



## ADVENTIST EXPLORERS

By C. E. WEAKS

It is not our purpose to tell you about the exploits of Amundsen, of Nobile, of Byrd, or of any of those other men of renown who have gone into those wild wastes of "no man's land" which lie around the north and south poles. We have something more interesting to talk about. We have two young Finnish sisters, Ina Naukkarinen and Ida Helminen, each about twenty-two years of age, who volunteered to carry our good books to the Laplanders in the far north of Finland.

These two sisters went to the northland last September, and wintered in that widely scattered, sparsely settled field. In order to reach the recent institute it was necessary for them to travel for one week with horse and sledge, and then two days by train. As that far north land is within the Arctic circle, in mid-winter the sun never appears above the horizon, so these girls during this time lived in perpetual darkness or semi-darkness. Brother Bjaanäs passes on their story as related at the recent institute held in Helsingfors.

"When we come to the Laplanders and the Finnish people up in the North, we are always welcome, but it is not an easy thing to get to their homes. It is often twelve, eighteen, and thirty miles between houses. Often when we reach a home we find that the people cannot read." One of the sisters said, "I walked twenty-eight miles one day." The other then said, "I went thirty-seven miles on skis one day." There are no roads. To find the people we carry a map and compass. We have shoes made of reindeer-skin which reach to the knees, reindeer coats, fur hats, and gloves made of reindeer skin. With skis on our feet, ski-staves in our hands, our prospectuses, maps, and compasses in our bags, we are well equipped. We get bread, margarine, and reindeer meat to eat; that is what the people eat, and we do the same."

Then Sister Helminen told in her plain way one

of her experiences: "I wanted to go to a house fourteen miles in the woods. They told me at the place where I was staying, that I should not try to go to the house, because none of the people could read. But I had a feeling that I ought to go, and so I went. When I reached the house I found that the man could read a little, and he bought three books. They gave me some food and after I had rested a while I started on my way back. It was raining hard, I was wet through, but worst of all it was getting dark and I lost my way. It was very dark that night and I did not know where I was or in which direction I ought to go. My matches were wet so I could not see my compass. I did not dare to sit down or go to sleep because then I might freeze to death. I made up my mind to run up and down a crag as long as I could. It did not take long before I had lost all my strength and I dropped down and fell asleep. At midnight I awoke again. I was cold and stiff, but I got up and started to run up and down the crag again until I again dropped down and fell asleep. When I awoke it was morning. Then I crawled up on a mountain in order to find out where I was, but I had to get over to a higher mountain and still a third one. When I reached this Tabor I could see the Arctic Ocean in the distance. By the help of my map and compass I at last reached the sea and some people—just twenty-four hours after I left the people in the forest."

"During my delivery just before Christmas I drove with reindeer and sledge fourteen days. It is much harder to drive these reindeer than a horse. It often happens that the reindeer will turn around and start to attack the sledge with its horns."

Sister Naukkarinen also told the following experience: "One afternoon I had to go to a house which was twenty-three miles away. I made com-

pany with the postman and followed him for several hours through the forest. It was so dark that I could only see him as a shadow in front of me. Late at night we had to pitch a camp and make fire. We took turns in sleeping and keeping the fire burning. It was freezing several degrees, so I had to keep turning around all the time, otherwise I would get hot on the one side while I would get cold on the other. Early in the morning we started out again. As we reached the first house I could only throw myself in a chair and ask for some boiled water. They gave me a large pot full of water and I drank six to eight cupfuls before I could eat or give my canvass. I asked the lady then whether it was far to the next house, and she said in her quiet way: 'No, it is not very far, only three miles.' "

These two sisters now have a district in Lapland around a large lake. The nearest town to them is as far away as Oslo is from Stockholm or London is from Newcastle.



### One Thousand Sabbath-Keepers Among the Ibos

NIGERIA, next to India, we are informed, is the most densely populated part of the British Empire overseas, and is the most important of our West African dependencies. Whilst in the throes of a great transition owing to the impact of Western civilization upon its constitution, a highway is being established for the third angel's message.

