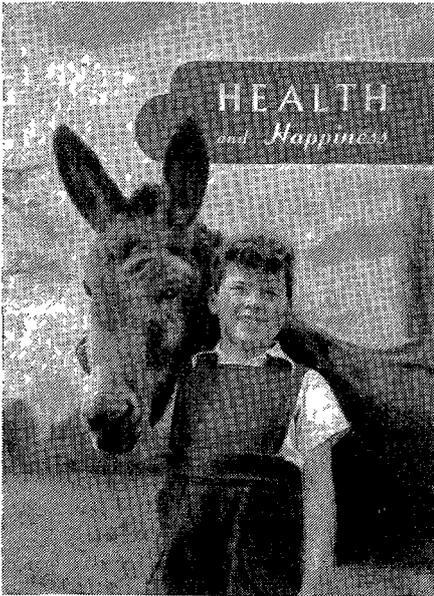
Mrs. M. GILL,
Church Clerk.

ROSE.—It is with great sorrow that we have to record the passing away of our dear sister, Selina Rose, at the age of seventy-six years. She was once a member of Handsworth church, but later became a charter member at West Bromwich. Our sister first heard the

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truth through a friend of her childhood days, Sister Normansell, also of the Handsworth church. She finally accepted the truth and was baptized by Pastor W. H. Meredith in 1920. Through failing health our sister was unable to meet with us, but many are the pairs of socks she knitted for the Dorcas society. She was always cheerful and never complained and bore her cross patiently. She would always tell us that there were many much worse than herself. A few years before our sister died she had the joy of seeing her only daughter and granddaughter accept the truth. After a short service in the home conducted by Pastor F. C. J. Pearse, in the presence of relatives and friends, we laid our sister to rest in the Rood End Cemetery on January 21, 1955, there to await the call of her beloved Lord. We extend our deepest sympathy to the loved ones she left behind, knowing that if we are faithful we shall see our sister again when Jesus returns. Miss N. Young, Church Clerk.

CULLUM.—It is with regret that the Norwich church places on record the death of Sister M. Cullum, following an acute attack of pneumonia. She was laid to rest on January 31, 1955, at Loddon, near Norwich. Sister Cullum was an Adventist before the Norwich church was founded in 1929 and became one of its first members. She was a faithful member, under adverse circumstances, always expressing her belief in the nearness of her Lord's return. We trust that we may abide in such a hope,

as we await the day of reunion with all our loved ones.

JESSIE L. BURROUGHES,
Church Clerk.

SMITH.—In the sudden death of Sister Smith, on February 4, 1955, the Leeds church has lost another elderly member. She was laid to rest in Holbeck Cemetery on February 8th in the presence of a good number of relatives and friends. Pastor T. H. Fielding gave a short address in the home before committing her body to the grave to await the call of Jesus. We extend our deepest sympathy to her son, Pastor Clifford Smith, and his wife in their bereavement. R. QUEMBY, Church Clerk.

SKINNER.—The Bristol Arley Hill church regrets to report the loss by death on February 7, 1955, of Sister M. Skinner. Our sister was laid to rest at Nailsea, the service being conducted by Pastor P. Stearman and the local minister. R. B. SUTTON, Church Clerk.

ANDERSON.—We regret to record the death of a dear sister, over eighty years of age, who was the last of five founder members of the Dulwich church, organized over fifty years ago, whose membership formed the nucleus of the Lewisham church. This sister first came in contact with the message through the sale of a copy of *Present Truth* by one of these five members who afterward visited her and watered the seed thus sown. She was

received into the Lewisham church by vote in March, 1912. She had seen tragedy in her life with the loss of a beloved son in the last war, but her confidence was always in her Lord, and she attended the Sabbath morning services as often as she could in spite of age and failing health; indeed she was worshipping with us a week before her death in hospital on February 8, 1955, where she had been taken for an emergency operation. She now lies sleeping in Forest Hill Cemetery awaiting the call of her Saviour. We extend our sincere sympathy to her daughter, with whom she had made her home, and pray that she will find comfort from the Source of all comfort, the Lord Jesus. MARGARET J. WIBER, Church Clerk.

McDOUGAL.—Sister H. McDougal was another of our members to whom God had fulfilled His promise of length of days. She was baptized by Pastor I. McGougan during the first of his recent campaigns. Our sister's first interests in our teachings were aroused, however, by her contacts with members of our Glasgow church who made obvious while in business their keeping of the seventh-day Sabbath. Though going to church involved quite a journey for a person eighty years of age, she was a very regular attender until just before her death. The end of the journey came quickly after a very short illness. God took again the life He had given, but our aged sister shared with us the bright hope of seeing her Lord not far hence. We look forward to meeting



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her again at that glad time She was committed to the safe keeping of our heavenly Father by Pastor McGougan and the writer in the Paisley crematorium.
R. H. BAINBRIDGE.



SISTER EVA JACQUES of Kingswood, Watford, would gratefully thank all who so kindly sent floral tributes and messages of sympathy at the time of her recent bereavement, when her husband, Brother Edward Jacques, passed quietly to his rest.

Advertisement

PERRANPORTH. Furnished caravans, three- and four-berth. Calor gas for lighting, heating, and cooking. Three minutes from sea and shops. Moderate terms. Rodd, Lanner, Nr. Redruth.

CORNWALL.—Mrs. Southcott, "Homeleigh," 24 Henvor Road East, Newquay, can offer comfortable accommodation for your holiday. Reduced terms for May and early June. No vacancy July 25th to August 7th. Kindly note address. No other advertisement.

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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 Welsh Mission acknowledges with thanks the receipt of £3 tithe, Anon.

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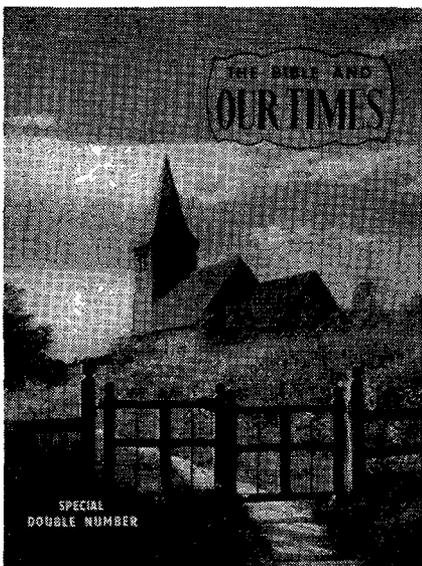
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