



THE MINISTERIAL INSTITUTE

Held at Stanborough College, July 22--30, 1929

By *THE EDITOR*

It was different. Somehow there seemed to be more friendliness, more sincerity, more deep-digging into truth, more respect for one another's opinions, more confidence in the message, more determination to carry it to triumph, than we have sometimes sensed at similar gatherings in the past. Into all hearts seemed to have come the conviction that we are moving rapidly into solemn and perilous times, and that we must press together with all brotherliness in preparation for the final conflict.

There is a subtle difference also between a workers' meeting and a conference. Both are happy occasions that bring old friends together, but a workers' meeting unites old boys from the same College—and there is no friendship so deep and lasting as that which springs up in classroom and dormitory. Such a gathering, too, brings men and women together who are bearing the same burden, battling with similar problems, striving towards the same goal. It makes for mutual understanding of one another's difficulties and for the settling of minor misunderstandings. It engenders a sense of corporate responsibility as all come to realize that they are watchmen from the walls of Zion gathered in sacred conclave.

WHO WAS THERE?

Ah, here comes Elder Wilcox, editor of the *Review and Herald*. He seems to have aged somewhat since we last saw him on this side of the water, but he still carries his happy smile and warm handshake as of old. And here is Sister Flora Plummer of the Sabbath-school Department of the General Conference, brisk and vigorous still, radiating Sabbath-school energy, and looking ready to raise a few more billion dollars for missions before her work is done.

And Sister Jensen, of the General Conference

Medical Department, full of enthusiasm for training everybody in home nursing and sending a breath of life amongst the dry bones of the health work.

And, of course, Pastor Christian, Pastor Schilling, Pastor Read, and indeed, a solid phalanx from the Division office.

From the mission field are several on furlough and others who have returned to labour at home, notably Pastor W. T. Bartlett, the hero of Kenya, whose accumulation of experience at home and abroad has made him a tower of spiritual strength.

THE MEETINGS

The days were divided into six sections. First came the devotional hour, led by Brethren Wilcox, Read, and Bartlett. Next followed an hour on "The Ministry," conducted by Brethren Wilcox and Schilling. To close the morning came a study of some branch of evangelism, field workers leading out and discussion following. After lunch, an hour was given to departmental work, followed by an hour and a half of general discussion on miscellaneous themes. The evening meetings were devoted chiefly to the study of important Biblical doctrines.

It would be impossible in the available space to give a detailed description of all that transpired at every meeting. We can but mention certain outstanding features.

No one will forget, for instance, Elder Wilcox's addresses on the subject of the spirit of prophecy. With profound personal conviction he marshalled the evidence that demonstrates that Mrs. E. G. White was used of God to bring messages of inspiration and admonition to this people. His own experiences of the extraordinary manifestation of the gift made a deep and abiding impression.

Sister Plummer's meetings will also not soon be

forgotten. Her energetic advocacy of the blessings of the Sabbath-school must surely have convinced the most sceptical—if any such were present. Certainly her tender and large-hearted treatment of the minister-who-doesn't-come-to-Sabbath-school awoke feelings of admiration (and thankfulness) in many a heart.

The sessions on evangelism were notable for the excellence of the addresses of the workers, both young and old. We can remember no previous institute of this kind in this field at which such a splendid series of talks has been given; and we cannot refrain from mentioning the beautiful spirit of humility and brotherliness in which the subjects were presented.

As for the evening meetings, they were the *piece de resistance* of the day.

The opening service was conducted by Pastor Meredith on Monday evening, July 22nd. After words of welcome to the workers he passed to a consideration of the work still to be done in the British field. With a large map and a census report he went over the towns and cities of Britain. It is an amazing fact that in the British Isles there are over six hundred towns with more than 10,000 population, some going up to one million, some to two millions, and London, of course, to nearly eight millions. In fifty-one years of work in this field we have sent a preacher into only 110 of these cities and towns. There are actually about 500 towns in the British Isles having over 10,000 population which have never as yet seen a Seventh-Day Adventist preacher! And yet we have fewer workers in the field to-day than we had some years ago, and we can't afford any more. As Brother Meredith revealed these startling figures a resolve to press forward with greater endeavour entered every heart.

