

# The MISSIONARY WORKER

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

## Our Appeal to the League

ADDRESS TO THE PREPARATORY COMMITTEE ON CALENDAR REFORM,  
JUNE 9, 1931.—BY A. S. MAXWELL

*Mr. Chairman, and Gentlemen of the Committee,*

Our delegation has been appointed by the General Conference of Seventh-Day Adventists that we might set before this Preparatory Committee the convictions of this international body of Christian Sabbath-keepers.

At the present time Seventh-Day Adventists number over 313,000 adult members, and are increasing at the rate of 14,000 a year. Their principles of faith, and their position with regard to Calendar Reform, are set forth in detail in the Memoranda already handed to the Committee.

At the outset we would emphasize that we are not opposed to all reform of the Calendar, but only to that phase of the present proposals which would break the continuity of the weekly cycle.

### THE BLANK DAY

As this Committee is well aware, the two plans for

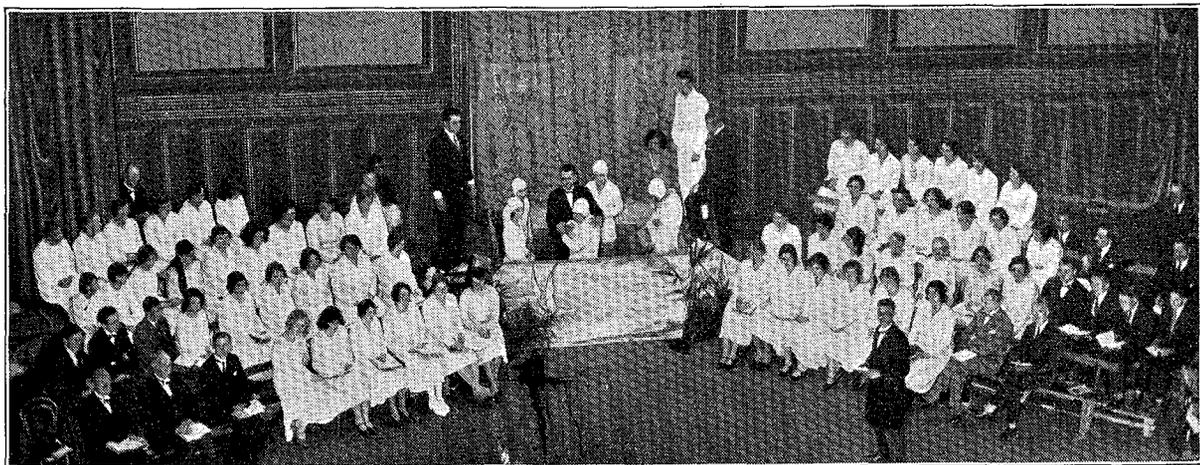
the reform of the Calendar which have received the most publicity and support, both involve the inclusion of a blank day. It may be called "year day" or "leap day" or "sol day," but the intention is to make it blank, and erase it, so far as possible, from the reckoning of time.

The effect of the institution of such a blank day is immediately obvious to all who give study to the matter. It must lead, inevitably, to the interruption of the weekly cycle.

### EFFECT UPON RELIGION

So far as business interests are concerned, this might not appear to be of serious consequence, but from a religious standpoint the effect would be disastrous.

To multitudes of conscientious people, the week is a divine institution, handed down, unbroken, from time immemorial, even from the creation of the



Baptism in the Wood Green Empire, June 28, 1931. See "A New Day in North London" on page 6.

world. The seventh day of that unbroken cycle has always been regarded by a considerable body as a holy rest day, and the first day thereof, at least for the past sixteen centuries, has been observed with reverence by millions.

Imagine, therefore, the distressing results that would certainly follow the insertion of a blank day in the Calendar. Let us suppose that we have come to the night of Saturday, December 31, 1933, and that the new Calendar is in vogue. The week has ended. The next morning, calendar or no calendar, the rising sun heralds the first day of a new week. The conscientious Sunday-keeper awakes with every intention to observe it as of old. But he is informed that it is not Sunday, but a *dies non*, a blank day, perhaps a national holiday, decreed so by Parliament. What will he do? He will have to choose between two conflicting loyalties—between God and the Government.

Identically the same problem will confront the Seventh-Day Adventist and all others who keep the Sabbath of Holy Writ. During 1934 their Sabbath would fall upon "Friday," during 1935 upon "Thursday," and during 1936, being leap year, upon "Wednesday" and "Tuesday." In other words, their Sabbath would wander through the week for all time. What would they do? *What would this body have them do?* Either they would be true to conscience and endure the consequent hardship, or they would needs smother their conscience in order to gain their daily bread.

