

The

# MISSIONARY WORKER

ORGAN OF THE  
BRITISH UNION CONFERENCE  
OF  
SEVENTH-DAY ADVENTISTS

## THE DARMSTADT COUNCIL

(Continued)

By THE EDITOR

### The Spirit of Prophecy

FOR nearly three hours Pastor Spicer kept the entire Division Council enthralled with his presentation of the denominational position concerning the spirit of prophecy.

Taking for his text the familiar words of Hosea 12:13, "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved," Brother Spicer said that as God led Israel of old out of Egypt, so He is leading His people to-day out of Babylon into the heavenly Canaan. Those things which happened to the people of Israel are "pictures for us" that we may understand His dealings with us to-day.

Our enemies have always tried to insist that the statements in Rev. 12:7 and 19:10 have no reference to the manifestation of the spirit of prophecy in the remnant church, but after all their arguments have been exhausted the plain statements still remain; and just as God gave Israel the ten commandments and the prophetic gift, so He has given both to His remnant people in this time.

In 1844 the Lord endeavoured to lay the burden upon a man. He refused it. He asked to be excused. Afterwards he was afraid and said that he would tell the vision he had received. But it had gone from him. A few weeks later he sat in the same hall and heard a young girl stating the same experience which he had seen in vision. The gift had been entrusted to another, one of "the weakest of the weak." Miss Ellen Harmon also begged that the Lord would use someone else, but the only answer was, "Show others what I have told you."

Sister White was never the leader of this movement. She never wanted to be. She acted only as a counsellor to the leaders. The prophetic gift is to help the other gifts. "By a prophet . . . we

are preserved." This people has been preserved by the gift of prophecy in its midst.

Sister White in her private life was a very ordinary person. Brother Spicer, when a boy, used to live next door to her. He would do odd jobs for her at times. Through his early years he knew her as a good woman, a good wife, a good mother, and a good neighbour. People would ask her opinion on various problems and she would reply that she did not know. She would only speak or write on such matters when she felt she had a message from the Lord.

The writings of the spirit of prophecy do not take the place of the Bible. That has always been the teaching of Seventh-Day Adventists. The church is built upon the Word of God. The Bible is to be our one rule of life and doctrine. It is the "Word refined seven times." As Jesus was the Word made flesh, so the Bible is the Word in print. The gifts of the Spirit are to lead us into the Bible, and warn us when we leave the Bible. We are to lift the Bible far above all.

As far back as 1854 Brother James White said that every Christian should take the Bible as his rule of faith and not turn to any gifts to learn it. —"Review and Herald," October 3, 1854. We are not to put the gifts in their wrong place. Sister White herself said in *Early Writings* (edition 1851), page 78: "I recommend to you the Word of God as the rule of your faith and practice."

The gift of the spirit of prophecy never exalted itself. That is one mark of its genuineness. Always, without exception, it exalted the Bible above itself.

The spirit of prophecy has guided and preserved this people. In the early days, when people were coming in from all denominations and every wind of doctrine was blowing, there was a tendency to

fanaticism. Sister White was a great strength for the preservation of the truth. She was enabled to read hearts. On many occasions she pointed out the faults in the lives of those who would have led the people into fanaticism.

One of the remarkable facts concerning the writings of the spirit of prophecy is its application to all phases of the work which has grown up around it. If one goes to a young people's convention, or a publishing meeting, or a medical institute, one finds in every place passages from the writings of Sister White, filling the need exactly, and inspiring the people to greater endeavour in these particular lines of work.

We have had many men who have written many books, but such flashes of light and inspiration are found only in her books. And no one else has been able to do it. She has given us volumes of devotional literature such as no other denomination has ever possessed.

How have these books been written? Not as men write books. A man has his theme, outlines it, begins at the beginning, goes through to the end. Not so with the *Testimonies*. Sister White's books at first appeared mostly as letters. She would write a message to a man, in which she would draw lessons, perhaps from the life of Abraham, or David, or Solomon. Afterwards these would be cut out, collated, and formed into a book. Her books have been built up like mosaics, and when the critics have done their best to discredit her and her capacity to write, the more wonderful appears the product of her pen.