On the Tuesday evening Pastor Christian gave us a most helpful address on the subject of "Inspiration," followed on Wednesday evening by a deep study on "The Sanctuary." This, combined with Pastor Read's inspiring presentation of the subject of "The High Priest" on the following evening, rekindled interest in the sanctuary question and directed the minds of all once more to the important place this doctrine should hold in our presentation of the truth. After these brethren had finished it seemed as though a difficult theme had become clear as day and all doubts had been swept aside. It is a pity that all our people could not have heard these two invaluable studies. However, we are informed that arrangements have already been made by Elder Wilcox for Pastor Read to run a series of articles on this subject through the *Review and Herald* in the near future.

Saturday night and Sunday night were devoted to missions and no one who was there will ever forget the wonderful report of recent developments

in East Africa, given by Pastor Bartlett. Then on Monday night Pastor Christian gave an important study on "Tithing" and Sister Plummer brought the Institute to a close the following evening with another address on the work of the Sabbath-school Department.

Looking back at the meetings as a whole, one cannot help but feel that much good was accomplished and that every one who attended must surely have taken up his work again with renewed zeal, clearer vision, deeper consecration, and a stronger confidence that the message which can bear such fruit must be born of God.



A Testimony

THE following testimony has been received from one of our members:

"Through looking at the faults of others I apostatized, after being an Adventist for seven years, and in a few months joined the Primitive Methodists. I tried, however, to keep on following the teachings I had learned from the 'Standard of Attainment.' But one day a friend, who had also been an Adventist, asked me to take him to an Adventist meeting, and we went and I became interested again. At the Primitive Methodist Church they made me leader, and I was appointed to take up the topics for several weeks. So I took up the various subjects I had studied in the 'Standard of Attainment,' Signs of the Times, and the Return of Jesus. I got some interest in the Christian Endeavour; it is wonderful how the Spirit of God brings to one's remembrance the things one has learned. But this made me dissatisfied. I was teaching these other people, yet not doing the will of God myself, and I told my friend, who was also a member of the Primitive Methodists, that I could not be happy until I had given myself afresh to God. He could not rest either, especially after we had gone over the Sabbath question together, and eventually we could not resist the Spirit of God any longer, and we both took our stand again with God's people. My friend was a little while deciding, wondering how he would get on with his work if he asked for the Sabbath off. But he interviewed the manager, and everything turned out satisfactorily. He now rejoices with me in the truth, and we both mean to spread His message wherever we go. We were baptized at the Leicester conference."



Notice

VISITORS to the Isle of Man may be interested to know that the Sabbath-school is held at the home of Mrs. A. Ludgate, Bungalows, Crosby, Isle of Man, at 3 p.m. Everybody is very warmly welcomed.

NEWS FROM AFRICA

Speeding Up

IN 1848, instruction came to our pioneers, through the spirit of prophecy, "Begin to print." The servant of the Lord told how it would be: "From this small beginning it was shown to me to be like streams of light that went clear round the world." "At various points in missionary lands publishing houses must be established." These publishing houses are the denominational "power stations" producing the "streams of light" encircling the earth. It was in the providence of God that our pioneers were instructed to "begin to print," for every tract, magazine, or book disposed of increased the number of the Advent preachers. However could the Gospel go to all the world in this generation if it depended on oral preaching only?

This is an age of "speeding up." Specialists at "speeding up" are at a premium in the business world. This is God's time also for "speeding up." He will finish His work quickly. His agencies for this "speeding up" are the publishing houses, the printed page, and the colporteur. This "speeding up" must come into effect in mission lands. Publishing houses must be established; the message must be printed; colporteurs must be trained to circulate the truth.

The "speeding up" process has come into effect in East Africa. In the past our mission work has been confined to a very small area in this extensive Union field. Now we are strengthening our stakes and lengthening our cords. Books are being sold in new areas, and interests have been created. "Streams of light" have commenced to encircle East Africa.