#### PENALIZING RELIGIOUS MINORITIES

It must be obvious to this Committee that the introduction of a Blank Day would inevitably lead to the penalizing of all who would be true to their conscientious convictions in this matter of Sabbath or Sunday observance, for no other day, mechanically provided, would satisfy them. It is useless for the Calendar Reformers to say, "We will give you an alternative Sabbath, equally as good." That would be offering stones for bread.

Consider further, however, the difficulties that would confront the religious minorities that decided to adhere to the seven-day cycle. Where would they find employment? What business would wish to hire a man with a wandering Sabbath? Imagine the educational embarrassments they would suffer—and the fines, possibly imprisonment, they would incur through keeping their children from school on their holy day. Think of the permanent loss to the children themselves through losing two days' schooling every week.

It surely could not be right that such people, by tens of thousands, of the best type of citizen, normally law-abiding, honest, and good-living, the very salt of the earth, should be discriminated against in this way!

Moreover, at such a time as this, when lawless forces are gaining ground, when militant atheism is asserting itself, it would surely be in the last degree unwise to foster legislation which would

impair and alienate so valuable an asset to law and order. It is never in the best interest either of business or of good government that the consciences of men should be trampled underfoot.

Furthermore, gentlemen, we would ask, with all respect, whether this august body, whose honour and privilege it is to safeguard minorities, is willing that these godly men, women, and children—solely because of their loyalty to God and to His Sabbath—should be caused, unnecessarily, to endure hardship and persecution? *Will it permit big business thus to ride roughshod over religion? Will it suffer conscience once more to be crucified on a cross of gold? Will it offer such homage to the almighty dollar? It cannot be.*

#### NO DEMAND FOR CHANGE

We would further submit that the drastic and retrograde step proposed by those who would reform the calendar is entirely unnecessary. Where is the public demand for such revolutionary changes?

Up to yesterday only fourteen national committees had even submitted their reports and many of them, we suggest, are by no means favourable. Does this demonstrate a world interest in the matter? Would anyone suggest that it intimates the Nations are clamouring at Geneva for a Blank Day?

No, indeed. On the contrary, the most noticeable feature concerning Calendar Reform in every country, outside the United States, is general apathy bordering upon total indifference. But for the agitation so persistently carried on by certain American business men, we doubt whether this Committee, or anyone else, would ever have heard of the matter.

Take the situation in Great Britain. A large number of questionnaires were sent out, but less than 300 were returned; and not one of these revealed any desire for a radical change of the Calendar. We have the assurance of Mr. Morley, the London Secretary of this Committee, that, apart from the fixation of Easter, there is no demand or desire for any Calendar change in Great Britain. From the 1930 Annual Report of the British Chamber of Commerce we quote the following:

"Towards the end of the year, the Chamber received from the Burnham Committee a Questionnaire upon alternative schemes for the reform of the calendar, to which replies were sent that, in the opinion of the Council, *the present calendar was not seriously inconvenient* and that *the inconveniences of transition from the present to another system would outweigh the advantages of reform*. The Council also took the view that, having regard to the pressing and important matters demanding attention and concentration at the present time, the subject of calendar reform was one which might well be deferred to a more convenient season. So far as the Chamber was able to judge, *there is no special desire for any change except as regards the fixing of Easter, to which it attaches particular importance.*"

If it should be suggested that there is no active

opposition in Great Britain, we would reply that it is because the religious bodies have not been aroused to see the serious consequences of the present proposals. We venture to suggest, however, that when the Scotsman sees his precious Sabbath imperilled, when the evangelical churches realize what is afoot, when the Lord's Day Observance Society perceives that its very existence is endangered, there will be an outcry through the land which will for ever prevent the acceptance of a Blank Day by the British Parliament.

What is true of Britain is true, we have reason to believe, in other countries, and we repeat that there is no world-wide public demand for any reform of the Calendar of so revolutionary a character as that envisaged by the proponents of the Blank Day Scheme.

What is more, sixteen million Jews are opposed to it, all the Seventh-Day Baptists, 300,000 Seventh-Day Adventists, 3,500,000 Disciples of Christ, besides the entire Mohammedan world of over 400,000,000.