At this point Brother Spicer showed a picture of Sister White's writings—a pile standing higher than Brother Palmer himself. This, he said, is the work of a woman who had no literary preparation whatever. Surely, he said, that cannot have come from the devil! The devil cannot write like that.

Moreover, at the beginning of her labours Miss Harmon could not write at all, and her hand trembled so much that she could not hold a pen. An angel commanded her to write, and from that time until she died her hand was steady. (See *Life Sketches*, page 90.) In 1891 she went to Australia and in one and a half years she had written two thousand pages. She never used a stenographer, but her hand never once failed her.

The gift of prophecy has helped every phase of our work. In 1848 a meeting was held concerning the publication of a paper. It broke up amid discouragement. The next day Sister White had a vision, and she exhorted the brethren to continue, saying that she had seen the message as streams of light going round the whole world. We should not have our vast publishing organization to-day but for the gift of prophecy—and when Sister White had that vision of the future of the publishing work she was only twenty years of age!

Sister White has built up our whole system of education, although she herself never had any education at all in any school. How then did she know what to write? It was not natural for her to write books like *Counsels to Teachers* and *Fundamentals of Christian Education*. It was over-natural for an uneducated woman to write such wonderful books.

Our sanitariums owe their origin to this gift. The brethren would never have embarked on this great enterprise on their own. It was not natural for a woman knowing nothing of medicine or hydrotherapy to write as she has done on the value of correct methods of treatment and diet.

Pioneers of our denomination have seen wonderful things happen through the operation of this gift. On many occasions the leading brethren have gathered together in doubt and perplexity and from thousands of miles away help has come in the form of a message telling just what course should be pursued.

Brother Spicer told how when he was a young man he refused to believe in the gift of the spirit of prophecy. He had heard the arguments against it. He had stood on the edge of the message and looked over into the abyss. One night he walked the floor of his apartment in doubt and perplexity. He went to a camp meeting and was converted. On his way home the sky seemed more blue and the fields more green, and he realized at the same time that his objections to Sister White had been dissolved. "When you wipe your glasses off," said Brother Spicer, "you can see."

The denomination has never claimed verbal inspiration for the writings of the spirit of prophecy. Sister White, said Brother Spicer, got her inspiration by flash-light pictures, and then she would describe them in the best language at her command. Later, she might say to herself, "I can do better than that, I can describe that vision more perfectly." If she could improve her work she did not hesitate to do so, to make her words more plain, and more easily understood.

In this connection Brother Spicer took up the question of the "shut door." He produced a copy of the pamphlet containing Sister White's first vision, and read the whole context. "It is obvious," said Pastor Spicer, "that she did not mean that no one could be saved after that time, because in the next few words she says that 144,000 will be saved." It is a fact that the words were deleted from succeeding editions. Sister White did it herself. She did not wish any misunderstanding on a matter of that kind. She felt that she could improve what had been written.

But in any case her words were not stronger than those of Hebrews 6:6, where the apostle states concerning certain people that it is impossible to "renew them again to repentance." If

men persist in their sin and harden their hearts it is impossible to save them. The wicked cannot go into the city of God unless they repent.

Why is not the sentence in question printed to-day? Because it needs explanation. Sister White left it out herself to avoid misunderstanding. Brother Spicer pointed out, however, that this first vision was reported by someone else present at the meeting, as at that time she was unable to write herself. He re-emphasized the fact that Seventh-Day Adventists have never claimed verbal inspiration for Mrs. White. Pastor Spicer quoted from the minutes of the General Conference Committee for November 27, 1883, in which it was voted to republish the *Testimonies* in four volumes, making whatever changes might be necessary to remove imperfections of style. It was also agreed then to reduce the available matter to certain convenient proportions.

At that time and at other times the matter in Sister White's books has been governed to some degree by the requirements of the printers, but always she personally approved of whatever deletions were made. There is no secret about her or how she worked. She was responsible for what she wrote and for all that appeared in print.