We are making history here, having held our first colporteurs' institute. This was held in our youngest field, Uganda. Ten bright young Africans were brought in for instruction. At the close I took four of them to Kampala, which is the business centre of Uganda, and in four days they disposed of 104 books.

With one eye on these colporteurs I tried to keep the other eye on the English book work. The African steward of the hotel in which I stayed could read English so I canvassed him for *Bible Readings*. I had just concluded a brief explanation of the "2,300 days" when he exclaimed, "I want this book, how much is it? A long time ago a gentleman spoke to me about the prophecies. He told me that some day someone would come to Kampala selling books which would explain the

'2,300 days' prophecy. He said that I ought to buy the book because it would teach me the truth." He bought the book. Next morning he came to me and said, "Sir, have you any more of those books? Last night my friend came and when he saw the book he would not go home without it. I had to let him have it. Now I want to know if you have another because I cannot do without it." Before I left the hotel he had bought four copies of *Bible Readings*.

In my short stay in Kampala I took orders for *Bible Readings* from Europeans, Indians, Goanese, and Africans. One Indian took five *Great Issues*. A Church Missionary Society boy took ten copies of *Protestantism Imperilled!* Another boy came to me and said, "I will buy one of the big books (meaning *Bible Readings*), if you will teach me the doctrines. Arrangements were made for him to be taught the doctrines. I spent only four days in Kampala, but they were inspiring. In two years we have baptized eight in Uganda. Now the "speeding up" time has come and I think that the Advent message will go through that country by means of the printed page like a prairie fire. It will be unquenchable.

Whilst God is "speeding up" His work to the ends of the earth to finish it "on time," may He be permitted to "speed up" His work of grace in our hearts, that we may be perfected to meet Jesus.

W. CUTHBERT.



Bringing in the Sheaves

THE Sabbath day is ending. It is almost time for evening worship, which we shall hold this evening on yonder neighbouring hill. The villagers are leaving their homes. From Nazareth and Bethany they come, old and young, mothers with babies on their backs and the bandsmen leading the way. We join in the procession and take the narrow path in the direction of the two light-coloured huts, one rising above the other, situated on a verdant slope of Pare's green mountains.

What is the object of our quest, and why should we forsake God's house for worship near a native hut? Our mission is one of joy, for we are going to close the Sabbath hours with two young people with their wives and children, who have yielded their all to God, and who are waiting for the Christians to help move them into the mission village. Our hearts are full of thankfulness to God as we march along, for we think of the many mighty

conquests which have recently been made by the power of the Holy Spirit in our midst. We think, too, of the smiling old grandmother who was present at church this morning, after having been beaten by her heathen husband, and who fully expected another beating on her return, as it was reported all day that he was searching for her. These are only a few of the many who have taken their stand for Christ during the past few weeks.

We climb the steep ascent to the homes of these young people, remembering that Brother Bull with his two faithful evangelists, Paul and Elisha, trod the same path only the previous Sunday evening, when they were used of God to bring these souls to the feet of the Master. We are cordially greeted by the new candidates, and then gather together for worship. No songs are sweeter than the songs of Zion, no praise more acceptable than that which comes from surrendered hearts, and no joy greater than the joy in saving souls. With bowed heads we praise Him from Whom all blessings flow.

Sabbath has passed. The sun goes down in splendour, while the flaming tapestry of heaven curtains the lofty mountain peaks in exquisite shades of crimson and gold. The trumpet call to march is sounded, and with each and every one bearing his load we start off on the homeward journey.

We reach the mission village by moonlight, and after depositing our burdens, we stand once again with the new disciples and blend our voices in a hymn of praise.

“So let us labour on,
Working with Thee,
Till earth to Thee is won,
From sin set free;
Till men from shore to shore,
Receive Thee and adore,
And join us evermore,
Working with Thee.”

WINIFRED CLIFFORD.



African Division Council

BELIEVING that you will be interested in an account of recent meetings of the African Division Council of Seventh-Day Adventists, which I attended, I will give you a few of the many interesting items. This council was held at the Solusi Mission, which is thirty miles west of Bulawayo. Bulawayo is a city of 15,000 to 20,000 inhabitants, and quite up-to-date. It is located in Southern Rhodesia, and is 1,500 miles north of Cape Town.