*Nevertheless, Mr. Chairman, even if there should be such demand, if every business in the world were insisting upon a blank day Calendar, it would surely be the privilege and responsibility of this body to refuse to set its seal of approval to a plan which strikes so deadly a blow at one of the most sacred traditions of mankind.*

Respectfully we would remind this Committee that only on two occasions in history have national governments sought to tamper with the weekly cycle. One was at the time of the French Revolution, the other in Russia of recent date. Both changes were proposed with the avowed object of destroying religion. *Shall it be said that the League of Nations was party to a similar attack? Shall it be said in years to come that from Geneva—birthplace of liberty, cradle of the Reformation, trysting place of the doves of peace—there went forth to the world a plan that led to the undermining of religion, the decay of the best elements in social life, and the persecution of religious minorities? God forbid!*

Gentlemen, this is a matter of deep concern to us. In the spirit with which David addressed Goliath, we are constrained to say to the Blank Day Reformers: *"Thou hast come out against us with many dollars and Big Business and much propaganda; but we come to thee in the name of the Lord of hosts Whom thou wouldst defy."* For the introduction of the proposed method of Calendar Reform, whereby the weekly cycle is interrupted, involves an act that is nothing short of impious defiance of the Almighty, and should be resisted by all who acknowledge His authority in the affairs of men.

In conclusion, therefore, we would ask, on behalf of our entire world membership, in the name of religious liberty and freedom of conscience, that this Preparatory Committee shall refuse to give its approval to any proposal for the Reform of the Calendar which embodies the Blank Day principle.

## Our Colporteur Corner

### With the Army at Aldershot

BY F. J. KINMAN

I DECIDE to attack Aldershot. But how am I going to accomplish it? Thirty-eight square miles of camp. My! what a lot of ground to cover. Thirty thousand troops. Supposing they are hostile to me and set me at naught? One moment. "And the Lord said unto him, Surely I will be with thee, and thou shall smite the Midianites as one man." Judges 6:16.

I remember having learned about a gentleman who was going to war with 32,000 troops. He was told it was far too many. He knocked out 31,700 of them, added God to the list, and won a bloodless victory.

What shall we say, then, to these things? "If God be for us, who can be against us?" Rom. 8:31. Very well, God is one great unit, so that if I put my small nought by the side of that unit we are 10.

What about a weapon? Here it is, a piece of paper. What does it say? "F. J. Kinman, representative of The Stanborough Press, has permission to enter upon War Department lands," and a lot of other matter. So far, so good. Ammunition? Yes, I have that. Shrapnel, because it will spread. The Press made me a present of it at the recent institute; it takes the form of a Bible and fits my pocket quite nicely. Ah, and here is the high explosive, *Bible Readings* prospectus.

But I meet the enemy at the very commencement. He is a padre. He ranks as a colonel. I address him as such.

"But I don't want your book. It's of no interest to me. Indeed, I am not so sure that you should be in the camp with that."

"Oh, yes, I should, Colonel." I produce my weapon. He falls beneath it, but repeats, "But I don't want your book."

I afterwards discover him to be the Roman Catholic padre.

Hallo, what is that? Somebody practising on a double bass brass instrument. This must be the band practice-room. I will peep in. I shall be all right here.

"Oh, good morning, Corporal. I believe you have a man here interested in the Christian life."

"Yes, that's right."

"Here, Spreadbury, you are wanted."

"I am pleased to meet you, Bandsman Spreadbury. I am engaged in Christian work. I believe you do some preaching. I have a work here that will help you to preach better."

"Well, be quick, what is it?"

"Look at this section here, 'Christian Growth and Experience.' If you preach along these lines to

your fellow-men, what a power you will be."

"Go on, tell me some more. Get over it quickly though. What's the price of it?"

"It will only cost you one pound."

"Bring me one next week."

"Thank you, Bandsman, good morning."

St. Andrew's Home for Soldiers. What a fine thing if the soldiers here were reading *Bible Readings*.

"Orderly, I want to see Mr. Rumble, the manager of the Home, please."

"Step this way, sir, please."

"Good morning, Mr. Rumble. Like yourself I am interested in Christian work. I have here a prospectus showing a few pages of a valuable work called *Bible Readings*. Every Christian worker should be in possession of a copy."

"Just let me look at it a moment. I think we had better have one here. Bring along a copy at 25/- in a week or two."

Office of R.Q.M., R.A.S.C. What does that mean? I have got it. Regimental Quarter Master, Royal Army Service Corps. I make a few inquiries.

