

The MISSIONARY WORKER

ORGAN OF THE BRITISH UNION
CONFERENCE OF SEVENTH-DAY ADVENTISTS

The New College Year

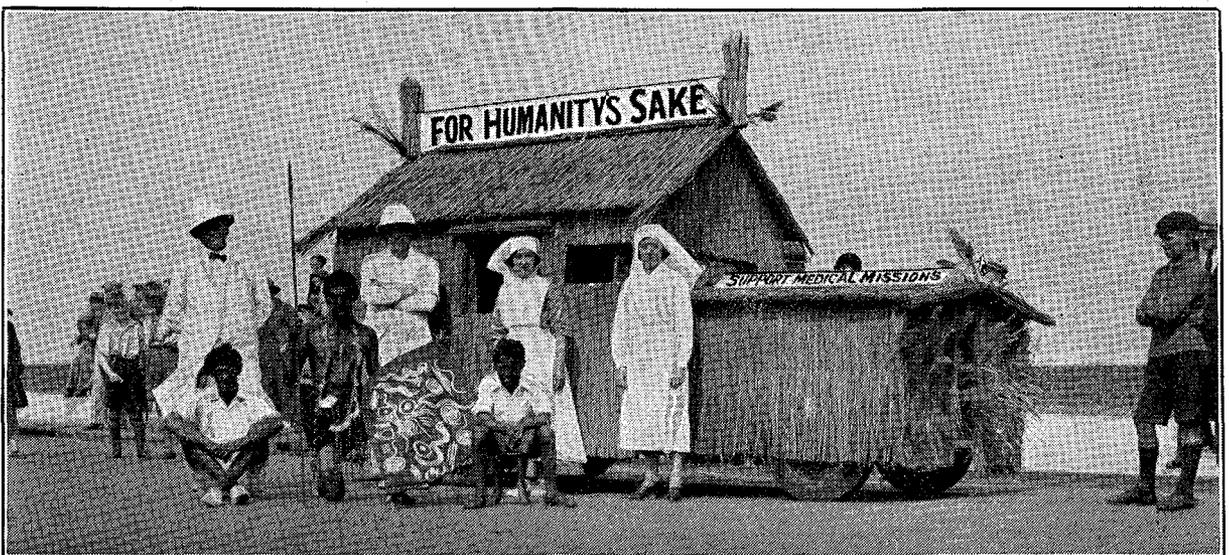
By W. G. C. MURDOCH, *Principal*

ON August 20th Newbold College will reopen for the school year 1935-36. At 8 a.m. registration will begin and the opening exercises will be held at 4 p.m. on Wednesday, the 21st. Already we have the schedule of studies prepared for this year, and we are offering an unusually good range of subjects. Altogether there are fifty classes, some of which are included in the curriculum for the first time in our school.

Those who desire to train for the ministry or the Bible work can look forward to very careful instruction in the seven Bible subjects and the six courses in history, while those who are planning on the pre-medical course will be pleased to know that we now have well-equipped laboratories and this year are offering physiology in addition to general science, physics, and chemistry, and next year biology will be taught. In languages, besides three classes in English grammar and composition, we

have a splendid course in English literature. There will be classes also in French, German, Latin, Greek, and Hebrew. Courses in astronomy, journalism, public speaking, and physical education are also on the list. Should you desire to take the business course, we have facilities for you to obtain an expert knowledge of shorthand, typewriting, and book-keeping. The fine arts are not being neglected: instruction will be given in piano, organ, violin, and choral work.

In addition to the scholastic subjects taught by fully qualified instructors, the students will have the privilege in the afternoon of working in our industrial departments. The young men will receive an experimental knowledge of agriculture, dairy farming, gardening, poultry keeping, carpentry, engineering, and boot repairing, while the young ladies will be occupied in the kitchen, the laundry, and in our new textile industry.



Here is enterprise! This unique exhibit was prepared by members of the Lowestoft Church and entered for the local carnival. It won third prize and fairly stirred the town. No wonder the church has nearly got its Harvest Ingathering goal already.