The arrangement at the Mission was quite unique. Forty square grass huts had been built to provide rooms for the 120 European delegates. The twenty-five native delegates were camped in another section of the grounds. These delegates

came by motor-car, railway train, and boat from the Cameroons, Belgian Congo, Angola, Nyasaland, South African Union, and both North and South Rhodesia. The council is held biennially, and every detail from start to finish was extremely interesting.

The president, Pastor W. H. Branson, gave a very inspiring address at the opening of the council. He showed that the growth of the work has been quite remarkable. In 1926, the reports showed that there were 16,000 believers, and two years later there were 21,000. At the present time there are fully 25,000 believers. Pastor Branson said that this is one of the most remarkable works in soul saving since Pentecost. However that may be, it shows a remarkable ingathering of souls for the Master.

The work at the Solusi Mission was started in 1894, and Pastor W. H. Anderson was one of the first missionaries. At this council he was present, also a native who was the first Matabele to accept Christ in all that country. This was under the labours of the London Missionary Society. As we look over the field, we can but exclaim, “What hath God wrought in the lifetime of one man!”

The medical missionary work has played a large part in this great work of soul saving. There are six doctors and seventeen nurses, also quite a number of others who have had more or less training in this work. In 1928 they gave 167,690 treatments to the sick and suffering. There are four leper colonies with over 200 patients. They report that twenty-eight have been discharged as cured. The various Governments are deeply interested in this work and render some assistance, thus making it possible to treat many more of these poor creatures. If funds were available, the present staff could treat double the number that they do now.

The Division has on its staff 646 workers. Of these there are 116 Europeans from abroad, 120 from South Africa, and 410 native helpers. It is interesting to note that the South African field has furnished more missionaries than have been brought in from overseas. The advantage is that as a rule the South African knows the native, his customs, and one or more native language.

You will be interested to know that this work is being carried on in nearly fifty languages. One day at the council, various persons went on to the pulpit platform and quoted that grand old text, John 3:16, in twenty-nine different languages. This gives some idea of the extent of the work these missionaries are doing.

At the time of this council, twelve young men were ordained to the Gospel ministry. At a meeting held at Port Elizabeth a few weeks prior to this, five others were ordained, thus making seventeen men set apart to the work of the Master for

soul saving. We surely will hear from these as the days go by.

But I must not close this report till I tell you of the experience of one of the missionaries who came from Ruwanda. It took thirty days' travel to reach Bulawayo. This was by boat, rail, machela, and on foot. In that section, the native believes that when a chief dies his spirit enters a lion, so that it is an honour to be eaten by one. But the missionary viewed things quite differently and sought to teach the natives the folly of their belief. He shot thirty-one lions and twenty-three leopards. At one time he was attacked by five lions, and had it not been for his dog and good rifle, they would have killed him. He said he disposed of the lot with six shots. Not only are there man-eating lions, but there are two tribes in the vicinity of his mission who are cannibals. Human flesh is in demand in that section.

The native believers are organized into missionary volunteer bands, and are doing excellent work. They visit the sick, cut wood, get food and clothing for them, and hoe their gardens. Then they help the evangelists by singing, praying, reading the Bible, etc. In fact they are doing a wonderful work in many places. They seek the backslider and many times reclaim him. They are surely a church at work for the Lord. Our missionaries are training the natives to do excellent work for the Master.

The council closed with every one of good cheer and hopeful for the future. I think I have never attended a like gathering where there was less friction. All hearts were united in the one great problem of how to give the Gospel of the kingdom to Africa, and the Lord certainly did give heavenly wisdom to His servants.

W. L. HYATT.

The Ministry of Literature

How to Become a Better Canvasser

[The following article on "How to Become a Better Canvasser" is so good that we take this opportunity of reprinting it from the *Royal Scroll Review*.]