"I wish to see the R.Q.M. please."

"What name, sir?"

"Kinman, please."

"Captain, I understand that you are fighting under two banners. That of King George and that of the King of kings."

"Yes, yes."

"Well, you have one advantage over me, sir. I am fighting under one banner only, that of the King of kings. I have brought something along here which will help you in your warfare in both directions."

"This section on prayer. How powerful that is, is it not?"

A rap at the door cuts short our conversation. A young man clicks his heels together.

"You are wanted, sir, on the phone. The War Office is ringing you up."

"Just take a seat for a few moments, Mr. Kinman."

"Thank you, sir."

"As I was saying, sir, when you were called away, this section on the home life is a most beautiful one."

"Yes, I see it is. Bring me one of those red gilt copies next week, and I hope you get a lot of orders in camp."

Now here is the camp clinic. I generally find these clinic matrons quite good souls. I will try, anyway.

"I am glad I found you at home, Sister. I tried to get you a little while ago but was unsuccessful."

"Well, what do you want? I really cannot understand what you have come for. Do you want me to buy this book, because I have no money with which to get it now."

"No, Sister, I appreciate that, but I am bringing some along at the end of the month. You would like yours then?"

"It is certainly a wonderful book, and I must have one. Bring me one of those at 25/-."

"Good afternoon, Sergeant Major. I am working in the camp as a colporteur showing a prospectus of a devotional work. Here it is. It is called *Bible Readings*."

"Yes, it looks all right, but I don't want it myself. I don't know about my wife. Here, Gal, have a look at this book."

I explained it to the gentleman's wife in about three minutes. My order is a leather copy with 5/- deposit, the work to be delivered in seven days.

I think I would like to live in this district.

"Mr. House Agent, have you a house to let in this district?"

"Yes, I will show you the plans."

"Oh, that is a nice house, isn't it? What is the rent?"

"£85."

"Do you mind if I try the others, Mr. House Agent?"

"These are also £85."

Never mind. I will buy a twopenny local paper. I can at least read the Aldershot news in the bus on the way home. Perhaps someone will be advertising a house to let, and perhaps they will not.

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## The Good Health League

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### "The Gallant One Hundred"

ALONG with the promotion of our Good Health League work we have endeavoured to give practical instruction to our members and others that would enable them to be of service in helping others to obtain and maintain good health. We were very fortunate to have two of our well-trained nurses from The Stanboroughs to lead out in giving instruction to our members in the field.

Classes have been held in both North and South Conferences, and we believe a good work has been done, which has been greatly appreciated by those who have been privileged to attend the classes.

We were rather surprised when totalling the number of certificates issued for those who have taken the Home Nursing Course to find that we had sent out just one hundred. I think we might call these "The Gallant One Hundred," who have attended the classes regularly and learned their lessons well so that they have been able to qualify for the certificate. Both Nurse E. Crooks and Nurse J. Handysides have done splendid work in training the members, and we feel sure that this good instruction will be put to a practical use in helping others. The motto that our classes have chosen is "For Others," and this fits in very well with the object of the Good Health League. There are still three other classes to report, and we anticipate that another twenty certificates will be issued shortly.

This is truly a notable achievement, and we desire to express our appreciation to the churchmembers who have rallied around the nurses and helped to bring about these good results. May we ask all

who have attended classes to use the knowledge that they have received in a way that will help to advance the cause of God.

Nurse Handysides is just commencing another series of classes in the Nottingham district, and we

hope that Nurse Crooks will soon be starting in the Western section of the South Conference. Now is the time for every church to link up with us in a very definite way in helping forward the health movement.

F. W. GOODALL.

## South England Conference . .

*President:* - - - Pastor O. M. Dorland.  
*Secretary-Treasurer:* - - - H. D. Clarke.  
*H.M., S.S., and M.V. Secretary:* - H. T. Johnson.  
*Field Missionary Secretary:* - - B. Belton.  
*Office Address:* 395 Holloway Road, London, N. 7.

### Annual Meetings

THE Twenty-Ninth Annual Session of the South England Conference will be held in the New Holloway Hall, Holloway Road, London, N.7, from July 30 to August 3, 1931. At this meeting officers will be elected for the ensuing term, and such other business transacted as may properly come before the conference at this session. Each church is entitled to one delegate for its organization, and one for each complete ten of its membership.