The prospects are bright for another good year, and we trust that young people will let nothing deter them from planning to enter Newbold Missionary College on August 20th. A Christian education is something which our youth should not be denied. During the year at school we have seen some remarkable changes take place; characters have been moulded and shaped, and those who have come not knowing God have left with their names registered in the book of heaven. Those not of our faith speak in very high terms of our school. A Catholic lady who sent her daughter last year visited us for a week-end and writes the following: "I thank the school for the kind interest it has taken in my daughter, and I must say that I had a delightful week-end there. I was sorry to leave the place and since my return I have thought of it as heaven." We have very many such testimonies, and believe that Newbold College has been the gate of heaven for many of those who have been privileged to sojourn here. Young people who wish to make a success in life, who desire to prepare themselves for a place of usefulness in the Master's vineyard, should delay no longer, but write immediately for an application form and make definite plans to receive the education which is obtained at Newbold.



The Sudan as I Saw It

EARLY one morning, a little over a year ago, I stood on the heights of an Ethiopian mountain and looked out over the vast wastes of the Anglo-Egyptian Sudan. It was an endless view, broken here and there by a stony peak, lifting its head skyward. I say "wastes," for so it proved to be. We descended and reached the river bed some 2,000 feet below, to find it dry. We marched on and the merciless sun had parched all the vegetation into nothing. Not even trees were of any size. Its greatest wealth was composed of its limitless stretches of dry sand.

Yes, I was there during the dry season. The farther I travelled into the country, the dryer it became.

But missionaries are not out to save climates or vegetation, or mountains. They are after human beings, whether they be black or white.

First impressions are lasting, I am told, and certainly many things from the Sudan live in my mind. I see hundreds of neglected beings dying without hope and without God. Everywhere men, women, and children went about in their birthday suit, except in some cases where a bunch of grass, or a piece of cloth, covered what the Bible calls their "nakedness." That would not have been so bad, had they only known something of Christ's robe of righteousness.

I saw that the white man had passed on to the black man of the Sudan his lust for gold. Women dug down in the river bed for water, baling it into a pool, in which they washed the soil carried on their heads from the bush, where great holes were being dug. As long as the light of day permitted, they washed this soil, hunting for nuggets of gold. But

they were ignorant of the gold tried in the fire of God.

Farther on other groups dug holes in the ground, seeking water to quench the thirst. Every effort seemed to be to preserve life. But they were unacquainted with the water of life.

A small town lies on the Sudan border and several others are passed on the journey northward. Here men from Greece carry on business, exploiting the native and teaching him the sins of the white man. The British Government have a unit of native soldiery stationed here, also a customs house and a consulate. Everything, both good and bad, is represented here, *but the Prince of Peace has no place in any heart.*

I travelled forty hours by motor-car, and thirty-one hours by train, and saw thousands of people. I was told that a denser population was found to the west in the Nubian mountains—5,500,000 of them, waiting for the Advent message. They are a big, strong race of people, living in homes of sticks and grass. Only a few skins on the ground make up the soft bed for the night. Dirt and vermin tend to spread sickness and despair everywhere.

Did you say morals? They have none. The sexes promiscuously associate from early age. Habits and practices are so filthy that they beggar all description, and bring the human being of the country lower in reality than the animal.

His religion is fear of evil spirits and superstition. Love is cruelty or immorality to the native mind.

A dismal picture has been painted, I grant, and yet darker will it be when I tell you that in that vast Sudan, with five and a half million people, we have one Sabbath-keeper, and he is living in the civilized city of Khartoum. We have never touched this vast population with our message. No Adventist missionary has yet preached a sermon there. How long shall they wait? It was my privilege to travel through the north-east corner of the country to spy out the land. It is not a land flowing with milk and honey, but it has something better, thousands of souls whom Jesus died to save. The scene is appalling. How shall they hear without a preacher, and who can preach unless he be sent? God holds us responsible for winning the Sudan for Christ. Jesus will not return until the Sudan has heard the Advent message. Somebody who has means to support the work in this needy field will be moved to action. Somebody will answer, "Here am I, send me." God grant that both men and means may quickly be provided.

CLARENCE V. ANDERSON.



Witnessing for the Message in an Outside Training College

NEARLY two years ago, with fear and trembling in my heart, I boarded a train bound to the city of —, where I was to spend two years in training for the teaching profession. I had been well warned beforehand of the many dangers and temp-

tations that would beset the path of one Seventh-Day Adventist student among about 450 young men and women of the world, and many times on the journey I lifted up my heart to God to ask for strength to live up to my convictions.

