

# The MISSIONARY WORKER

ORGAN OF THE  
BRITISH UNION CONFERENCE  
OF  
SEVENTH-DAY ADVENTISTS.

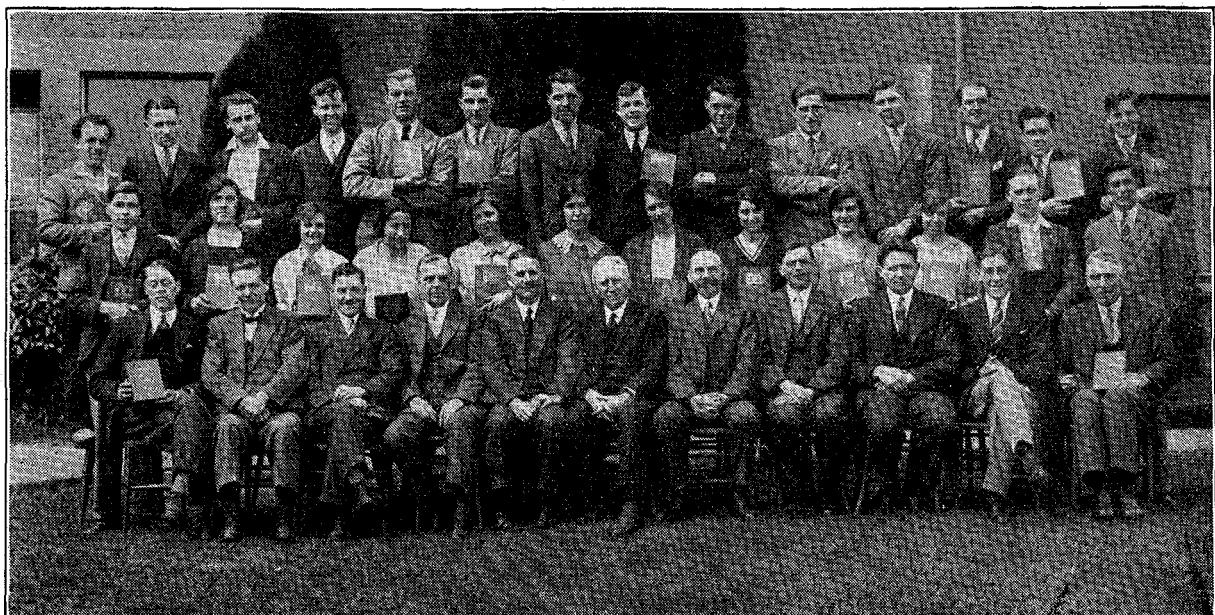
## "As Much as in Me Is", Graduation Address in the Stanborough Park Church

May 4, 1930—By W. T. Bartlett

WE are gathered here to-night in large numbers because of our deep interest in the College and in the young people who graduate from it to take their places in the ranks of the workers. This College is of immense importance to our whole work. To this place we send our young people. We send them as ore which has in it much that is good and of promise, also elements of utter worthlessness which need to be purged away. We send our young people here that the ore may be smelted and tempered, in order that we may receive back tried and proved metal that will be of value in the carrying on of our work. We look to our College as a place where we may send young people of promise to be trained to the point where they can go anywhere and do anything.

It was for many years my privilege to be as-

sociated with this College as one of its teachers. Now for some years past I have been equally, if not even more, interested in the College as a source of recruits for the mission field and for the home field also. We send here young people who have good aspirations which are somewhat vague, but as a result of the process through which they pass in this institution we expect that these vague aspirations will be converted into resolute purposes. We send them with half a knowledge of the Word of God and of the significance of life and of human nature and its problems. We expect that when they return they will come back clear, strong thinkers, knowing what they know, and knowing what they believe. We send them here expecting that when they emerge from this institution they will have formed the habit of industry and have



Students of Stanborough College at the Student Colporteurs' Institute, May 5, 1930.

consecrated their lives to the service of God. We send them to the College with somewhat wavering characters, meaning to do right, and to be what they should be, but when we receive them back again we trust to receive them no longer unstable but developed men and women in Christ; no longer as children tossed to and fro by various winds of doctrine, but men and women who are rooted and grounded in the truth as it is in Christ Jesus.