THE canvasser is a victim of fear more often than any other kind of worker. If he does not take an order at certain frequent intervals just when he has planned to do so, he begins to worry; and worry is a synonym of fear—a fear of failure. Should a few days pass by without orders, his fear increases to a panic and he rapidly loses self-control. He cannot plan or execute intelligently, because he has neither hope nor confidence. He runs over his list of prospective customers, weighs the evidence for and against each one, and dismisses them as impossible. He dwells upon the probability of his being a fiasco in the business, and makes no collected effort to solicit. Every moment thus spent in conjuring up visions of defeat is a wasted opportunity; and one can as well afford to waste money as opportunities. If he does not recover from this state he becomes an idler, and sooner or later meets with the ruin he dreads.

It is a fact that nine out of every ten canvassers never acquire the composure and equilibrium of feeling which are common to the routine or salaried worker. They are depressed and made anxious by the fluctuations of their business, the disappointments, irregularities, and apparent lawlessness of their world. And these anxieties cause the

canvasser to lose much valuable time. When he has worried himself almost sick because of his lack of success, he finally resigns temporarily under the impression that he needs rest and recreation. The fact is, however, that canvassing in itself is no more destructive of brain tissue than book-keeping. A book-keeper works eight hours a day, six days a week, and does it every week in the year, and why should not the canvasser? The reason is because he is often worn by fear and anxiety.

The practical question, then, is, "What is the cause of fear, and how may it be overcome?" The cause is soon disposed of. The agent fears because he sets his mind exclusively upon results. He should learn to take more interest in his work for its own sake. By doing this he will not only fortify himself against disappointments, but he will accomplish his main purpose more easily by improving the quality and effectiveness of his canvass. If an artist in painting a picture should set his whole heart upon the money he was to receive, and despised his work, it is obvious that he could not avoid slighting it. And if he slighted it he would simply cheat himself out of the price for which he was striving. Some canvassers do a great amount of slighting their work. The canvasser who is original in his methods is worth much, even if he does not discover absolutely new arguments; but he can apply the old arguments in fresher ways. The fundamental qualities of fabrics have not been improved for centuries, but

every year or every few months the style and designs are changed, and thus we are relieved of a great deal of monotony. And so we need change in style and arguments. How are we to get this new style of argument? The only way for the canvasser to get it is deliberately to sit down and try. And the way for the canvasser to try is to select some particular customer to whom he has failed to sell and write out a special and particular reason why he should have purchased. This after-talk should be kept for study and revision from time to time. Then take up and work out a second and third and innumerable canvasses and after-talks.

What most canvassers need is more hard work and less plodding. Every agent has interesting experiences every day, but they seem to him so unimportant that he takes no account of them. He should notice them carefully and try to make use of them. He can make much or little of them as he wills.



Story of a Torn Tract

At a Sabbath afternoon experience meeting at a recent convention in California, Pastor J. E. Fulton, president of the Pacific Union Conference, gave an intensely interesting account of the first tract which he published in the Fijian language. The man who assisted him in the translation was finally convinced of the truth, was baptized, and became an ordained Seventh-Day Adventist minister. But the story did not stop there. Brother Fulton went on to say:

"This same tract, published in California, fell into the hands of some Fijian sailors, who treated it carelessly, and it lay, torn, upon the deck of a little vessel. The half-caste captain, Epinisa Reece, picked up the tract and read it, and seeing something that interested him about the seventh-day Sabbath, he turned to one of the sailors and said, 'Do you know anybody that keeps the seventh day or Saturday for the Sabbath? This tract seems to speak of such a people.' He received the answer that just across the bay from where their little vessel was anchored, was the Seventh-Day Adventist mission, and he was told that they had plenty of those tracts over there. To our mission station Epinisa came, and bought two shillings' worth of the little tract entitled, *Siga ni Vakececegu*. He took the tracts, and sailed away, a good many miles, to his own island, and read the tracts to his wife, to his son, and to his son's wife. The result was that all four were convinced of the truth of the Sabbath, and in a manner they commenced to obey it.

"After a time Epinisa sailed back, got some more literature, and sailed away again to the opposite side of the largest island in the group, where



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he had some business. There he commenced to talk about the Sabbath question, and to distribute the literature. The result was a lively interest in present truth. By and by a delegation came around the island, ninety miles, and visited us, saying that there was an interest on the Ra coast where Epinisa had called, and they wanted us to go over there and preach to the people. We were busy, much occupied with our work, and so we neglected the opportunity.