Paganism has proved its inadequacy to maintain its former hold over a people who are breaking free from old restraints and in whom new ambitions are rising. The many inquiries and letters received in the course of operating our stations all go to confirm the truth that the mental attitude of the African is being greatly influenced, and with the imbibing of the new ideas the Christian religion is making its appeal. Surely the Advent message could not find a better soil in which to sow this blessed truth, and one feels that the Lord is causing us to recognize the time and situation. Millions yet wait to hear the everlasting Gospel.

We rejoice that the Lord has called us to labour in one of the southern provinces of this great country and that His Spirit should have gone before us in such a striking way to prepare a people for His name. On every hand the evidences of His power to save are made manifest. Among the Ibos, comprising one of the largest tribes in Southern Nigeria, the hand of God is lifting the veil of darkness, and men and women are emerging from their homes of slavery, with all their attendant horrors, and are reaching out after the higher life in God their Creator. It is about seven years now

since our first mission station was established among this tribe, and by patient and persistent sowing of the seed many a heathen stronghold has been shaken, and to-day we have over 1,000 loyal Ibo Sabbath-keepers bearing witness to the advent message.

The recent visit of Brethren Christian and Read to our two mission stations operating in this south-eastern section of Nigeria will stand out in the memory of all who were privileged to attend the meetings convened for this occasion. It was indeed a time of great spiritual refreshing for us all. To look into the faces of these large gatherings of earnest and attentive believers as they hung on every word spoken, and to hear them sing of the Christ Who saves, was indeed an experience we should have liked our brethren and sisters in the homeland to have shared. At this time our record baptism was held, when fifty candidates identified themselves with their risen Lord through the watery grave. We shall never forget the sight of these converts as they wended their way down to the river-side singing songs of Zion, for we knew what a courageous stand many of them had made for the truth.

In the Elele district recently opened up we have not yet started a school, and the children of our members are compelled to attend other denominational schools if they desire an education. This has led to much persecution against our boys, but a remarkable faithfulness has been sustained. Just recently one of our Adventist boys, Kenneth by name, attending one of these outside mission schools, was preparing with others to sit for the Government Pupil Teachers' Examination. The headmaster, although a professing Christian, stated that all pupils must pay the sum of one shilling each to the great medicine man of the town for a charm which they were informed would secure for them success in the examination. Kenneth, who had long known the futility of such means, told the master that he could not join in this heathen practice, whereupon he was greatly jeered at and told that he would not be allowed to sit for the examination; that he would surely fail and bring discredit upon the school. He went home that evening and reported the matter to the church and a special prayer meeting was held on his behalf. The next morning he started for school in great faith, knowing that the Lord would not fail him. Although the master received him coldly, nevertheless, after a little pleading he permitted him to sit for the examination. The church still continued in prayer and what was their joy to find, when the results came through, that Kenneth was the only boy in the school who had passed. You can imagine the reaction this experience has caused among his school-fellows and teachers. His

heart is set on being an evangelist in the cause of truth.

At our camp meetings at Aba where Brother and Sister Clifford are labouring, we derived much joy in witnessing the first native worker ordained to the Gospel ministry. This is a grand step toward a deeper co-operation for the propagation of the message and in the future administration in the field. It has been a very encouraging feature to witness among our workers a growing desire to win the heathen for the truth, to launch out in real aggressive evangelism, and to help to raise, through our offerings and the Harvest Ingathering, the necessary means for this purpose. Think, for a moment, of a small company of Sabbath-keepers, comprising only five baptized and twenty-eight Sabbath-school members, giving over four pounds in the Harvest Ingathering. For the African, this is a really splendid achievement.