What reason have we for hoping that such a change as this will take place in their characters, and in their natures? Well, we know that when they come here they come under the influence of a rather stern discipline. Many of us have passed through College ourselves and know that it takes hard work, strong resolution, a good deal of prayer and faith, and much of the help and power of God to enable a young man or a young woman to fulfil the purpose for which he or she came to the institution and to graduate finally with acceptance.

The student faces lessons new and old. With some of the studies he may be somewhat familiar and he is not particularly afraid of them. But there are other studies which will be recommended to him. He cannot see the use of them; he cannot see how they are going to advance his great purpose, or be of value to him in his life work, and he is inclined at first to reject the counsel that is given to him to take up those studies. Then there comes the daily temptation to slight the studies which he never wanted to take, but which have been urged upon him, and it is there that students come to grief and make shipwreck of their experience. They do not realize that the discipline for which they came to school is going to change them radically, and that it is these very studies that are unpleasant to them which are going to effect the most remarkable changes in their characters, if only they set themselves to master them with all their hearts. Unless a student does go through his studies, whether they are pleasant to him or not, victoriously, triumphing over those features which are irksome and unpleasant to him, he is not going to develop character as a result of his study, and he is going to miss the main object of his coming to school. One goes to College in order that he may master the difficulties that present themselves, grapple with problems and solve them, fight with giants that stand in the pathway and overthrow them.

The social life of the College will make severe demands upon the student. He will find that there are in school some characters with whom he does not readily blend, people with whom he does not enjoy association. He will find far more of that kind when he gets out of College. If he is going to fail on the point of getting along with people, he had better fail in College and recognize

he is a failure, rather than go out of the College and carry on that kind of failure in his after life. If he can gradually overcome feelings of antipathy towards others, he will have learned one important lesson that the College should work in his life.

He will find himself up against physical barriers. It will seem to him that the hours from the first gong to the last gong do not provide the time that he needs for his work, for his studies, and for his labours. Yet he is debarred from transgressing the rules of the College which demand that he shall go to bed at the set time. But he should go, and regard the limits set for his physical welfare, and make up his mind that he must accomplish the tasks that are given him in the hours assigned for the purpose. It will be a problem. He will have to discipline himself severely in order to accomplish his object. But he must set himself to solve his problem. He must learn how to economize his energies and his moments, and he must learn to pack into time more than he ever packed into it before. One part of a student's discipline is to learn how to live so that what demanded two hours in the past now can be done in one hour.

The student must learn to submit himself to counsel. As he goes into the work of God, he will need continually to receive counsel from those longer in experience than himself and perhaps having a higher degree of wisdom. It is difficult for a young man or a young women to receive counsel. A student must learn how to take counsel from those who can advise him, and try to work out the suggestions made to him.

He will have to meet personal problems. It will seem impossible for him to work his way through College without incurring a load of debt. But it will be an experience of enormous value to him in all his future career if he can achieve the apparently impossible and get through school without debt.

In fact, the goal before the student is one of all-round development. Mentally he must be more intense, he must achieve things that have seemed to him impossible. He who is not particularly intellectual must become intellectual. But he may be intellectual at the risk of losing spirituality. He must not do this. He must learn to do whatever he does with heart and soul. If it be play, let him throw himself into play like a leopard. If it is work, let him enter into his work like a giant. If it be study, let him throw himself into it as though he lived for nothing else but to accomplish intellectually; then when the time comes to pray, and the time will come, let him go to his knees like a saint. Let him learn how, without waste of time and hesitation, to pray aside the curtain of the heavenly sanctuary, reach to the throne of Grace, and press there his ardent petitions. In every aspect of life let him become a man of

might, whether in play, work, study, or prayer. Whatever he does, let him enter into it with all his heart and soul and mind and strength.