When I arrived, the size of the buildings made me feel smaller and weaker than ever. There was one large building, the college itself, and round the quadrangle in front of the college were grouped the eight halls of residence. I was relieved when I arrived inside to find others as new and strange as myself, and all dependent on those who had been there a year, the seniors.

Next morning time-tables were put up, and I discovered that there were two lectures on Sabbath morning. As soon as I was able, I made my way to the vice-principal's room and stated my case. She would give me no definite answer to my plea to be excused these two lectures at first, but after I had seen her several times in the week, she consented to excuse my absence. My confidence was now fully restored, and I felt that God was indeed with me.

Soon I found that my strange custom, stated in the words of the students, of "keeping Sunday on Saturday," was well known in the college, and I was glad to answer the inquiries of those who wished to know more about it. I discovered, too, that the friends I had made gave me every consideration in this respect, and frequently gave me help so that I need not do certain things on Sabbath. It was at this time that I came into contact with one of the movements in the college, the Student Christian Movement. Occasionally in the various hostels, group discussions were held, and I enjoyed going, hoping all the time that any contribution I made to the discussion might help someone to come nearer God's truth. At the end of my first year representatives for the movement were elected from each hostel, and from these representatives a committee and president were chosen. I felt that God had indeed called me to work for Him when the news came to me (I was ill at the time) that I had been chosen as president, and I prayed that in this position I might be able to influence others to draw nearer to Him.

This year in college we have been able to start morning services before lectures. They are held in the women's gymnasium, and those who attend sit round on the small gym stools, and the physical training apparatus. Frequently as many as eighty are present, and we never have less than forty or fifty. The meeting is taken by a different student each morning, alternately a man and a woman student, and many helpful thoughts are put forward. We pray that these morning meetings may be a source of blessing to many.

We have also had several Sunday morning services, and in whatever hostel they have been held, the common room has always been packed. In addition to these we have continued the discussion groups in the individual hostels, and last term we were able to have a college discussion. This was extremely interesting for many reasons. The subject chosen by the committee was, "Are the Ideals

of Christ too high for us?" and this was to be discussed in relation to the various problems of the day. I remember my own horror when I discovered that two of the men who had come were men of definitely anti-Christian beliefs, and who led quite a section of the college. When smaller groups were formed, however, they showed a definite interest in the subject, and at the close of the discussion, when the common room was supposed to be cleared, they stayed behind to talk. One told me that he had been brought up in Christian beliefs, but when he came to college he formed the conclusion that Christianity was futile and so, to quote his own words, he "threw it overboard." Now he did not know what to believe, and he had come to the discussion to find out what the opinions of other people were. Whether he has been influenced or not is hard to say, but there have been a number of requests handed in to me to have another discussion in the summer term.

Through the grace of God, I have been able to enjoy my college career, and I pray that He will use me more in His service. Will you pray, too, that many of the souls who do not yet know Him may be led to Him, and be found at last in His eternal kingdom?
M.L.



Facts About D. M. Canright

[For many years D. M. Canright was a leading minister in the Seventh-Day Adventist denomination, greatly respected by all. When finally he left the cause and began to write against it, many wondered and some were troubled.

Now Brother Reavis, in his autobiography, just published by the Review and Herald Publishing Association, tells of his own intimate personal contact with D. M. Canright, revealing the real reason for his apostasy, and his ultimate repentance. In view of the fact that most of the opposition to Seventh-Day Adventists in Great Britain is based upon D. M. Canright's book, we feel that the following statement by Brother Reavis will prove both instructive and valuable to all our people.—EDITOR.]

WHATEVER Elder Canright said and wrote in those days meant as much to our people as the words of our most prominent leaders to-day. But in view of what he has said and written since that time, and because of my intimate association with him, I feel it to be my duty to make a brief statement, with all the love in my heart it is possible for a human being to have for an admired, fallen friend.

I was acquainted with the Canright family during his first marriage, his first wife, who died in the faith, being a close friend of some of my intimate friends, and I felt highly honoured by being selected by Elder Canright to do special Sabbath-school work in Ohio. This appointment proved to be the beginning of a very close, mutual, friendly association.

Elder Canright talked freely with me about everything in which he was interested, about his personal difficulties, about his past trials and sorrows, and of his future hopes and plans. He seemed to find consolation in going over these things with me. He evidently felt that while I sympathetically listened,

I would not repeat. Not until the present have I made any public statement of the facts I am now to state, and these are given not to condemn him, but, if possible, to save others even as strong as he from the pitfall into which he fell.