O. M. DORLAND, *President.*

H. D. CLARKE, *Secretary.*

#### DELEGATES TO ANNUAL MEETING

WILL church elders and leaders see that delegates are appointed, so that the church clerks can send in the names to the conference secretary by July 20th—one delegate for the church and one for each ten members.

#### RAILWAY FACILITIES

BEING the holiday season, cheap railway tickets will be available from all parts. For those not able to get away before Friday, July 31st, long week-end tickets from Friday till Tuesday night are obtainable from all stations at cheap rates, a fare and a third. Make inquiries at your local station for cheap excursion rates.

#### APARTMENTS

SEND particulars of your requirements early to Pastor J. G. Bevan, 395 Holloway Road, London, N.7.

#### HOW TO REACH THE NEW HOLLOWAY HALL, HOLLOWAY ROAD

*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 tube 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 Railway 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 meetings on the Sabbath day will be held in the Upper Holloway Baptist Church, kindly placed at our disposal by the officers of the church. The church is located close to the Royal Northern Hospital, five minutes' walk from the New Holloway Hall. There are separate rooms for the children and kindergarten departments. Will those coming in for the Sabbath day kindly leave their supplies at the New Holloway Hall. Sabbath-school, 10.00 a.m.; Divine Service, 11.15 a.m. Please remember to bring your *Advent Hymnal Revised*.

#### SUNDAY EVENING MEETING

THE Sunday evening service will be in the Wood Green Empire, where Pastor R. A. Anderson has been conducting meetings for the past five months. Doors open 6 o'clock. Special singing by the Advent Choir of 100 voices at 6.15; service, 6.45.

H. D. CLARKE.

**GIVE YOUR CHILDREN YOUR HIGH IDEALS—Through a Book from the Conference Stall.**

## A New Day In North London

It is 5.20 p.m. on the afternoon of Sunday, June 28th. The committee at Newbold is over. Ninety miles separate us from the most important happening in Britain.

We *must* be there.

Whizz!.....

We hope we shall not meet any gentleman in blue. The clock ticks on, while the road stretches out before us like an endless ribbon.

Will many people be there? Not likely, on a beautiful summer evening like this. People don't go to services in cinemas in such weather.

Shall we be in time? We had promised to be there by eight.

Ah! That's St. Albans, that was.

What a lot of traffic! Why does everybody want to go to the new Zoo when we are in a hurry?

Seven-forty-five. The familiar scenes of Wood Green flit past the windscreen.

The Empire at last. We hurry in.

"Sorry," says the attendant at the door, "you'll have to go up among the gods."

"Where?"

"Up in the top gallery," he says smiling.

"And why?" we ask, having so often been favoured with a box.

"Packed out, not a seat anywhere."

We peep through the curtain. It is even so. A sea of faces meets us, rising up tier upon tier to the topmost row of seats in the upper gallery.

Wonderful! An audience of two thousand on the last Sunday in June!

Excitedly we climb up and up till we find ourselves at last in one of the uppermost seats of this synagogue. Looking down, a different scene meets our eyes. On the platform is a large iron tank, draped with a picture of the sea. Ranged on either side is the white-robed choir, earnest and attractive as ever. In the centre is Pastor Anderson, his clear, solemn voice ringing clear as a bell through the auditorium.

He is speaking of baptism, its purpose and importance in the Christian church. All eyes are fastened upon him in wrapt attention. In a moment we are gripped by the same spell.

The sermon is over. A solo—and then the central feature of the evening begins.

Pastor Anderson is in the water now, and one by one the candidates are immersed while the great congregation sings the praises of the Lord. Everything is carried out with the utmost precision. There is no waiting, no hitch of any kind. A kind, personal message is spoken to each one before the ordinance is carried out. A well-placed handkerchief reduces personal discomfort to a minimum. The orderliness of the entire service reflects the utmost credit upon every helper.

There is a pause as five persons enter the water at once.

Pastor Anderson explains that a mother has brought her four daughters to the Lord.

"Hallelujah!" From every part of the hall the cry breaks forth. It is the climax of an ever-memorable meeting.

In all, forty-three souls were baptized. Seven others, unable to go forward for physical reasons, were accepted into the church with them. This makes a total of eighty-five souls added to the church since Pastor Anderson started work in London scarcely a year ago. Already plans are well forward for the next baptism, when forty more will be ready. And after that there will be more still. No one who has attended the meetings in the Wood Green Empire has any doubt about that. For ourselves we are confident that there will be a spiritual landslide towards the truth in the near future.