Let us think for a moment of the ministry. As he goes out into the ministry he will find it demands intellectual strength to present the teachings in such a way that men will be impressed by the strength and fullness of his knowledge, the logic of his arguments, the inspiration of his truths. The man of God sent from heaven with a living message will need to be intensely intellectual to be prepared for every kind of demand upon him, and as he goes out to preach the Gospel to men he will find he is dealing with a vast assortment of beings of various types and characters. If he has learned how to get on with human nature at the College it will stand him in good stead when he goes out into the world to do the work of the Gospel, for unless he is prepared to come into a close sympathy with the people he had better stay at home. He will not find that when he advertises meetings and preaches in his church that he will have rows and rows of angels to drink in the truth that he presents. He will find that he is dealing with people of varied natures, subject to every kind of temptation, and having in themselves every type of wickedness; and unless he is able to get to grips with the problems that beset those individual souls his preaching will be in vain.

No man can be too good for the work of God, whether in the home field or in the mission field. I know that at one time the idea was prevalent that almost anybody was good enough for the mission field. After spending a few years out there I made up my mind that no man could be too good for the mission field. I wondered whether any man was good enough for Africa. Students, and those of us who have passed through College, let us take the admonition to our own hearts: we must grow in grace and wisdom and understanding, for the work of God makes greater and greater demands upon His servants, and we can never reach the point where we can be reasonably satisfied that we have attained the highest necessary degree of efficiency in our work. Any ordinary man is not nearly good enough for the work of God. I do not care who he is, he ought to be twice as good as he is and should set himself to be so. He must learn how to put two hours' work into one hour; he must be a consecrated man; he must be aflame with holy zeal; he must be intellectually alive; he must be possessed of the living Spirit of God, if his work is to be a success.

I am thankful that we have a school which sets itself to solve the problem—how can a man increase his own efficiency? Every earnest student who comes to the College receives a discipline that may double his value. It is God's purpose to do this. God is not content that anyone should be

a simple unit. He would double and treble our value, and more than that. He promises to make a man equal to ten men. When you are equal to ten then you are living to some purpose. Happy the student who goes through College with the purpose to increase his value and to be two men—or two women—to all practical intents and purposes. But God tells us that He is prepared to make one man equal to fifty or a hundred. We have met a few of that kind of men, and we would not exchange them for a hundred ordinary men. Give us an apostle like Paul and we will be willing to give up 10,000 common men, because he will bring 20,000 under the influence of his message. And God sets no limit. He is willing to make one man equal to a thousand men. God knows how to increase our individual value. God knows how to make us far more valuable than we are, and far more efficient and powerful in His service than we are at the present time. But we must be willing to pay the price.

I am glad that the class has chosen the motto, "As much as in me is." That is what God looks for on the part of his servants in order that He may step into the life and make it tenfold what it was. It is a splendid motto. It was the motto of the apostle Paul.

I am glad, too, that it has been inscribed on a shield. It is a motto for the battle-field. It is a motto for a venturesome life. It is a motto for a man of faith. It is a motto for one who intends, by God's strength, to achieve something worthwhile. It is a motto for a man who does not mean to live in vain. "As much as in me is." God asks that as much as in us lies we contribute our part to His undertaking on our behalf to make our lives better and more powerful.

I think that that was continually in the mind of the Saviour. He asked for nothing more. A man can do nothing more than give all that is in him; he can do no more than love God with the heart and soul and mind and strength. The Saviour once looked upon a woman and said, "She hath done what she could." To the extent of her power she had brought her offering. It is a fine thing to be able to say it.

Whoever chose that motto had some courage. It is a fine thing to be able to say, "As much as in me is." We cannot think of an utterance like it. We cannot select a motto like that haphazardly and say, "That will do." It challenges you and it asks, "Do you know what you are saying? Have you searched your own heart? Are you sure that 'As much as in you is' you are in God's service?" It implies self-knowledge, it implies self-study, and it implies something else, too. It implies that you search your own heart to see whether, indeed, you are right with God, whether you are wholly or only partially consecrated to the work of the

Gospel. It challenges you, and the words can only be spoken by one who, having looked at his own heart, has put out of it, or put under the feet of the Lord Jesus, by an act of willing consecration, all that was contrary to the purpose of God in the heart and life. It is the motto of a consecrated life.