We had a very enjoyable experience a few months ago. Hearing that away in the bush, about eighteen miles from our station, there were some natives keeping the Sabbath, we decided to visit their town. After a few inquiries we found them, but words cannot describe their joy at our coming, and I can assure you it was mutual, for their faces were radiant as those who knew their God. After the excitement of the greeting had subsided we were led to a booth in a compound where one of the Sabbath-keepers lived. Here, under the booth, we learned that they met Sabbath by Sabbath for prayer. On inquiry we found that Sarah, the leader of this little group of seven, had been healed through prayer some years ago by one who told her that God rested the seventh day after creating man; she then said that she too would serve the God Who had healed her and rest on the Sabbath. Her faithfulness had won these others to God. How remarkable and impressive it is that these poor souls who have never had a teacher and cannot read a Bible should have remained so loyal. It was a wonderful experience to join in worship with these simple folk and while we kneeled down on the ground together in prayer we were made very conscious of our oneness in God, that all things were in common in the realm of the unseen and eternal, and that our Father had been indeed gracious in the sharing of His love. They are pleading now for a teacher that they may receive a fuller knowledge of the truth. Oh, that we may be constrained to follow the counsel of our Saviour in praying that labourers may be sent into the vineyard.

L. EDMONDS.

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## SCOTTISH MISSION

Superintendent: Pastor W. Maudsley  
Address: 47 Kingsbarns Drive, King's Park,  
Glasgow.

### Fragments from the Assemblies of the Churches of Scotland

THE readers of the WORKER will be interested to hear that at a public meeting held in connection with the Assembly of the Church of Scotland, and at which several hundred ministers were present, the writer was able to get in a few words about the Sabbath.

A resolution had been read to the meeting concerning "The Sabbath" or "Lord's Day Reform." This had been commented upon by several ministers, a member of parliament, and a well known novelist. It had been agreed that this resolution should apply, not merely to Presbyterians, but to all the Christian churches represented at the meeting in Edinburgh. The time came for voting on the resolution, when my little boy said, "Daddy, won't you say something about the right Sabbath day?" So I immediately rose to my feet, and moved that the words "Lord's day" and "Sabbath day" be deleted from the resolution as they were incorrect terms to apply to Sunday observance. The "Lord's day" was the day over which the Lord was Lord, and Christ had said that He was, "Lord even of the Sabbath day." Furthermore, the fourth commandment said, "The seventh day is the Sabbath of the Lord thy God," so that Sunday, the first day of the week, was not the Christian's Sabbath or the Bible's Lord's day. The Bible says, "Remember the Sabbath day, to keep it holy." The Roman Catholic Church says, "No; by my divine power I abolish the Sabbath day and command you to keep holy the first day of the week. And lo! the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church."

I went on to show that Sunday was a pagan holiday and had no command from God to sustain it. The audience became intensely interested, and I felt that a number were with me. No interruption came until I merged on to the question of civil and religious freedom, when the platform thought it time for me to cease my questions. It is needless to say that my amendment was not carried.

In reality, there were three Assemblies meeting in Edinburgh. The General Assembly of the Church of Scotland consisted of the union of the majority of the "United Free Church of Scotland" with the State-recognized "Church of Scotland."

Then just across the way from this Assembly was the Assembly of the "Free Church of Scotland," commonly called "Wee Frees," and at a later date came the Assembly of the "United Free Church of Scotland Continuing."

Through the influence of friends, I was able to be present at the most important sessions of these Assemblies, and was also, with Mrs. Prescott, in attendance at the Lord High Commissioner's Garden Party at Holyrood Palace, where two thousand guests, mainly constituting the church life of Scotland, were gathered together on the invitation of the Lord High Commissioner. So I had not only the opportunity of listening to the important discussions on the union of the Presbyterian churches, but also a chance to speak of our work to several ministers and divinity teachers.

In the Assembly of the Church of Scotland there seemed to be a strong desire for union with all the reformed churches, whether Presbyterian or otherwise, throughout Great Britain and the continent of Europe, with a view later to church union of the reformed churches over the whole world. The expression used by one Chinese delegate was, "How could the Chinese distinguish an 'American Dutch Reform Church Christian' from any other kind of Christian?"

A good suggestion came from one speaker to inaugurate throughout the world, among the Reformation churches, a "Reformation Day." This would be a memorial of the work of the Reformers, and a day upon which we would remember the principles of the Reformation. Unfortunately, not much time was given to this inspired deliverance, and it was talked out.