Some have asked questions concerning the historical matter in *Great Controversy*. It is perfectly true that Mrs. White gathered from various histories. She did not claim to be an authority concerning history or dates. She did not even assume to write with perfect accuracy concerning dates in our own denominational history. In her preface to *Life Sketches* she tells how she had laboured under great disadvantages, and, depending on memory, had made her stories as correct as possible. She asks if anyone should find any incorrect statement in the book that she be informed, so that corrections may be made in future editions. So when Sister White quoted Wylie and D'Aubigne she did not mean that these extracts were inspired, even as in the New Testament we find writers quoting from the Septuagint even when that version is incorrect. It is the idea and lesson in each case that are of paramount importance.

On the charge of plagiarism, which has sometimes been hurled at Sister White by her critics, Brother Spicer quoted a similar instance in the life of John Wesley. On one occasion the great preacher quoted extensively from the writings of Dr. Johnson. Plagiarism never entered his mind, and he prepared the address in question for a particular purpose without any intention of claiming personal credit. His enemies immediately cried out, "Plagiarism." But one has only to look at the immense literary labours of John Wesley to discredit utterly any possible charge of plagiarism. So it is with the works of Mrs. White. Her vol-

uminous writings on almost innumerable subjects should be argument enough against any suggestion of plagiarism.

"We would not, however," said Pastor Spicer, "defend plagiarism of any kind." When Sister White's attention was called to the absence of quotation marks in *Great Controversy* she admitted at once that it was due to ignorance of literary methods, and the matter was remedied in subsequent editions. She said at once that she would be glad to correct any wrong impressions she might have given. "Find everything I have taken from the histories, and verify every quotation," she said. "Introduce and properly credit every one of them."

"There is nothing in the life of Sister White, nothing in any of her writings, of which I am ashamed," said Pastor Spicer. She was an ordinary woman and talked continually of her need of overcoming, but no ordinary woman could have of herself written such books as she has written. The product of her brain has been over-natural. "Let us," said Pastor Spicer in conclusion, "be careful lest we despise prophesyings."

The last time Sister White was present at a meeting of the General Conference, in 1909, she came in to say her last "good-bye." Holding out her Bible, she said, "Brethren and sisters, I commend unto you this Book." That was the chief objective of her life, to bring the remnant church more and more into harmony with the Word of God.

(To be continued.)



### Colporteurs Note!

THIRTY-FIVE to forty years ago a colporteur canvassed and sold *Patriarchs and Prophets* to a boot and shoe repairer at work in his back room in Priory Road, St. Denys, Southampton. If this notice meets his eye, Brother S. Griffin, 6 Whitworth Road, Southampton, would like to hear from him.

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TO LET.—Large, unfurnished room. Apply: 62 Mer-ton Road, Watford.

WHY not send your prescriptions, broken frames, lenses, etc., to a qualified Seventh-Day Adventist optician? Write: A. Benn, L.S.O., 29 Sandhurst Place, Harehills, Leeds.

HOLIDAY apartments close to the sea at Westcliff-on-Sea. Bedroom and sitting-room with attendance. Mrs. Watson, 16 Westminster Drive, Westcliff-on-Sea.

WANTED by young man, situations as motor-driver mechanic. S.D.A. Full knowledge of repairs. Otherwise willing to do anything. Write: L. Brooks, Conway, Sheepcote Lane, Garston, Herts.

MINISTERS, workers, and others, try us for all kinds of printing. Large posters, handbills, etc. Commercial printing. Electric Press, Bentham, Lancaster.

BROTHER PEGG of 2a Baggholme Road, Lincoln, is at your service for all kinds of commercial and general printing. Handbills, billheads, tags, letter-headings, etc. a speciality.

## The Chemnitz Congress Exhibit

No part of the great Chemnitz Congress showed more clearly the extent and diversity of the Young People's, Sabbath-school, Educational, and Publishing work in Europe than the Exhibit. A glance round the rooms at the display of charts, photographs, albums, and literature testified to the rapidity with which the last Gospel message is spreading at the hands of the youth.