"As much as in me is." It is the word of the apostle Paul. You will find it in full in his epistle to the Romans, the first chapter. It is interesting to see what it meant to him. Follow the words of the apostle: "As much as in me is I am ready to preach the Gospel at Rome." There is some meaning to these words. It meant that he had searched his heart, he knew himself, and he was ready. No man can take those words unless he is prepared to add to them, "I am ready. As much as in me is, I am ready. I am ready to go to the mission field. I am ready to preach the Gospel at home. I am ready, if necessary, to preach the Gospel at Rome. I am willing to go the whole length, to run the greatest risk, willing to lift the heaviest burdens, to undertake the most dangerous enterprises, to stand before Caesar himself." That is all that God expects of us. He has His designs, and He is looking for volunteers, for willing, consecrated servants.

I am glad that the graduates have chosen this motto, "As much as in me is." I pray that it may not be to them a motto in word only, but that it may be the earnest expression of hearts that know themselves, their wickedness and their need, and throw themselves helplessly upon Christ. I am glad that as Brother Vine goes to West Africa to labour in the mission field he goes in that spirit. I am glad that Sister Anderson, who goes into the Bible work in Scotland, has the same spirit. And I am glad that the three nurses, who take up their ministry, "To strengthen and cheer," have it also. I trust that each one of the graduates will keep the motto in mind, and that their lives will be a demonstration that as much as in them is, they are consecrated to the service of the Lord Jesus.

And I pray that this spirit may be in the hearts of all the members of the faculty as they conduct the training of the young people, taking the rough ore from the churches and turning it into tempered weapons with which we can battle against the powers of darkness. I trust that they will enjoy more and more the blessing of God; that they will become twice as efficient as they have been in the year that has past; and that they will grow and increase spiritually and mentally, so that the young people who go through their hands will be returned to the churches strong in the faith and mighty in the Lord.

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## WELSH MISSION

Superintendent: Pastor H. W. Lowe  
Address: 80 Australia Road, Heath, Cardiff

### Annual Meeting

ON Good Friday at 3 p.m. a representative gathering of our brethren and sisters from various parts of Wales assembled for the first session of our Annual Meeting in the Whitehall Rooms, Park Hotel, Cardiff.

We were very pleased to welcome conference workers, church leaders, company leaders, church-members, and a goodly number of our isolated believers who do not enjoy the privileges of meeting regularly with those of like precious faith.

The opening address was given by Pastor Lowe, who took as his text Philippians 3:10. He emphasized, from that great Easter tide text, the reason for our meeting together—"That we may know Him."

The morning devotional services, taken by Pastors W. H. Meredith and W. H. Hurlow, were a means of much spiritual help to all.

The Bible studies were conducted by Prof. L. H. Wood from Stanborough College, and our hearts were filled and thrilled as he pointed out many valuable lessons from the book of Job. He demonstrated that Job typified Christ and also the remnant church in the matter of experience, purification, and perfection. The five studies brought new courage and confidence in the Lord, and tears filled many eyes as the speaker coloured his talks with touching illustrations drawn from a wide experience with young people.

The big day of the big week-end was Sabbath, and at every meeting the hall was crowded with some 300 people. Conducting the teachers' meeting, Pastor Wood gave us the background and setting of the lesson. Pastor Harker took charge of the Sabbath-school, and Pastor Cooper conducted the previous lesson review. Pastor Read outlined the work of the Sabbath-school in providing funds for the mission fields, and the largest offering given by the Welsh Annual Meeting for many years resulted.

The morning service was taken by Pastor W. H. Meredith on the text, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:4. He showed the necessity of "being born again" as a daily experience, and appealed earnestly for reconsecration.

Special services were held in the morning for the children, and in the afternoon they gave some

splendid items of song and sentiment to the adults.

On Saturday evening all rallied to the missionary service, at which Pastor Read spoke of his recent journey in West Africa. He outlined the great work that has been done there, and the still greater work yet to be accomplished in that and other parts of Africa and the world field.