The speeches of the Lord High Commissioner were simple Christian exhortations, which might have come from any Adventist elder. When he visited the Assembly of the Free Church of Scotland ("Wee Frees"), he said he could worship in any place where Jesus Christ was praised. His extempore appeal for union of all the Presbyterian churches was received as if the union of the "Free Church" with the "Church of Scotland" were a great way off.

Perhaps the greatest interest was taken in the Assembly of the "United Free Church of Scotland Continuing," for the big question with them is how they will continue. Their churches have been taken over by the majority of their believers, who have joined the "Church of Scotland." But the "United Free Church Continuing" says that although the majority have joined the State-recognized Church of Scotland, they have voluntarily left the parent body and have no legal claim to the property. On the other hand, "The Church of Scotland," which still remains under royal patronage, claim the legal right to the property, but say they are prepared to settle the matter on

terms of equity, and boards for this purpose are being set up. In the meantime the "Continuing Church" members are having their meetings in small halls, and in some cases are building new churches.

I had a very profitable talk with a member of the Assembly of the "Church Continuing"—a man whose name was at one time on almost everybody's lips, an ex-member of parliament, and well known in British politics. He told me that only that day another member of the Assembly had been talking about our people, stating that he "admired the principles and loyalty of Seventh-day Adventists." I am sure the readers of the *MISSIONARY WORKER* will be encouraged to know that the "United Free Church of Scotland Continuing," in their stand for principle, and for their separate existence as a church free from State control, are quoting the Scottish Mission of Seventh-day Adventists, as examples of loyalty and steadfastness.

PERCIVAL PRESCOTT.

GOOD HOME and privileges offered to refined, capable person, fond of housework, for widow and son, near Holloway Hall Reply very fully, age, capabilities, salary, etc., to 51 Rossllyn Hill, Hampstead, London, N.W. 3.

## AN EXHIBITION OF ADVENTIST BOOKS

A special exhibition of Adventist books will be shown by the British Publishing House in connection with the South England Conference, July 17th-21st, in the New Holloway Hall, North London, and also at Leeds, during the North England Conference.

Over 400 different books, tracts, and pamphlets are now available in the English language, and the latest and best will be on view.

*Call the attention of your  
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this unique exhibit.*

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## 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.



### Annual Meeting

ANNUAL Meeting of the South England Conference, New Holloway Hall, London, N.7, July 17th to 21st. There is yet time for you to decide to come and spend the week-end, enjoying the blessings and associations of meeting with those of like faith.

We expect to have with us:

- C. K. Meyers (Secretary, General Conference)
- A. W. Cormack (Vice-president of the General Conference for the Southern Asia Division)
- L. H. Christian (Vice-president of the General Conference for the Northern European Division)
- W. H. Meredith (British Union President)
- W. E. Read (Secretary of the Northern European Division)
- G. A. Lindsay (Sabbath-School and Y.P.M.V.S. Secretary of the Northern European Division)
- S. G. Maxwell (Superintendent of the East African Union)
- W. McClements (Superintendent of the Nigeria Union).

### DELEGATES TO THE CONFERENCE

Will church elders see that delegates are appointed and the names sent to the conference secretary by July 14th—one for the church and one for each ten of its membership.

### APARTMENTS

ALL requiring apartments should send particulars to Mr. L. A. Watson, 395 Holloway Road, London, N. 7, at once.

### RAILWAY FACILITIES

LONG week-end tickets available from Friday morning to Tuesday night are issued on all railways at a single fare and a third for the return journey.

### HOW TO GET THERE

*From Paddington:* Travel by Bakerloo tube and book to Holloway Road—changing at Piccadilly Circus.

*From Euston:* Walk to Hampstead Road, take

bus 29, 39, or 529 to Holloway Road (Nag's Head), fare 2d.; tram 29, 53, or 27 for Holloway Road (Nag's Head) or walk to Euston Road (St. Pancras Church) and take 14a bus to Holloway Road (Nag's Head).

*From King's Cross and St. Pancras:* Take train to Holloway Road (Piccadilly line) or 14a bus to Holloway Road (Nag's Head).

*From Waterloo:* Travel by Bakerloo to Holloway Road, changing at Piccadilly Circus.