His estrangement began and developed through harbouring that greatest seductive thing that finds its way into some human hearts, which I name *an abnormal desire to be great*, not great in the true meaning of the word, but great only in the estimation of people—to be popular.

The elder was remarkably bright, and grew rapidly from his humble beginning, through the blessing of God, and the power of the message he proclaimed with Heaven-bestowed ability. He was so greatly admired and openly praised by our workers and the laity, that he finally reached the conclusion he had inherent ability—that the message he was proclaiming was a hindrance to him rather than the exclusive source of his power. He gradually grew sensitive and resentful, and when reproof came through the testimonies, he rejected it, and finally gave up everything and began warring against the Spirit of prophecy and the message which had made him all he was.

During the summer and fall of 1880, immediately after graduation, I, with other students from Battle Creek College, attended Professor Hamill's School of Oratory in Chicago. Elder Canright, inoculated, at heart, with a belief that through a thorough study in, and mastery of, expression, he could accomplish his consuming desire to be a popular public speaker, joined us; and because of my former pleasant association with him, I became his critic as he lectured, upon invitation, through the influence of the School of Oratory, in many of the largest popular churches in Chicago during the summer vacation of the pastors of these churches. In these lectures he applied the oratorical principles taught in the school, and needed a critic versed in these principles to follow him in his lectures and later point out his misapplications, and, of course, to compliment him on all that were rightly applied. He had more invitations than he could possibly accept; so he selected the largest and most popular churches.

One Sunday night, in the largest church of the West Side, he spoke on "The Saints' Inheritance" to more than 3,000 people, and I took a seat in the gallery directly in front of him, to see every gesture and to hear every tone, form of voice, emphasis, stress, and pitch, and all the rest. But that was as far as I got in my part of the service, for he so quickly and eloquently launched into this, his favourite theme, that I, with the entire congregation, became entirely absorbed in the biblical facts he was so convincingly presenting. I never thought of anything else until he had finished.

After the benediction I could not get to him for more than half an hour, because of the many people crowding around him, complimenting and thanking him for his masterly discourse. On all sides I could hear people saying it was the most wonderful sermon they had ever heard. I knew it was not the

oratorical manner of the delivery, but the Bible truth clearly and feelingly presented, that had appealed to the people—it was the power in that timely message. It made a deep, lasting impression upon my mind. I saw that the power was all in the truth, and not in the speaker.

After a long time we were alone, and we went into a beautiful city park just across the street, which was almost deserted because of the late hour of the night, and sat down to talk the occasion over and for me to deliver my criticisms. But I had none for the elder. I frankly confessed that I became so completely carried away with that soul-inspiring biblical subject I did not think once of the oratorical rules he was applying in its presentation. Then we sat in silence for some time. Suddenly the elder sprang to his feet and said, "D.W., I believe I could become a great man were it not for our unpopular message."

I made no immediate reply, for I was shocked to hear a great preacher make such a statement; to think of the message, for which I had given up the world, in the estimation of its leading minister, being inferior to, and in the way of, the progress of men, was almost paralyzing. Then I got up and stepped in front of the elder and said with much feeling, "D.M., the message made you all you are, and the day you leave it, you will retrace your steps back to where it found you."

But in his mind the die was evidently cast. The decision had doubtless been secretly made in his mind for some time, but had not before been expressed in words. From that night the elder was not quite the same toward our people and the work at large. He continued as a worker for several years afterward, but was retrograding in power all the time. The feeling that being an Adventist was his principal hindrance increasing as time passed, he finally reached the conclusion that he could achieve his goal of fame through denouncing the unpopular doctrines of the denomination, and he finally worked himself out of the denomination and into his self-imposed task of attempting to "expose" it.

All the years intervening between the time of our Chicago association in 1880, and 1903, I occasionally corresponded with Elder Canright, always attempting to do all in my power to save him from wrecking his life and injuring the cause he had done so much to build up. At times I felt hopeful, but every time my encouragement was smothered in still blacker clouds.

I finally prevailed upon him to attend a general meeting of our workers in Battle Creek in 1903, with the view of meeting many of the old workers and having a heart-to-heart talk together. He was delighted with the reception given him by all the old workers, and greatly pleased with the cordiality of the new workers. All through the meetings he would laugh with his eyes full of tears. The poor man seemed to exist simultaneously in two distinct parts—uncontrollable joy and relentless grief.