London's great day has come. The heart of the Empire is hearing God's last message as it never heard it before. Let us pray for the work in this great city, and support it in every possible way. Here is a mission field worthy of our best endeavours. Yes, and here is a man for the task upon whom God is evidently pouring His Spirit in abundant measure. Let us cheer him on. A.S.M.



## South England Camp

Dear Young People,

WE have now made our final arrangements for the young people's camp, and you will be glad to know that all in Studland are ready to give us a hearty welcome. The vicar of the little village church has asked us if we would give them an evening of music, etc., in the Village Hall, and I told him that I was sure you would all be delighted to do so.

Studland was looking its best when we visited it on Monday, and we are confident that those who join us will enjoy the time spent together, for the charm of old England is certainly in this spot. The beautiful wooded lanes, the calm sea in a sheltered bay, and the hills around our camping ground all add to the peace of God's great open air.

The Southern Railway Company has granted us special concessions for travelling from your station if on their system to Bournemouth. They are as follows: Under sixteen years, a half single fare for the return journey; from sixteen years to eighteen, a single fare; over eighteen years, a fare and a third. We are arranging for coaches to meet us in Bournemouth and take us to Studland.

Please write in *as soon as possible* if you wish to join us, or *it may be too late*. Remember it only costs 25/- for food and accommodation. We should like more of our *isolated young people* to join us, as the young people associated with our town churches want to give you a real hearty handshake and become acquainted.

Just one other word. Will those who are coming kindly send in their money before the end of July.

We have been fortunate in securing a piano, and

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**BRIGHTEN YOUR LIFE WITH GLAD NEW HOPES—By a Book from the Conference Stall.**

if you will bring your musical instruments along we shall have plenty of help with our singing.

One group of young people are holding special prayer meetings that God may richly bless our camp, and we are sure that you are doing the same.

This may be our final word, so come one, come all, to Studland Bay.

H. T. JOHNSON.

**At Rest**

**RANSOME**—Our Tyneside members were much distressed by the news of the sudden death of our dear Brother Ransome, who passed away in his sleep on April 24th at the age of eighty years. He will be greatly missed by reason of his active life in the service of the Master and his happy and genial disposition, which seemed always in evidence. The Advent message was brought to him at Pastor Barras' effort at Walthamstow, and he was further instructed and baptized by the writer at Newcastle in July, 1926. He leaves one son and three daughters to mourn their loss, as well as all who have learned to love and respect him in the church. We laid him to rest by the side of his wife in the North Shields Cemetery, where they both await the call of the Life-giver. In spite of inclement weather a large number followed to pay their last tribute to the one who was himself a tribute to the saving grace of the Son of God.

F. C. BAILEY

**SYMES**—We deeply regret to announce the death of Sister Ivy Symes, eldest daughter of Brother and Sister P. Nash of Crocombe. Our sister had not been well for some time. She was married on Easter Monday, but afterward grew worse, passing away on April 22nd, age twenty-two years. She was laid to rest three weeks to the day after her wedding. The funeral was conducted at the Crocombe Church by Pastor A. E. Bacon and the interment took place in the Baptist Cemetery, the service being conducted by Pastor Berry, the minister of the Baptist Chapel. She leaves her husband and a number of relatives to mourn their loss.

F. M. ROLLS

**WILLIAMS**—We deeply regret to record the death of Miss Sofia Williams who died on April 7th at the age of seventy-five years. Miss Williams was one of the charter members of the Plymouth Church, being baptized on Oct. 22, 1896. From the time of the organization of the church up to the time of her illness, three years ago, she held the office of deaconess. Her interest and devotion to the church and the truth continued to the very end. She loved and always welcomed the children, and was among the first to visit the sick. Truly her life has been an example of loving service for the Master. Sister Williams fell asleep peacefully, without pain or struggle, and after a beautiful service at the house our sister was borne by the brethren of the church to her resting place in the Mile Hance Cemetery to await the call of the Life-giver. Our hearts go out in deepest sympathy to those who mourn, especially to her dear sister, who has shared her life, and from whom she was never separated. The funeral service was conducted by the writer.

F. S. JACKSON

**WESTWOOD**—Sister Sophia Westwood fell asleep in Jesus on February 16th, and was laid to rest in the Hammersmith Cemetery, the service being conducted by Pastor R. A. Anderson. Our sister accepted the truth under the labours of Pastor J. D. Gillatt at Brighton, and for a number of years served the church as clerk. The Lord used her to win others, among whom was her niece, Miss E. Guntrip, one of our faithful Bible-workers. A floral tribute from the Brighton Church showed their love and esteem. We hope to meet our sister in the resurrection at the second coming of our Lord and Saviour.