*From Victoria or Charing Cross:* Take 29 bus to Holloway Road (Nag's Head).

*From Liverpool Street Station:* Travel by Metropolitan to Highbury, changing at Moorgate. Take bus or tram from Highbury to Nag's Head, Holloway Road.

*From London Bridge:* Take underground train to Highbury, changing at Moorgate, then tram or bus to Nag's Head, Holloway Road.

### SABBATH SERVICES

ALL the services on the Sabbath will be held in the Upper Holloway Baptist Church, which has been kindly placed at our disposal by the minister and officers of the church. Separate rooms for the children's Sabbath-school and kindergarten departments. The church is located five minutes' walk from the New Holloway Hall, close to the Royal Northern Hospital.

*N.B.*—Please remember to bring your *Advent Hymnal Revised*.

### SUNDAY EVENING

THE Sunday evening service will be held in the Finsbury Park Cinema and will be conducted by Pastor R. A. Anderson. Doors open at 6 o'clock, organ recital 6:15, service 6:45.

H. D. CLARKE.



### Notes

*Wimbledon.*—The church at Wimbledon was happy to receive into its fold during May, six persons who expressed their desire to follow in the steps of their Saviour and went forward in baptism. Pastor H. W. Armstrong conducted the service, assisted by Pastor D. Morrison.

**S.E.C. Annual Meeting. Y.P.M.V.S. Special Meetings. Volunteers attend.**

*West London.*—A similar service was held in the West London Church, when nine souls identified themselves with the remnant church, and in obedience to the Saviour's command were baptized.

*Croydon.*—For the past eighteen months Pastor D. Morrison has been conducting public meetings in this district whilst caring for the church. The members have rejoiced to see some twenty-one persons added to their numbers. Most of these were received into church fellowship last year and eight were given the right hand of fellowship on June 28th, six of these having gone forward in baptism and two being received by vote.

*Southend.*—Since going to Southend Pastor Young has been busy leading precious souls into the truth of God, with the result that five persons have been added to the church at Southend, two by baptism and three by vote. We feel sure the church at Southend will do their part in shepherding these new members of their family.

*Weston-super-Mare.*—A baptismal service at Weston-super-Mare added five more souls to our

membership, the first fruits of the work commenced by Pastor A. E. Bacon with the assistance of Miss James. We trust that this will be the nucleus of a church to be established at this popular holiday resort to witness for God until Jesus comes. We are glad to welcome these new members into our midst and pray that their association with us may be of mutual help and blessing.

WE are glad to report increases in the tithes and offerings for the six months ended in June, over the corresponding period of 1929. Tithe increase, £578; mission offerings increase, £207. Of this sum the Sabbath-school offerings are responsible for £88, and the Big Week Missions Extension Fund reached over £315, an increase over last year of £40. Totals for six months: Tithe, £6,907 7s.-11d.; mission offerings, £1,809 15s. od.

WE thank you all for your co-operation and pray that you may experience greater blessings and grow in grace and in the knowledge of the Lord Jesus Christ as you surrender yourselves to Him for service. H. D. CLARKE.

## North England Conference

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

President: Pastor W. T. Bartlett.

Sec -Treasurer: J. H. Parkin.

H M, S S., and M.V. Sec.: J. Howard.

F.M. Sec.: G Bell.

### Annual Meeting

NOTICE is hereby given that the annual meeting of the North England Conference will convene at the Lees Temperance Hall, Vicar Lane, Leeds, from July 31st to August 5th. The annual balance sheet will be presented, and officers will be elected for the ensuing term.

J. H. PARKIN,  
Secretary.

who is an ordained minister or a member of the conference committee, as these are delegates at large by virtue of their office. The lists should be sent to the conference secretary as soon as possible, please.

WE trust there will be a full representation of all the churches by their regular delegates, and that these will plan to be present at the opening meeting on Thursday evening and stay until the close of the conference on Tuesday. Week-end tickets at a fare and a third will be available for the period from Friday morning until midnight on Tuesday. We trust, however, that as many as possible of our members, whether they are appointed delegates or not, will attend the meeting. We shall have several speakers who have just come from the General Conference in San Francisco, and we all want to hear what they will have to tell us about that wonderful gathering. The proceedings will be packed with interest from the beginning to the close. We have much important busi-

### Notes from the President

OUR annual meeting will be held at Leeds, according to the formal notice which appears in this issue, from July 31st to August 5th. Full instructions will be given in the next issue of the WORKER, telling just where the hall is located and how it is reached from the railway station.