The interests of the departments of our work were fostered by Pastors Harker and Maxwell.

On Sunday evening the usual service was held for those interested in the message, but with an augmented attendance. Pastor Maxwell spoke

stirringly on "The Suddenness of Christ's Second Coming."

As a fitting conclusion to the meetings, a young people's service was held in the Friends' Meeting House on Monday evening. Everyone enjoyed the programme which the young people had prepared and also the good counsel of Pastor Harker. The closing hymn was sung with much pathos:

"When we asunder part,  
It gives us inward pain;  
But we shall still be joined in heart,  
And hope to meet again."

M. C. MURDOCH.

## South England Conference

Office Address: Eagle House, 395 Holloway Road, London, N.7.

President: Pastor O. M. Dorland.

H.M., S.S., & M.V. Sec.: F. W. Goodall.



Secretary-Treasurer: H. D. Clarke.

F.M. Sec.: B. Belton.

### Service of Song at North London

ON Thursday, April 10th, at the New Holloway Hall, a most interesting and inspiring programme was presented by the members of the above church.

The service of song was well arranged by Mr. Wynne, supported by Pastor A. K. Armstrong. Among the soloists were Mrs. Baldry, Misses Johnson and Westcott, also Mr. Matthews and Mr. Lethbridge, as well as Mr. Wynne and Pastor Armstrong.

Mr. George Annis rendered efficient service as accompanist at both the organ and piano. We were also favoured with recitations from Mrs. Wynne which were very touchingly presented.

The home missionary secretary very ably filled the chair and he is to be congratulated on having discovered a most successful method of increasing his department funds for the purchase of much-needed tracts.

A report of literature distributed during the past year by the members of the North London Church showed a splendid increase in their activities.

In response to an appeal made by the conference missionary secretary, generous gifts were made, and a total of £2 was handed over to the department. This is for the purchase of tracts further to extend the work in this great city of London.

A word of appreciation is due to those who helped with programme, especially those who came quite a distance to take part.

F. W. GOODALL.



### Southampton

THE convention, which was held from Thursday, February 20th, to Sunday, February 23rd, was

opened by Brother Goodall, who gave an interesting address. On Friday evening Pastor Dorland, who was also present, gave us another inspiring address on "Leadership in Local Churches," taking his text from 1 Timothy 3.

On Sabbath the morning service was taken by Pastor Meredith, whom all were pleased to welcome after an absence of ten years. He spoke to us on, "My Privileges and Duties as a Church-member." There were quite a number of members from Bournemouth, Portsmouth, and the surrounding districts, present at this meeting, and all were impressed with the solemn message Pastor Meredith passed on to us.

We were greatly favoured also by a visit from Pastor Oswald, who spoke to us on Sabbath afternoon, followed by Brother Goodall.

Pastor Meredith spoke to the church officers and others present in the evening.

On Sunday morning quite a number came out to hear Pastor Meredith and Brother Goodall. Sister Druitt also spoke on the Sabbath-school work. The afternoon meeting was taken by Brother Goodall. He pointed out the importance of setting goals, not only in collections in the various departments, but also in soul winning, and in the tract and other campaigns.

The Convention was closed all too quickly with an interesting lantern lecture on "Are Missions Worth While?" at which meeting we had a good number of members and others present.

We are sure that those who attended all the meetings had a most inspiring and helpful time, and we thank the brethren for their inspiring addresses and personal help.

C. SMITH.

### The Home Transformer

INTO a very unhappy home, where the husband and wife had not spoken to each other for months, the *Present Truth* found its way. The wife unburdened her heart to the one who called with it, who advised her to leave the paper where her husband would see it.

The week following the canvasser called again,

but a day later. The wife met her with a smiling face. Her first words were, "My husband has spoken to me, and we are so happy. Last night he was looking for the *Present Truth*. When he could not find it he asked where it was, and I told him the lady had not brought it yet. 'Oh,' he said, 'does a lady bring it? God bless the lady who brings the *Present Truth*.' "

L. THOMAS.

## North England Conference

Office Address: 22 Zulla Road, Magdala Road, Nottingham.