"By and by a second delegation came asking us to come, for they wanted very much to hear us preach. This also we did not heed, for we were so occupied with our many duties. But after a time a third delegation, headed by a fine young chief, came to visit us at Suva Vou, our headquarters. I was introduced to this young chief, a large, well-built, pleasant-looking young man, who chuckled and laughed as he met me, saying, 'Now we have you. Now we are going to bind you hand and foot. We sent two delegations to you to come and visit us, and you didn't come, and now I have come and we are going to bind you hand and foot and take you'; and then he laughed. That native chief was Ratu Meli, so well known to many of our people in America. Holding my hand in his, he exacted the promise that we would go. Finding that time as convenient as any, we went around with them and visited the people in his district. Others of our workers went, and services were carried on. A great interest was aroused, and finally, as a result of the literature distributed, and of the word preached, we soon had three organized churches in that district. And not only that, the interest spread far and near, and others commenced to keep the Sabbath in more distant districts."

Anglo-Israelism

ORDERS are now coming in for Pastor W. J. Young's book on Anglo-Israelism. It is a most valuable book for reference. Send for your copy to-day. Price 2/-.

A. W.



The Largest Room in the World

(Continued from page 8.)

in order to provide that which makes for growth and development along higher lines. There are over ninety courses to select from, and the cost need not be more than 10/- a month. Moreover one of these courses can be taken and carried on successfully at the same time that one is earning a regular salary. All that is needed is a sensible daily programme that provides for the pleasant utilization of a portion of your leisure time. Budget your time as well as your salary. The teachers' helpful suggestions, the textbooks, and lesson outlines come to your door. The Fireside Correspondence School is your school because it offers you an edu-

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M. E. OLSEN.

Fireside Correspondence School, Takoma Park, Washington, D.C.

At Rest

FRENCH—On Thursday, July 11, 1929, the Bournemouth Church was called upon to part with another of its highly esteemed members in the person of Brother Edwin John French, age 53, who died at the Boscombe Hospital, where he had undergone an operation a few weeks before, after eight years of suffering. During this long time his faith wonderfully sustained him, and his patience and cheerfulness never flagged. Brother French united with the Bournemouth S.D.A. Church on July 24, 1920, and it was a great pleasure for him to attend worship as long as strength permitted him to ascend the steps. He leaves a wife, two sons, and a daughter, beside other relatives who sorrow, but "not as those who have no hope." To these the church extends its deepest sympathy. On the beautiful summer afternoon of July 13th he was laid to rest near the shady pine grove in the Talbot Village Churchyard, the service being conducted by the writer.

G. W. BAILEY.

WANTED—Working housekeeper, vegetarian, by end of September or October, for professional couple out all day. Must be good, plain cook. Comfortable bed-sitting room. All Sabbath privileges. Apply: A. Carey, Stanborough Park, Watford, Herts.

APARTMENTS for holidays. Double or single bed-sitting room or bedroom and sitting room. Five minutes from Stanborough Park. Apply: Mrs. Brooks, Conway, Sheepcote Lane, Garston.

WANTED.—Daily work by Adventist sister. Cleaning or washing. Must be in North London district. Write: Miss Banyard, 1 Turnpike Lane, Wood Green, London, N.

FOR holiday accommodation in Bournemouth write Mrs. A. W. Vine, 66 Gresham Road, Winton, Bournemouth.

WANTED.—Cook-general or single-handed cook in September. Jewish family. No dining-room, hall, or steps. Two other maids kept. Every facility given to Sabbath-keeper. Write: Mrs. S. Barnett, 39 Finchley Road, St. John's Wood, London, N.W.8.