Finally when he came to the Review and Herald office, where I was then working, to say good-bye

before returning to his home in Grand Rapids, Michigan, we went back in a dark storeroom alone to have a talk, and we spent a long time there in this last personal, heart-to-heart visit. I reminded him of what I had told him years before in Chicago, and he frankly admitted that what I predicted had come to pass, and that he wished the past could be blotted out and that he was back in our work just as he was at the beginning, before any ruinous thoughts of himself had entered his heart.

I tried to get him to say to the workers there assembled just what he had said to me, assuring him that they would be glad to forgive all and to take him back in full confidence. I never heard any one weep and moan in such deep contrition as that once leading light in our message did. It was heart-

breaking even to hear him. He said he wished he could come back to the fold as I suggested, but after long, heartbreaking moans and weeping, he said: "I would be glad to come back, but I can't! It's too late! I am for ever gone! Gone!" As he wept on my shoulder, he thanked me for all I had tried to do to save him from that sad hour. He said, "D.W., whatever you do, don't ever fight the message."

This is a brief statement of the downfall of one of the leading men in our denominational work, brought about through the gradual development of a germ of self-exaltation.—*Extract from "I Remember" by D. W. Reavis, published by Review and Herald Publishing Association, 1935, pages 117-120.*

North England Conference

President: Pastor O. M. Dorland

Office Address: 22 Zulla Road, Mapperley Park, Nottingham

The Manchester District

WE are glad to be able to report further progress in the Manchester district during the first half of this Jubilee year. In the realm of evangelism, additions have been made to our constituency by reason of two baptisms—one in May, at the McLaren Memorial Baptist Church in Chorlton, and the other at our own church in June. Altogether we baptized, or received by vote, twenty-one persons, two of whom came over from Blackburn, fruits of the labours of Sister A. Clarke. We were particularly happy to be able to baptize several young persons, including five young men. The majority of our additions resulted from a tent campaign begun last summer, and continued in the Public Hall of Stretford.

With a membership of 150, a heavy pastoral responsibility naturally results and when this constituency, on January 1st of this year, was divided into two groups, one of ninety and another of sixty, the burden grew heavier. But for two willing church elders in Brethren Cook and Rhodes, together with other loyal lay members, the pastoral side of the work could not have been carried single-handed. May the Lord give to our lay brethren much grace that they may give even a larger service to the growing work in coming days.

Miss Himsforth has been a faithful and loyal helper and associate in all this district work, a district which includes Bolton, where Brother Platt serves so willingly as local leader of the small church there. And we must not forget Ashton-under-Lyne, where Brother and Sister Hilton are working away laying the foundation for a successful future in soul-saving. *When* we can fit it in we relieve Brother Hilton of an occasional cottage-meeting.

During the first half of the year we have had several visitors. Brethren Read, Dorland, and Par-

kin spent a very profitable week-end with us in convention work. The special services, the Bible studies, and the messages in general brought no little inspiration to us all. A little later Brother C. V. Anderson spent a long week-end (the only kind of week-end we like here in Manchester!) with us in the interests of our youth. The influence of those meetings and visits will certainly remain and have eternal results for good. Already fruit has resulted, but more will follow. That last meeting, the fifth of the series, we shall never forget as the young people knelt with and around us in front of the pulpit. The Lord drew very near.

We also had visits from Pastors Keough and Maudsley. The latter, who gave the baptismal address at the second baptism, came particularly to render assistance in baptizing a dear sister of eighty-three who testified to the fact that God must have had a twofold reason for sparing her so long—first, to learn of and accept the message, which she did two years ago, and secondly, to receive the rite of baptism. Her joy, in the water, after being baptized, we shall not easily forget.

Pastor Keough's visit extended over a long week-end, and while with us he was able to address both candidates and congregation at our main baptism.

All our officers in the churches of the district are doing good service. We have two good Sabbath-school superintendents in Brethren John Hamilton and Percy Bates, for Manchester and Stretford respectively, also two efficient treasurers in Sisters McLeod and Cowley (Brother Chapman is local treasurer at Stretford), and two able men as home missionary secretaries in Brethren W. McLeod and George Chesters.