O. M. DORLAND

**NICHOLSON**—Sister Catherine Nicholson, the wife of Brother T. Nicholson, fell asleep in Jesus on May 22nd, just one week short of her sixty-eighth birthday. About thirty years ago, Sister Nicholson, with her husband and family, received the truth from Pastor J. J. Gillatt, when he was labouring in the colporter work in the Wigan district. To the same work our sister faithfully devoted much of her time, selling our periodicals until her sight failed her three years ago. She was laid to rest until Jesus comes, by the writer, on Wednesday, May 27th, in the Blackburn Cemetery, in the presence of a large gathering of relatives, friends, and co-believers. To her loved ones we extend our heartfelt sympathy.

W. R. A. MADGWICK

Young man urgently desires employment. Willing to do anything as long as he can obtain Sabbath free. Write: Mrs. Walters, 32 Second Avenue, Low Hill, Wolverhampton.

YOUNG LADY requires situation as domestic help, where Sabbath can be kept. London district. W., 21 Downsell Road, Stratford, London, E.15.

S.D.A. BROTHER, forty-five years old, seeks employment in health food stores. Would work for simple board and lodging. Urgent. Write: T. J. Prall, "Hillcrest," West End, Doddington, Kent.

**SUNSET CALENDAR**

	London	Nott'ham	Cardiff	Belfast	Edin.
July 17th.	9.9	9.22	9.22	9.49	9.47
" 24th	9.1	9.12	9.14	9.40	9.36

**Fuel and Energy**

This is the age of speed. Men are not satisfied with going quickly, but want record speeds which will stand unequalled throughout the world. To-day, Great Britain has the record for high speed on land and sea, and in the air.

With iron nerve and the skill of a specialist the pilot or driver enters upon what is officially called "a high-speed test." After a few moments, sometimes only seconds, it is all over and new records have been made. But what is behind that record? Not man, but the mechanical efficiency of an engine that has been designed with knowledge and care from the largest to the smallest component, and that has been made by the workmen in the factories with all the skill and concentration possible. Every piece of steel is tested and doubly tested, only the very best being accepted. The "turner" finishes his job and this is tested to withstand an even greater strain than is specified. And so it goes on, month after month of earnest, thoughtful, patient, indulgent care until the engine is complete. Even then there remains still another important item; the fuel for the engine must be perfect, adapted to the conditions and fulfilling all the exacting requirements. No ordinary spirit will do, but only the best that scientific methods can produce will be accepted. It is tested in a dozen different ways until a mixture is obtained which the engineer knows will enable his engine to develop its maximum speed.

And there you have an analogy of the work which lies behind the HEALTH FOOD MOVEMENT. The human body is a wonderful machine; the greater our knowledge of it, the greater miracle it becomes to the eyes of the beholder. It is a magnificent machine that justly demands the best of "fuel-foods" to energize it. No mechanic developing a high-grade machine would allow such haphazard, unsuitable fuels to be used in it as human beings usually supply for their machines.

But dietitians of the Health Food Movement began to experiment with foods. After years of patient research the right foods were found that enabled the human body to develop the maximum of strength and endurance. One of the most important discoveries was that vegetable food elements brought forth astounding results.

Athletes, in special training, from which were demanded either the greatest speed, strength, or endurance, began to replace flesh-foods with non-flesh foods. Nuts, especially, proved splendid body-builders and energy-providers, and were a helpful factor in creating some of the most famous walking, running, and endurance test records.

O'Leary and Weston, the famous long-distance walkers, during their three- or six-day races always ate nuts for vitalizing power to enable them to complete the race.

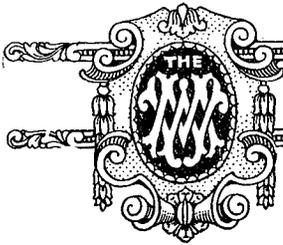
Men and women in the ordinary walks of life should benefit from the example of the athlete. Nuts yield efficient results and are ideally suited to the human body. They should therefore find a place in the diet of all who wish to nourish their bodies as advantageously as the mechanic fuels his high-speed machines.

GRANOSE FOODS LTD for more than thirty years have been preparing Nut Foods that combine appetizing natural flavours with all the nourishing, energizing, and vitalizing nutriment of high-grade nuts. Their foods conform to all the pure food laws throughout the world.