Nearly all the Unions in Europe were represented in the Missionary Volunteer section of the Exhibit, and the large maps with lighthouses, flags, stars, etc., indicating the positions of the societies, gave a picture of the progress of the work in each field. The many centres of activity showed the keen interest of the advent youth in the spreading of the message, whilst the large blank spaces proclaimed the tremendous task still awaiting completion.

An interesting feature of the various Union exhibits was the photographs of young people's societies in different lands. From far-away Hammerfest, the most northerly town in the world, from Iceland, from the British Isles, from Russia and the Baltic states, from Poland, from Central Europe, Germany, Hungary, and Czechoslovakia, from the far south in Rumania, Greece, and Italy, and from the west in France, Spain, and Portugal, Missionary Volunteer groups were depicted, and in all was the same earnestness and enthusiasm for the spreading of the Gospel in their particular corners of the European section of the vineyard.

Many were the charts illustrating the growth of the societies and the extent of work done by missionary visits, Bible readings, etc., and in the circulation of Gospel literature. The Baltic Union showed sixty-one per cent of the total missionary work for the Union being done by the young people, whilst the West German Union showed almost as many visitors being attracted to the society meetings as there were actual members of the groups.

The spirit of the Young People's movement was well illustrated in the Scandinavian exhibit by a large picture of David and Jonathan, typifying their relation to one another, and another picture showing a boy and girl holding aloft a banner inscribed with the word "Service," indicating their relation to the world.

The work of the societies at study was shown by exhibits of Standard of Attainment manuals for Bible doctrines and denominational history in many different languages, whilst other specimens of literature, such as Morning Watch Calendars, Young

People's papers, missionary magazines, temperance pamphlets, and Harvest Ingathering circulars, showed how much the Young People's movement depends upon the printed page.

There were to be found, too, samples of decision cards, memory certificates, M. V. membership cards, and Standard of Attainment certificates in most of the European languages.

The young people in the various colleges of the Division were represented. Friedensau and its work was illustrated in the East German Union exhibit, the Neandertal Missionary Seminary in the West German Union, Darmstadt-Marienhöhe Seminary in the Central European Union, and Stanborough College in the British Union section.

The European Division had a special portion of the exhibit to illustrate the work of the Sabbath-school and Missionary Volunteer Departments. There were to be found children's and adult's Sabbath-school pamphlets in nearly all the languages of Europe, charts illustrating the increase of Sabbath-school membership, and photographs of Sabbath-schools far and near throughout Europe and the mission fields operated by the European Division.

The work of the Missionary Volunteer Department was illustrated by membership and work charts, specimens of literature used in connection with Young People's work in many languages, and photographs of the wide-spread activity of the society members.

An exhibit of great interest to Missionary Volunteer secretaries and evangelists was a number of "Filmosto" and "Aladdin" lantern projectors made to take films instead of the ordinary lantern slides. A large number of film bands on biblical, missionary, educational, and other topics were on view. These machines have been successfully employed in the West German Union, and are worthy of more extended use, providing an extremely portable form of apparatus for lantern lectures, and especially suitable for extended tours.

The Advent-Verlag had a very comprehensive exhibit of their productions in German and other languages, as well as a bookstall at which German and English literature could be purchased.

A large chart showed the quantities of books produced by the Hamburg house. As the pile of *Signs of the Times* was seen towering nearly twice as high as Mount Everest, *The Revelation* reaching almost as high as that mountain, and other books reaching far above Mt. Blanc, some idea was obtained of

the amount of Gospel literature which has been sent out from this house into all the world. Another chart illustrated the quantities of periodicals circulated, copies of the *Herold der Wahrheit* (Herald of the Truth) stretching from Hamburg to Cape Town and back again as far as Egypt.

The German Young People's magazine, *Jugend-Leitstern* (Leading Star for the Youth) was shown to be circulating in every continent in the world.