And so we march on to further progress. One of our greatest material needs is for a proper church building or two. Here we are in the midst of the most densely populated area in Britain, if

not of Europe—ten millions within a radius of thirty miles—and yet only one minister and a Bible-worker and one small, inefficient, and carefully-hidden building, which we call our church! Some day, and it must be soon if at all, we shall awaken to the fact that one of the best investments God's people can make is in building simple but efficient church buildings. May we be given vision and courage for the task.

S. GEORGE HYDE.



Report of Home Missionary Department for 1934

TURNING to the Home Missionary Department we again report on your behalf, for does not your membership with the Advent movement automatically claim your affiliation as home missionary workers? According to the words of Mrs. E. G. White, "The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that *every individual member* of the church should be a sincere labourer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore, bending every energy, according to his entrusted ability, to the saving of souls."

Unfortunately, the information in this report does not by any means represent the actual amount of service rendered in the cause of God during 1934, for the simple reason that so many of our good folk fail to report. The main reason for this is perhaps mere indifference, and we would urge a reformation in reporting for the general good.

The number who reported during the year totalled 953, or fifty-five per cent of the entire membership. A total of 3,398 Bible readings or cottage meetings were held, being fifty-nine more than for 1933; 9,428 missionary visits were made, representing an increase of 300 over the previous year; 126,453 pieces of literature, in the shape of books, tracts, and papers, were distributed or sold. These came short of the previous year by about 25,000, but who can estimate the possibilities accruing to the circulation of *this* great amount of material bearing the special message for this time? We must leave the results with God, whose Word will not return unto Him void, but will accomplish the purpose which He pleases.

The welfare work as reported under the head of "Persons Helped with Food and Clothing, etc.," is rather less than for the previous year. It is recorded that 5,615 persons were assisted. Policy should not weigh with us in regard to any feature of our service for God, and for our fellow-men; and yet in some countries where the powers that be frown upon any deviation from the State-regulated religion, the Adventist cause has been unmolested, because of the known facts concerning the volume of welfare work that has been done by its members. Simple medical treatments given is a marked feature of such work; 1,351 were reported last year—a good increase on the record for several years past, and missionary

correspondence amounted to 3,186 letters written, which is some 400 more than the previous year.

A brief review of some of the more prominent features of missionary work undertaken in this field last year calls for special mention of the Harvest Ingathering for missions. You broke still another record by the collection of £3,221, which was £55 more than for 1933, the previous highest in the field—a fitting achievement for the Diamond Jubilee year of Adventist missions. Forty of the fifty-nine churches, companies, and groups reported £2 per member, and all but three of these supplied overflows totalling the substantial sum of £431.13s. 2d. Approximately sixty per cent of the membership took part. What might the result have been if the remaining portion had worked!

York, as usual, topped the churches with a per capita amount of £5. 15s. 10d. Newbold came next with £2. 10s. 10d., or the magnificent total of £333. 3s. 11d., raised mainly by the teachers and students in the course of a special drive of three or four strenuous days.

Skegness was the highest among the companies with £4. 2s. 2d. per capita. Sister Short, representing Long Marston group, collected £40. 4s. herself. Already some are eager to begin this year's effort. The material is ready. By an early start, and with such an excellent spirit as was displayed last year, you will climb still higher, and in all probability will achieve the goal of £3,400.

The year 1934 was also marked by a special effort in connection with the Missions Extension Fund. Extra time was taken and the call was based largely on the needs of the home field. The results of your labours and gifts amounted to £171. 2s., as compared with £140. 16s. the previous year.

The result to the annual Tract Campaign was the acquirement of 88,655 free tracts, by the sale of 7,710 copies of *Present Truth*, which was slightly more than one-third of the total sales in the Union for this campaign, and an increase over 1933 of 210 copies of *Present Truth*.

During the year a Bible Reader's Training Course, launched by the Union Home Missionary Department, was taken up in this conference by twenty-five classes with an enrolment of 246 members, eighty-four of whom gained the certificate for proficiency, distributed as follows:

Kettering	10	Rotherham	3
York	10	Southport	3
Manchester	9	Newcastle	2
Lincoln	9	Derby	1
Leeds	9	N. Shields	1
Bradford	7	Isolated	1
Sutton	7		—
S. Shields	6		84
Grimsby	6		—

With the love of God shed abroad in such hearts, what possibilities there are for soul-winning as they put to use their training. The number of church-members baptized during 1934, as the result of the work of our lay members, is thirteen.