During the summer months try NUTTOLENE or NUT BRAUN with green salads and you will have a meal that is light and suitable for the hot weather yet sufficiently abundant in food elements to keep up the strength. If you have difficulty in obtaining them, write direct to us.

Do you wish to be strong and healthy to the end of your life? Then find a place in your diet for Nut Foods. O'Leary began a hundred-mile walk on his eighty-second birthday.

G. F. L.



# EDITORIAL NOTES

Vol. 36. No. 14.

EDITED BY A. S. MAXWELL

July 10, 1931

Note: Copy for the next issue must reach us not later than Thursday, July 16th.

THE subject of Calendar Reform is nothing short of an "Open Sesame!" There is nothing like it for opening doors everywhere. Last week we were sent for by a member of Parliament and spent half-an-hour discussing our experience at Geneva with him while strolling up and down the terrace of the House of Commons. The next day we were cordially received by a gentleman of high rank at the Foreign Office. On Sunday, through the kind offices of Dr. Hertz, the Chief Rabbi, we were privileged to meet Lord Rothschild and other notable persons at his home. And so the good work goes on.

WHILE in London recently we attended the committee of the House of Commons that is dealing with the Sunday Cinema Bill. It was an interesting time indeed. One fact was impressed upon us, and that is that the Bill must inevitably lead to a nation-wide revival of interest in the Sunday question. While we were there the proposal was put forward that every urban district with a population of over 10,000 should have power to decide its own course of action in the matter. What an opportunity for propaganda! Let us be ready for the fray.

WHICH reminds us of an important matter. The second edition of *Liberty* is just off the press. It contains a good deal of matter on Calendar Reform besides other subjects breathing the spirit of religious liberty. May we ask that our members everywhere do everything possible to give this magazine a wide circulation. To those who helped to distribute the 10,000 copies of the first edition we would express our sincere thanks. But the battle has only just begun. We must extend our efforts till *Liberty* is recognized all over Britain as the national champion of religious freedom.

DESPITE all the depression and all the pessimism that there is about, our book sales in Britain, from January to June, are the highest in our history. For the first time they actually passed the splendid total of £10,000 in six months. Last week also was the highest of which we have record, reaching £730 reported sales. Twenty-two colporteurs reported double figures! By the end of next week, if all goes well, at least nine scholarships will have been won—more than ever before in so short a time. So cheer up, everybody! There is no crisis with God.

THE grand trek from Stanborough Park to Newbold has already begun. Vanloads of goods and chattles have already been removed to the new College, and some of the families who are to connect

with it have taken up residence. The next few weeks will be strenuous ones for those in charge. They need our sympathy and prayers.

MANY people have asked us what is being done with the old building. This is being transformed at once, under the able management of Brother N. H. Knight, into a Nurses' Home attached to The Stanboroughs. Accommodation will also be provided for young people in the other institutions. Further particulars will be announced later.

As for old Sheepcote Villa, plans are on foot for turning this into flats to provide accommodation for married workers in the institutions, and others.

BROTHER L. H. WOOD, one-time principal of Stanborough College, has written to say how pleased he is at the prospect of the enlargement and development of the College. He adds: "Tell the young people from me, please, that it is only once in a lifetime that they have the opportunity of being the very first students to enter a new college, and that every one who is so privileged has a birthright of which he may be proud."

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## Welsh Mission

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

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## Annual Meeting

WE are glad to send out the final notice that our Annual Meeting convenes in Newport on Friday evening, July 24th, at 7.30 o'clock, in our church in Chepstow Road. The meetings on the Sabbath and Sunday will be held in the Park Hall (Liberal Club), Hill Street, Newport. We have the assurance that Pastors G. W. Wells (General Conference Field Secretary), L. H. Christian, W. H. Meredith, and Brother W. G. Murdoch will be with us, and we are all confident that great spiritual refreshing awaits us at these gatherings. Those desiring accommodation for the week-end should write Pastor T. H. Cooper, 39 Aston Crescent, Newport, Mon. Let us plan to "come before the Lord with thanksgiving," and God will surely move in the midst of His people.

H. W. LOWE.

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**SOUTH ENGLAND CONFERENCE, July 30th to August 3rd, New Holloway Hall, N. London.**

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**NORTH ENGLAND CONFERENCE, August 5th to 9th, Temperance Hall, Derby.**