One of the exhibition rooms was devoted to work done by young people, chiefly in the various German Unions. There were beautifully decorated tray and table cloths and table centres, cushion covers, tea cosies, figured lace-work and crocheted table decorations. Woollen goods included shawls, hats, and other wearing apparel, as well as fancy flowers, birds, and ring mats. Some beautiful fret-work was exhibited, together with straw-ware and

numerous fancy goods, such as belts, bags, etc. Text-ribbons, beautifully decorated with stitched work and relief enamel-painting were to be seen, and also paintings in oil and water colours, pencil drawings, and pen and ink designs.

Splendid paper models of a zeppelin and a large steamship, together with model motors and aeroplanes in wood were found in the exhibit.

The industrial department of the Friedensau Seminary had for sale eau-de-cologne and soap produced at the College soap factory, which provides work for quite a number of the students in training.

The whole exhibit amply testified to the industry and consecration of the young people of the European Division, and gave great hopes for the future of the Missionary Volunteer movement in this large field.

W. L. EMMERSON.

## South British Conference

### Annual Session

So much has appeared in recent issues of the *MISSIONARY WORKER* concerning the British Union Conference session and meetings of a similar nature at Darmstadt, that it is perhaps unnecessary to do more than briefly summarize the various features of the twenty-sixth Annual Session of the South British Conference. The period of the session was from August 30th to September 3rd.

It was good to be able to hold this gathering in the new church building belonging to the North London Church, Holloway Road.

We were also greatly blessed by the help of a good representation from the General Conference—Pastors I. H. Evans, E. E. Andross, C. B. Haynes, L. H. Christian, and C. W. Irwin being present. Pastor W. T. Bartlett, the vice-president of the British Union, also headed up a welcome body of missionaries, including the veteran worker from Egypt, Brother G. Keough, who has charge of the Arabic Union. The reports of these men were most inspiring. Brethren C. B. Haynes and I. H. Evans gave some wonderful reports of mission work in their respective divisions, South America and the Far East.

The Sabbath meetings especially were well attended, the hall being filled to its limits. At the afternoon meeting, Brethren R. S. Joyce and J. G. Bevan were solemnly ordained to the Gospel ministry.

The president, in opening his report, expressed thanks to God for bringing His people through the industrial and financial problems of another year. He also expressed thankfulness for the spared lives of the workers, though some had passed through illnesses and others needed prayers for recovery from present illness.

In reminding the delegates of the large territorial dimensions of the South British field, with its great population, including the metropolis of the world, Brother Spearing referred to the decision at the recent British Union Conference session to separate Wales and Ireland from South England as from October 1st next.

The net gain to the conference membership for 1927 was 88. Incidentally the president gave the net gain for the five years of his administration as 631, or an annual gain of 126. The net gain for the South England section was actually 650 for the five years, or 130 each year on the average. Wales had gained for that period 24, whilst Ireland had lost 43, due in part to transfers to other sections of the world-field. Some interesting comparisons were also made between the periods covering 1910 to 1922 and 1910 to 1927 as regards membership and churches. The average yearly gain for South England for the last five years had almost exactly doubled the average gain for the former period covering twelve years. During the seventeen years under review Wales had increased its membership 51 per cent and Ireland 26 per cent.

A word of thanks was expressed to the European Division and the British Union for the liberal appropriations made to the conference for evangelistic purposes during the year.

In referring to the great towns in the conference and the districts of London still unworked, the president made an earnest appeal for the hearty co-operation of labourers and lay members to meet the need.

Turning to the finances, the tithe for the conference could be shown to have increased in 1927 by £187 over 1926. Wales had gained £170, Ireland £70, and South England had decreased £55. The gain in Wales was commendable in view of the adverse industrial conditions the Principality had suffered. The faithfulness and devotion of God's people throughout the South British field, who came to the aid of the treasury at a critical period as regards the tithe last year, was greatly appreciated. The tithe for 1927 was about four times the amount raised in 1910, showing that the increase in tithe had more than kept up with the growth in membership. Already, up to June, the tithe for 1928 showed an increase of £363 for the conference as against the first six months of 1927.

Wales, remarkably enough, considering the industrial circumstances, registered a gain in mission offerings for the year 1927, of £209. But for this the loss of £56 for the entire conference would have been very much greater.