J. H. PARKIN.

South England Conference

President: Pastor R. S. Joyce

Office Address: Midland Bank Chambers, 506 Holloway Rd., London, N.7

Notes from the President

ONE is always glad to be the bearer of good news, and what could make better news than the report of souls won to Christ? Last Sabbath Pastor J. G. Bevan conducted the first of two baptisms he has planned for this year. Nine candidates passed through the waters with their Lord, and received the right hand of fellowship. They were welcomed by the group of believers in Cheltenham.

WE would earnestly plead that the brown Evangelistic Boxes be used to a much larger extent than at present by households worshipping with us. Please remember the box on pay-day! Boxes may be obtained from your treasurer on application. Our hope of raising the needed funds for evangelism is based on getting these boxes filled. One boy has asked for a box, and in order to contribute his share has chosen to walk to school instead of riding one day each week. That boy has caught the spirit which should characterize the whole movement.

OUR youngest church, Lowestoft, is enthusiastically collecting for foreign missions. Have a good look at the photograph on the front page. The amount they have already collected would be an encouraging revelation, but the secret must remain until the day of first reports.

A NUMBER of evangelists are now working hard for their second 1935 baptism. Others are working faithfully to persuade men and women to sense the realness of spiritual things and accept the truths which have made our lives vivid and full of interest. Their baptisms are planned for September as all the evangelists are already planning a great drive forward in October. Pray often for these men who are striving to guide lost souls. Pray for all who have the responsibility of leadership of any kind. We are encouraged with the evidences of God's power in this field this year. "Before us, even as behind, God is, and all is well."

R. S. JOYCE.



Stanborough Park Young People's Society

THE Stanborough Park Young People's Society rejoices that each quarter of 1935 has been blessed with a fitting climax. Yet another seven souls passed through the waters of baptism on the evening of Sabbath, June 22nd, as already reported by the South England president.

To the large congregation gathered in the Stanborough Park Church, the service was an inspiration. The simple decorations, the harmony lent by

the voices of the male chorus, all added reverence to this most happy event.

Pastor R. S. Joyce spoke words of counsel and encouragement to the candidates, and Pastor W. H. Meredith, who had prepared them for baptism, asked each for a verbal confession of faith and led them finally through the waters. It was a time of heart-searching for each member present. After the candidates had received a warm welcome into the fellowship of the church from the elders, everyone, we believe, left the service with a blessing.

We wish to repeat the good wishes of the society which our leader expressed when presenting each candidate with a copy of *Steps to Christ*. We hope that these new members will continue to enjoy their walk with us, and that we may be strengthened by their recent confession of faith and renew our consecration to the Master as on that happy occasion when we passed the same way.

E. PADMORE,
Secretary.

At Rest

ALLEN.—It was with deep sorrow in our hearts that we laid to rest Mrs. Mary Ann Allen, the dear wife of Brother John Allen, in the Capel-y-Wig burial ground on June 18th. The service was conducted by Pastor G. D. King, assisted by the Rev. T. Thomas of Capel-y-Wig, and the Rev. T. B. Jones, Rector of Llangranog. Miss Davies officiated at the organ. Pastor King delivered a stirring address in the chapel kindly lent for the occasion. This was much appreciated by all present. He took for his text John 11:35, "Jesus wept," and showed how Christ's heart of love is poured out in sympathy toward those who mourn the loss of loved ones. However we were comforted with His own promise of life beyond the tomb. (John 11:25.) We extend to Brother Allen and family our sincere sympathy in the blessed hope.

ALWYN L. MORRIS,
Henllan Church Clerk.

JENNINGS.—After considerable suffering and depression, Brother William Jennings passed peacefully away on June 23rd, age sixty-eight years, and was buried on June 27th in the Gap Road Cemetery, Wimbledon. Our brother accepted the truth in the recent effort at Wimbledon under Pastor C. A. Reeves. His faith was firm in the new hope he cherished. Sister Jennings has been a faithful member and deaconess of the Wimbledon Church for many years. He leaves a wife, two daughters, and a son to mourn their loss. Pastor Reeves conducted the funeral service assisted by Pastor J. West and the writer.

H. W. ARMSTRONG.

WANTED—Young lady 20-23. Thorough knowledge of Pitman's Shorthand, Book-keeping, Typewriting, Arithmetic, for Private Commercial School in West England. Write: c/o Stanborough Press, Watford, Herts.