THE churches should at once take steps to elect their delegates to the conference. Each church is entitled to one delegate irrespective of its membership, and to an extra delegate for each ten members. No one should be appointed a delegate

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**South England Conference Missionary Meeting, Saturday Night, July 19th, at 7 p.m.**

ness to talk about, but a large place will be given to Bible-study and devotion. Pray that we may have an outpouring of the Holy Spirit on our gathering, that workers and churchmembers may be together refreshed and blessed, that a tide of spiritual life may flow through the whole conference. We extend a specially pressing invitation to the scattered membership, whose opportunities for meeting with others are rare. Do not fail to come to this feast of good things.

WILL all who plan to come please write Pastor E. E. Craven, 12 Hollin Park Place, Oakwood Lane, Leeds, telling him when they expect to arrive, how many days they will be staying, and what accommodation they desire. Kindly send this word without delay. Pastor Craven and his workers are very busy, but they will see to it that your wants are provided for, if they can hear as early as possible in July. If you cannot exceed a certain sum, better mention it.

BROTHER G. D. KING had a good beginning to his tent campaign. He writes: "Our tent was absolutely full, with people standing at the back. Especially noticeable was the good class of people attending. The attention throughout the lecture was intense, and from remarks made at the close, it is clear that a good first impression was made. The offering was £2 4s. 6d., which does not compare so badly with what we received in the cinema. I calculate that our advertising cost less than £7, all included, for this opening meeting. The weather was splendid, it being possible to have the back and one side up."

ONE interesting circumstance about the meeting was the fact that Brother King had the assistance of an excellent band. This came from a neighbouring Adult School, where he lately gave a morning address, by request. The whole performance was entirely suitable for a religious occasion, and at the close, many of the bandsmen expressed their pleasure at what they heard, and several of them have promised to help again next week. The churchmembers have attended to the distribution of handbills and have shown a keen enthusiasm in the campaign.

BROTHER KING is planning to conduct his first baptism on July 7th. Brother Reeves will also have a baptism on the 12th. Later in the month there will be a baptism at Derby, and Brother Bailey will also be baptizing several at Newcastle and Gateshead. W. T. BARTLETT.



### To Our Wheatcroft Campers

THE anticipation of months is almost here. Steadily but surely we are approaching that longed-for day, Friday, August 15th, when fifty-five

of our Senior Missionary Volunteers will invade the Wheatcroft camp and set the echoes ringing on that peaceful, cliff-bound shore.

By the time this issue of the WORKER is off the press the first Sunday of the "Camp Canvassing Campaign" will have passed. We trust that the canvassing on Sundays July 6th and 13th will have provided the necessary funds for many to meet their board and lodging expenses at Wheatcroft. We trust that all will make a special endeavour to send in to me at 22 Zulla Road, Magdala Rd., Nottingham, their 25/- inclusive fee by Tuesday, July 15th.

We shall send to all who are coming a list of articles they should bring and instructions for reaching Wheatcroft. This list will be sent out before the conference. None of the requirements are other than household things and so will not involve any extra expense.

Every party will be met at Scarborough and Wheatcroft.

Some have mentioned to me that it would be much more fascinating and surprising if the actual daily camp programme were announced each morning. In view of this we shall refrain from sending out the programmes as at first suggested.

We have for some time been in communication with the railway authorities and we hope to send out, with the list of requirements, particulars of any concessions we may obtain. Looking over the list of those coming we would strongly advise some of the societies or groups of societies to ascertain definitely the number coming from their district and delegate one of the band to make inquiries at their local L. & N.E.R. station. We understand that a party of eight can obtain a special cheap rate. The societies or groups where there is a possibility of eight or more coming are as follows: (1) Manchester South, Manchester North; (2) Nottingham, Derby, Mansfield, Sutton; (3) Hull; (4) York; (5) Leeds, Bradford; (6) Newcastle, Gateshead. With reference to the ones and twos from other societies, unless it is possible to make special arrangements with the railway it might be cheaper to book return to Scarborough by bus. In any event we shall be sending you word concerning possible concessions when we send the list of requirements.