The conference Harvest Ingathering showed a gain of £14, or £162 over the goal, the Sabbath-school a loss of £81.

In conclusion, Brother Spearing said how very much he had enjoyed working with the vice-presidents, the Executive Committee, and the workers throughout the field, and invited the prayers of all assembled in their behalf.

Brief reports were also given by Pastors O. M. Dorland for Wales, and W. J. Young for Ireland, and by a number of evangelists and other workers.

The following resolutions were passed:

#### RESOLUTION 1

WHEREAS, We are deeply conscious of our heavenly Father's continued blessing upon the work of this conference in all its branches during the past year, giving us a good ingathering of souls, also we are rejoicing that in this our Jubilee year there has been completed the splendid Hall that has met a long-felt need at our headquarters in London,

*Therefore Resolved*, that we hereby express our heartfelt thanks to our God for these mercies and favours and, encouraged thereby, we re-dedicate our lives in fuller surrender to Him and His service.

#### RESOLUTION 2

*Resolved*, that we as delegates present at this conference express our approval of the re-division of the territory decided on at Birmingham, and our

earnest hope that this may be the signal for a resolute forward movement in each section; and that we ask our Executive Committee to plan for a strong advance into the unworked portions of our territory, and pledge ourselves to a hearty co-operation with a view to releasing the conference workers as fully as possible for aggressive efforts.

#### RESOLUTION 3

WHEREAS from October 1, 1928 the territory of this conference will be that of South England only and the conference name is to be changed from "South British Conference" to "South England Conference,"

*Therefore Resolved*, that the Constitution and Bye-laws of the conference be amended to harmonize with the above alterations.

#### RESOLUTION 4

*Resolved*, that the following clause be added as Art. 4, section 5 of the Bye-laws: "In the absence of a special contract in writing to the contrary, all contracts of employment shall be deemed to be terminable by either party by one month's notice in writing."

#### RESOLUTION 5

WHEREAS the *Review and Herald*, as the general church paper of the denomination, exerts a unifying and uplifting influence among our people throughout the world,

*Resolved*, that we request our conference labourers and church officers to make earnest efforts to in-

# LEPROSY CURED!

## Amazing Story of Missionary's Self-Sacrifice

In the October "Good Health" Dr. Birkenstock tells of the wonderful work being done in healing lepers. While the workers have been labouring under countless disadvantages the successful cures have awakened a great interest. Show this number and solicit gifts for Harvest Ingathering.



Use the October "Good Health"  
when Ingathering

crease the number of subscribers to the *Review and Herald* in the churches, taking advantage of the special facilities now being offered by the Stanborough Press.

RESOLUTION 6

WHEREAS, We are living in an age when youth is beset with dangers which tend to draw them away from their allegiance to God and this message,

*We Recommend*, that our conference workers and church leaders give prayerful consideration to the problem of our young people, especially between the ages of 14 and 17, and seek to lead them by personal interest and instruction into definite Christian experience and service.

RESOLUTION 7

*We Recommend* to our churches that they endeavour to organize Health Societies, holding monthly meetings, to the end that every Seventh-Day Adventist company become a health centre

RESOLUTION 8

*We Recommend*, that we ask the British Union conference to make provision for systematic instruction in Home Nursing and First Aid to be given in the churches of the South England conference.

The officers chosen for the ensuing year were as follows:

*President*—Pastor O. M. Dorland (Pastor F. A. Spearing retiring to take charge of the North England conference).

*Secretary-Treasurer*.—J. H. Parkin.

*Home Missionary, Sabbath-School, and Missionary Volunteer Departments*.—F. W. Goodall.

*Medical Secretary*.—Dr. W. A. Ruble.

*Field Missionary Department*.—B. Belton

*Executive Committee*.—O. M. Dorland, J. H. Parkin, F. W. Goodall, H. W. Armstrong, Dr. F. C. Shone, A. Warren, F. S. Jackson.