SUNSET CALENDAR

	London	Nott'm	Cardiff	Edin.	Belfast
August 2nd	8.48	8.59	9.1	9.20	9.26
August 9th	8.36	8.46	8.49	9.6	9.13

The Missionary Worker

Published fortnightly on Friday for the British Union Conference of Seventh-Day Adventists by The Stanborough Press Ltd., Watford, Herts.

Copy for next issue.—August 1, 1935

EDITOR: A. S. MAXWELL.

The Last Call to the Camps

Anticipation, Expectation, Realization

ALL may be yours during the next few weeks! But you must act at once. Now is the time. Soon it will be too late. The golden opportunity of a glorious holiday by the sea under ideal conditions with ideal surroundings and ideal companionship. You really cannot afford to miss the joys of the 1935 camp. Already a large number have booked up. We are just waiting for you before making our final arrangements. Hastings with its peculiar charm and bracing air—Pwllheli with golden sands and magnetic scenery await you. The young people's leaders are calling you. Shall we see you there?

R.S.V.P.

Here's to the best camp ever,
F. W. GOODALL.



"Pullthelley" Pulls

Now that the weather is at last in harmony with the season, the charms of Pwllheli and glorious Snowdonia, as advertised in previous issues of the MISSIONARY WORKER, are beginning to pull, and names are rolling in, giving promise of a well-filled camp. It is well, however, for those who have almost made up their minds to attend, to register immediately if they wish to ensure a place. Plans have been made for a fortnight of the happiest diversion. This is the very last opportunity given to share in it. Young people of North England, Wales, Scotland, and Ireland, come, and a hearty welcome to you, but you must register *at once*.

J. H. PARKIN.



Time Flies!

JUNE—July—, August will soon be here now! Keen anticipation and excitement fill the air as thoughts of camp come to mind, and all the happiness associated with it—the renewal of acquaintance with old campers, welcoming new ones, the health-giving hikes through woods, over moorland, and along the cliffs, and those invigorating dips in the blue sea! Who would miss one of these pleasures?

Somebody was wondering whether his craving for knowledge would be satisfied at all if he came

NORTH CAMP REGISTRATION FORM

Please register me for Camp and reserve for me a Camp Booklet, Badge, and voucher for travelling. I enclose 6d. as Registration Fee.

Name in full

Address

Age if under 18

Return to J. H. Parkin, 22 Zulla Road, Mapperley Park, Nottingham.

to camp! Why, Hastings is one of the most historic places in the British Isles, and is well worth a visit.

Mrs. L. A. Watson, our matron, has some wonderful dishes on the camp menu that will tickle the palate of the daintiest lady or satisfy the hunger of the most lusty youth!

The juniors, those up to fourteen years of age, will be cared for well by Miss E. F. Brewer, so parents need have no fear for their children while at camp. Nurse L. Pethick will be with us, too, for the whole period.

This is our last message to you before camp, so to avoid disappointment, will all those who are planning to come and join us and have not already registered please fill in the registration form provided and send to us at once. You will then receive a copy of the Camp Magazine giving you all details. You might like to have the camp fees. They are as follows:

	1 Day	1 Week	10 Days	2 Weeks
Seniors	3/6	25/-	35/-	45/-
Juniors	3/-	20/-	30/-	37/6

Remember, young people, this is *your* camp, and we shall look forward to seeing you there. We might mention also that we have only ordered sufficient equipment for about 150, and should there be more than this number wishing to join us, we must know soon so that additional equipment may be ordered.

Looking forward to seeing you at Fairlight Glen very soon now.

Yours sincerely,

H. T. JOHNSON.

To Our Young People

DO NOT FAIL TO BE PRESENT AT THE FORTHCOMING M.V. HOLIDAY CAMPS

SOUTH—HASTINGS } AUGUST 4th-18th
NORTH—PWLLELI }

SPECIAL VISIT of PASTOR A. W. PETERSON
YOUNG PEOPLE'S SECRETARY OF GENERAL CONFERENCE

YOU must be there!

SOUTH CAMP REGISTRATION FORM

Please register me for Camp and reserve for me a Camp Booklet, Badge, and voucher for travelling. I enclose 6d. as Registration Fee.

Name in full

Address

Age if under 18

Return to H. T. Johnson, Midland Bank Chambers, 506 Holloway Road, London, N.7.