President: Pastor W. T. Bartlett.  
H.M., S.S., and M.V. Sec.: J. Howard.

Sec.-Treasurer: J. H. Parkin.  
F.M. Sec.: G. Bell.

### Notes from the President

REPORTS continue to be good from the various efforts in progress. Despite the fine weather, Brother Johnston reports an attendance of between 600 and 700 on Sunday evenings. He is now presenting the Sabbath. Pray that there may be a rich harvest of souls there, and at all the other efforts.

I AM sorry to report a marked decrease in tithe received during April as compared with the same month last year. There is a drop of nearly £62. Do not forget, brethren and sisters, that we cannot carry out the programme of work planned for the year unless you do your part. The enemy is trying hard to weaken the faith of God's children. "Cast not away your confidence, which hath great recompense of reward."

SINCE I wrote last in the WORKER I have had an opportunity of attending a large meeting conducted by Principal Jeffreys, and of seeing a little of the methods employed in his campaigns. There was a strong effort to work up the feelings of the large audience. For more than three-quarters of an hour the congregation sang catchy tunes, under the guidance of a capable conductor, who gradually brought the congregation to the point where it responded to every suggestion he made. If he invited them to shout "Hallelujah," they did it, although it seemed to me that they shouted it with more vigour than real devotion. If they were told to beat time to the music by waving their hymn sheets, they did it. They must have sung till they were tired, but they still obeyed every word that came from the conductor. Then there was an address on the Lord's coming. There was nothing particularly striking about the address. It was of a nature that might be heard from many who speak on this subject. Principal Jeffreys talked in the usual way about the apostle Paul being now a "disembodied spirit," and get-

ting his "resurrection body" at the second advent, but he seemed to think that Paul got along just as well without his resurrection body. He had no room in his system of Bible teaching for the "sleep of the dead," to which he referred with scorn. He also has no room for any special work to be carried on with a view to preparing a people for the second advent. So far as he knew anything of the Scriptures, he declared, there was nothing whatever to prevent the Lord from returning before the close of that evening service. He made no suggestion about any special preparation for the advent beyond a humorous reference to the use of face powder, which drew a not very spiritual roar of laughter from his audience. The Principal admitted that there would be a struggle with the beast and his image, but this would be reserved for the wicked who were left behind after the saints had been carried to heaven in the rapture.

IT was very clear that the whole tendency of the Four-square Gospel Movement would be to impress the minds of those who were swayed by it that there was no need for the third angel's message, and no room for such a work as we believe the Lord has committed to Seventh-Day Adventists. I am amazed to hear that some of our adherents who have gone to Pastor Jeffreys' meetings, have thought that he preaches practically the same things that we do.

I WAS profoundly impressed in the closing part of the service to see the hundreds of cripples and invalids pressing up for prayer and anointing. I could not wonder, as I looked at the haggard, pain-lined faces, that the "Jeffreys'" movement draws multitudes who crave for relief from the pain they endure. If there are any among these sick whose maladies can be helped by a strong excitement, I am sure that the Jeffreys' methods are calculated to arouse that excitement. It may be that sometimes the effects of the excitement will be lasting,

but as a rule the nervous system does not react for long to a powerful stimulus, and the natural tendency will be for the trouble to return as the excitement passes off.

OF one thing I was strongly convinced, that, if the Saviour is pleased with this kind of a healing campaign, He must have greatly changed His spirit and His methods since He was here on earth.

PASTOR JEFFREYS has no light for the people regarding the second advent of Christ. We shall find in his work no help toward the accomplishment of our own entrusted task. And I cannot help thinking that, for permanent results, the gospel of health that has been committed to us, with its confidence in the healing power of a living, personal Saviour, Who can be approached better by a single earnest seeker than by excited crowds whipped up to the highest possible pitch of emotionalism, will do more for real relief of suffering than any skilful application of crowd psychology.