Credentials and Licences were granted to the following:

*Ministerial Credentials*.—O. M. Dorland, J. McCavoy, R. Mussen, F. S. Jackson, G. Hyde, D. Morrison, H. W. Armstrong, S. F. Tonks, H. W. McCrow, S. G. Joyce, L. E. A. Lane, T. H. Cooper, A. F. Bird, W. J. Young, R. Whiteside, R. S. Joyce, J. G. Bevan.

*Ministerial Licences*.—J. H. Parkin, F. W. Goodall, T. M. Timpany, R. A. Freeth, J. McMillan, L. A. Watson.

*Missionary Credentials*—G. W. Bailey, G. Lewis, B. Belton, Miss M. Living, Miss M. E. Lenanton, Miss H. Vandenbergh, Miss E. F. Brewer, Miss G. E. Wallace, Mrs. M. E. Brooks, Miss O. C. Davies, Miss I. M. Baldwin, Miss M. James, Miss E. Stone, Miss I. Seagrave, Miss D. E. Moseley, Miss E. Guntrip, Miss W. Buckle, Miss M. Savage, Miss M. Ballard,

Miss A. M. Beazley, Miss N. LeVierge, Miss P. Yeates.

*Colporteurs' Missionary Licences*.—B. Billard, W. G. Chappell, S. Combridge, A. W. Fisher, J. Green, J. Hardy, W. James, F. J. Kinman, B. Kinman, A. Lacey, W. J. Newman, W. Smith, A. Smith, H. Smith, W. R. Smith, V. Walkden, Miss C. Benefield, Miss N. Butler, Mrs. M. A. Chappell, Miss E. Chamberlain, Miss N. James, Mrs. F. J. Kinman, Miss A. Nottage, Mrs. C. Sully.  
J. H. PARKIN.

At Rest

LARSON.—It is with deep regret that we announce the death of Sister Rose Larson, aged 24 years, who passed away on July 24th. She accepted the truth and was received into the Sheffield Church by vote, October 9, 1920, having previously been baptized into the Baptist denomination. Brother Bacon conducted the funeral service on Sabbath, July 28th, where we were again reminded of the blessed hope of Christ's soon coming, when we may look forward to that glad re-union with our loved ones. We pray that this thought may comfort and sustain the husband and relatives who mourn the loss of our dear sister.  
F. WOOD. *Church Clerk*.

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Copy for the next issue must reach us not later than Wednesday, September 26th.

SPECIAL  
MISSIONS NUMBER  
OF  
PRESENT TRUTH

. Use it in your .  
Ingathering Work



Show its stirring articles to your friends:

- "Mohammedans Turning to Christ"
- "Old Heathen Gods Discarded"
- "Savages of Amazon Pleading"



"Present Truth" No. 19 will help  
your Ingathering

SUNSET CALENDAR

LONDON NOTTINGHAM EDINBURGH CARDIFF

Sept. 28th	6.46	6 51	6.57	6 59
Oct 5th	6.30	6 34	6 39	6.43

# Two Weeks—A Striking Success

BLOW after blow is being struck by the missions mallet and pound after pound is dropping into the missions treasury. What a wonderful thing the Ingathering work is—truly “the greatest event in our financial history.”

Our position is better than last year for the same period. The sturdy Scot in the right hand corner is giving a good lead—9/- per member in two weeks. In 1924 the Scottish quota was reached in six weeks. Will they do it again? Why not?

Gillingham is the first church “over the top.” The following companies are also in the starred list: Yarmouth, St. Mabyn, Attercliffe, Bentham, Huddersfield, Killamarsh, and Long Marsden. Several churches are doing exceedingly well—South Manchester, Leicester, Liverpool, Middlesbrough, Scarborough, Glasgow, Croscombe, and Newport. MAKE SUNDAY, SEPTEMBER 23rd, ANOTHER BIG DAY.

*“This Ingathering of funds should be the greatest event in our financial history.”* —Mrs. E. G. White, 1908.

North England	- - -	£568
South England	- - -	600
Scotland	- - -	142
Wales	- - -	113
Ireland	- - -	47