WANTED—House-parlourmaid for Jewish family in September. Every facility given to Sabbath-keeper. Write: Mrs. Barnett, 35 Compayne Gardens, London, N.W. 6

COMFORTABLE apartments, with or without board. Homely. Terms moderate. Write: Mrs. Gibson, Ness Cottage, Sunningdale Drive, Skegness

WANTED—Situation as general labourer. Lost previous work through keeping the Sabbath. Willing to do anything. In urgent need. Write: Mr. H. Mayers, 15 Straits, Easton, Portland, Dorset

APARTMENTS—Westcliff-on-Sea, bedroom and sitting-room, with attendance. Write: Mrs. Watson, 16 Westminster Drive, Westcliff-on-Sea

FOR SALE—A labour-saving house. Three bedrooms, electric light, etc. Pleasant situation, well stocked and pretty garden. Three minutes from Stanborough Park. Apply: Mr. Trace, 21 Sheepcote Drive, Watford.

WANTED—Cook-general, 25-40 years, for Jewish family. Good general not objected to. Every facility to Sabbath-keeper. Two other S.D.A. maids kept. Write 52 Compayne Gardens, Hampstead.

EDITORIAL NOTES

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August 9, 1929

THE photograph of the workers in the British Union Conference, taken during the Ministerial Institute, will appear in the next issue.

OVER a thousand persons were present at the Sabbath services of the South England Conference, just concluded. It was a most profitable weekend, greatly enjoyed by all who attended. A full report will appear later.

By all means read Pastor Cuthbert's report of the beginnings of the colporteur work in Uganda on page three of this issue. We are clearly on the eve of a great advance movement in that country.

BELOW we publish a stirring call to prayer from Pastor Carlyle B. Haynes. Evidently Rome is on the war-path again, using methods with which she is only too familiar. But truth will triumph and the remnant will be delivered.

cree will have on our more than one hundred schools in Peru. It appears certain they will be destroyed, and perhaps confiscated. We have reason to believe they were intended to be destroyed by this decree. Already our training school for Indian teachers has been closed, a crushing blow to our work. Truly the Pope is king again.

Eight thousand believers are thrown into perplexity. Hardship and persecution confront them. The work of years, the outstanding mission work of this denomination, is in jeopardy.

We have no doubt in our hearts that God will turn even this into victory for His cause. We ask only that you pray for us, that we may know how best to relate ourselves to it, so that we may follow Him as He leads to victory.

CARLYLE B. HAYNES.

Crisis in Indian Work

A Request for Prayer

INFORMATION which saddens our hearts comes to us in Buenos Aires through the dispatches in the daily press.

Under date of July 4th, the papers carried the information that a decree has been signed by the president of Peru to the effect that all religious instruction given in Peru must conform to the State religion. The State religion in Peru is the Catholic religion.

This decree is said to prohibit any educational institution in Peru, whether public or private, from teaching any doctrine that is contrary to the State religion. Any private educational institution that infringes on this provision, under this decree, will be closed and its property confiscated.

All moral and religious education, in any school, public or private, "will be subject to the plans and arrangements that the Government shall dictate, and the text-books must be approved by the Minister of Public Instruction."

The religious education prescribed by the State must be taught in all schools, to all children, except where the parents of children of other religions obtain a special exemption from the Minister of Public Instruction.

We do not know yet what effect this drastic de-

The Largest Room in the World

"THE largest room in the world," someone has said, "is the room for improvement." It is also a very interesting room, because it has something of value to offer almost everybody. The stenographer looks into this room, and finds that which will increase her speed and accuracy. The book-keeper looks in and decides to improve his efficiency and his prospects for advancement by taking a course in higher accountancy. The colporteur walks up and down among the counters offering tempting wares, and selects a course in Christian salesmanship. The Sabbath-school teacher picks out a course in religious education, in which regular teaching principles used in colleges and public schools are applied to the problems of the Sabbath-school class. The wide-awake minister seeks a better foundation for his knowledge of the Bible by taking a course in New Testament Greek. The Bible-worker is interested in the wide range of advanced Bible courses offered, and hardly knows which to take first.

So the good work goes on. There is a never-ending stream of forward-looking men and women who turn their backs on things of less importance

(Continued on page 7.)

SUNSET CALENDAR

	LONDON	EDIN'H	NOTTING'M	CARDIFF	BELFAST
Aug. 16th	8.21	8.48	8.31	8.34	8.55
" 23rd	8.7	8.31	8.15	8.20	8.39