WHEN I think of the meeting I attended, I feel a great longing that we Seventh-Day Adventists should get on with our work, and carry to those about us the saving truths of the living Word before hearts are shut against the truth through the intoxications and disillusionments of a spurious revivalism.

W. T. BARTLETT.

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### Graduation Exercises

*(Continued from page 8.)*

Course, Winnie Young, Annie Wharrie, and Dorothy Parfitt, nurses, responded first of all, each dedicating his or her life fully to the service of the Master. The rest followed. And we can say "the rest," for throughout the evening there was not a single pause. From every corner of the church came words of praise and thanksgiving for the grand experience each one had had during the school year. They made one feel that it was good to be alive and connected with such a company of young people.

At the service on Sabbath morning, Pastor H. W. Armstrong took the lead. It was good to see such an old friend of the students on the platform on such an occasion.

And Sunday was a beautiful day. For the first time for five years it was possible to have tea out on the lawn, and truly, "everything in the garden was lovely." The sun shone, the games and sports went through without a hitch, and all, from the youngest to the oldest, pronounced it a thoroughly glad and happy day.

The graduation service itself scarcely needs comment—Pastor Bartlett gave the address. It is found in this issue. Pastor Wood and Dr. McClements presented the diplomas, and Arthur Vine, Alice Anderson, and Winnie Young res-

ponded for the several phases of the graduation class.

The closing chapel exercise of the College year was held on Monday morning, when Pastor Meredith spoke a few words of encouragement to those going out into the field for the summer.

MARY J. VINE.

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### At Rest

REDHEAD.—On Sabbath, January 4th, Sister Catherine Redhead passed away at the age of seventy-nine years. Sister Redhead had for many years been a loyal member of the Advent movement, first being connected with the Kettering Church, where she filled various offices, and later with the Wellingborough Church, of which she was a member till her death. Well known and highly respected in both towns, and beloved of all who knew her intimately, our sister awaits the crown of life which the Lord has promised to those who are faithful unto death. She was laid to rest on January 8th in the Kettering Cemetery, there to await the Life-giver. The service was conducted by Pastor W. T. Bartlett, who spoke words of comfort and assurance to the bereaved relatives, and a large number of friends and churchmembers who were in attendance. Our sympathy goes out to those who mourn their loss.

W. A. HALL.

AGAR.—We deeply regret to announce the death of Brother Agar at his home in Walthamstow on March 10th. Our good brother was seventy-eight years of age, and had endeared himself to all in the church because of his willingness to help. Brother Agar was very active for his age and was a deacon of the Walthamstow Church for a number of years. We shall greatly miss him, and look forward to the time when we shall meet again at the resurrection of the just, when our Saviour shall appear to receive us unto Himself. Dr. F. C. Shone, the writer, and a number of members and relatives were present to pay their last respects to a very dear brother when the interment took place at Queens Road Cemetery, Walthamstow. We extend to Mrs. Agar our deep sympathy in her great loss.

T. M. TIMPANY.

GUNTRIP.—Sister Mrs Guntrip, mother of our Bible-worker, Miss E. Guntrip, passed away on Sabbath, March 22nd, in her eighty-fifth year, after a brief illness. Since her acceptance of the truth in West London in 1915 she has been a faithful, consistent Sabbath-keeper. She won the love and esteem of all who knew her by a cheerful and contented disposition. We laid her to rest in the Hammersmith Cemetery in the presence of sorrowing relatives and friends, to await the call of her Saviour at His glorious return. Our sympathies go out to Miss Guntrip in her bereavement.

O. M. DORLAND.

HEATH.—The sweep of the scythe of death has claimed another member of the West London Church. Sister G. Heath died on March 25th at her sister's home in Holland Park, age fifty-five. Much suffering had indeed mellowed her, making her character fragrant with the Spirit of Christ. She learned of the truth twenty-five years ago, and was baptized by Pastor Jensen, continuing a loyal Seventh-Day Adventist to the last. In brilliant sunshine and with the air attune with the singing of birds, she was laid to rest in the Paddington Cemetery on Friday, March 28th, after a brief service conducted by the writer in the chapel. Many loving friends were present, whose comfort is in the promise, "I will ransom them from the hand of the grave." To her sister and brother we extend our deepest sympathy.