J. M. HOWARD.

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# EDITORIAL NOTES

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Editor: A. S. MAXWELL

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July 11, 1930

LORD TAVISTOCK, heir to the Duke of Bedford, paid a graceful compliment to Seventh-Day Adventists recently. Writing on the Sunday question in the *Evening News*, he spoke rather scathingly about "our fundamentalist friends," but added: "They themselves, *unless they happen to be Seventh-Day Adventists*, do not practise what they preach." This a high reputation to maintain.

WE are now approaching the time of the annual meetings in the various sections of the British Union. The dates and places of meetings are as follows:

## SOUTH ENGLAND

July 17th-21st. New Holloway Hall, London, N.7.

## NORTH ENGLAND

July 31st-August 5th. Lees Temperance Hall, Vicar Lane, Leeds.

## SCOTLAND

August 7th-11th. S.D.A. Church, Glasgow.

## IRELAND

September 26th-29th. Belfast.

CONGRATULATIONS to the first students to win scholarships this summer! Brother Allen heads the list, with Brother Emmer a close second, and W. J. Newman third. By the time the next issue of the WORKER is published several more will, we trust, have joined this coveted roll of honour.

Thirteen other students are now more than half way towards their goal. Who will be the next to win?

REPORTS received from the regular colporteurs show that thirty-three took part in the "Big Day," and that their total gifts to the Missions Extension Fund were £29 17s. 9d. There were ten gifts of £1 and over and two of £3 and over.

THERE was a splendid Protestant Rally in the Finsbury Park Cinema on Sunday, June 29th, led by Pastor R. A. Anderson. More persons attended than were present at the Hyde Park rally organized by the Protestant Alliance the previous afternoon.

FOR some time past our supplies of Bible pictures for *Present Truth* have been running very low. Indeed, they were almost exhausted, and we were becoming not a little anxious as to what to do

next—for we thought we had already bought every available Bible picture suited to the paper. Then one happy morning, in the providence of God, two new sources of supply suddenly opened up. Some of the pictures are very expensive—nearly £3 each for one use in the paper—but they are very beautiful and should be a great help both to our colporteurs and the purchasers. Altogether we have purchased about two dozen of these fine illustrations, which will last us for many months to come. Look out for them in forthcoming issues of *Present Truth*.

## Please Note!

WILL visitors to Belfast please note that all our services are being held in the Royal Avenue Hall, 54 Royal Avenue, Belfast, during July and August. Sabbath-school is at 10.30 a.m., preaching services 11.30 a.m. and 3.30 p.m.; also Sundays at 3.30 p.m. and 7 p.m., and Wednesday at 8 p.m. Young People's Society, Monday at 8 p.m. Pastor G. Hyde, 26 Sydenham Drive, Strandtown, Belfast, will gladly answer any inquiries and extends a very warm welcome to any member of our Adventist family visiting Belfast.

## Wedding Bells

ON Thursday, June 19th, before a good company of friends and well-wishers, Brother William Beavon and Sister Doris Felton were joined together in the bonds of holy matrimony at Nineveh Road S.D.A. Church, Handsworth. The civil part of the service had taken place previously at the registry office. Brother Beavon, in addition to his colporteur work, is to be the tent-master at South Birmingham during the next few months. Our prayers and best wishes for their future usefulness go with these young people. May the love of Christ constrain them in all the circumstances of their united life.

JAS. E. BELL.

APARTMENTS.—With or without board. Near sea Miss E. Mayo, Eltona, Westfield Road, Southbourne, Hants.

## SUNSET CALENDAR

	London	Nott'ham	Edin.	Cardiff	Belfast
July 18th	9 8	9 20	9.46	9.21	9.48
" 25th	8 59	9.11	9.35	9 12	9.38