JOHN G. BEVAN.

# EDITORIAL NOTES

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May 16, 1930

ELEVEN years ago, shortly after the close of the Great War, the opportunity presented itself to purchase the Kingswood Estate, of 162 acres, adjoining Stanborough Park. Funds were limited, but men of courage and vision went forward in the fear of the Lord, and, by a great act of faith, purchased the property at public auction for £16,200.

Since that time every passing year has demonstrated the wisdom of the purchase. Land and trees almost to the amount of the purchase price had been sold up to the end of 1929, still leaving well over 100 acres of the original estate.

Some time ago the Government decided to construct a new highway through the estate, to pass within a few feet of Kingswood House, thus cutting the estate in two. The land required for the road was sold to the authorities recently, and it became evident at once that it would no longer be possible to continue to utilize the remainder of the land as a College farm. This and other important considerations led the British Union Conference committee, in consultation with the Division and General Conference committees, to decide to dispose of the property with a view to increasing our educational facilities. Accordingly 105 acres of the land were put up for public auction on April 30th, at the London Auction Mart, and realized £24,000.

Without doubt one of the important matters to be discussed during the General Conference will be the future of Stanborough College, and we shall all await with interest the counsel that will be given. In the meantime the money received will be held in trust awaiting the leading of the Lord.

One thing is certain and that is that we are on the eve of a great new development of our educational work in this field. The General Conference has already promised to add 20,000 dollars to the money raised by the sale of land, in order to assist in making our College the really first class institution we all desire it to be. At present no definite plans have been decided upon, but we may all pray that wisdom may be given to those who are entrusted with the handling of these vital matters that the right steps may be taken.

PASTOR MEREDITH and Brother Carey left Southampton on the "Majestic" for America on Wednesday, May 7th. They plan to return from the General Conference about July 12th.

COLLEGE closed on Sunday, May 4th, with a stirring graduation service in the Stanborough Park Church, reported elsewhere in this issue. The following day a brief Institute was held for the student colporteurs, culminating in that popular function known as the "Press Tea," held in the college dining room on Monday evening. Thirty-five students are now in the field striving hard to win their scholarships to enable them to return to College in September. Let us remember them all in prayer that their faith and courage may be sustained and that they may be rewarded with the success they deserve.

## ◆ ◆ ◆ Graduation Exercises

THE 1930 graduation exercises of Stanborough College and The Stanboroughs will not soon be forgotten.

On Friday evening a special consecration service was held, Pastor Wood leading out in a wonderful talk based on Proverbs 25:13, "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him."

The graduates, Arthur Vine from the Ministerial Course, Alice Anderson from the Bible-workers' (Continued on page 7.)

ELDERLY sister would like another to share her home. Maid kept. Or would let suite of rooms with conveniences, partly or fully furnished. Write: R, 80 Lavender Sweep, London, S.W.11.

WANTED—Situation as chauffeur where Sabbath can be kept. Willing to combine other work, as gardening. Apply in first instance to L. E. A. Lane, Hooe House, Hooe, Plymouth, Devon.

FOR SALE.—Singer sewing machine (hand). Model 99k. Cost £8 8s od. Perfect running order. £2 15s. od. Write: Mrs Bird, "Chubut," Dyerth Road, Rhyl.

CHURCH requires complete set of *Testimonies*, cheap. Address: R. Clifton, 28 High Street, Chatham.

TO LET.—Two large rooms, facing south. Furnished, 15s od per week, or unfurnished, 10s od. Pleasant surroundings. Country. Nearest station, one mile. Write: Mrs. Box, The Firs, Marden, Hereford.

TO LET.—Holiday apartments at Hove. Moderate charges. Write: Mrs. Ball, 27 Cowper Street, Hove.

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.

## SUNSET CALENDAR

	London	Nott'ham	Edin.	Cardiff	Belfast
May 23rd	8.56	9.8	9.33	9.9	9.35
30th	9.5	9.17	9.44	9.18	9.45