

# THE Missionary Worker.

VOL. 16.

WATFORD, MONDAY, DECEMBER 30, 1912.

NO. 28.

## In Prison for Conscience' Sake.

ON October 12, 1906, I entered military service as a recruit, and was brought before a court-martial the first week, and sentenced to fourteen day's imprisonment for refusing to work on the Sabbath. On being referred to the text in the thirteenth of Romans, "Let every soul be subject unto the higher powers" (the officers did not mention the context during the hearing), I answered that when the laws of man conflict with the laws of God, as in this case, God is to be obeyed rather than man. At the termination of the above-mentioned imprisonment, as I still refused to work on the Sabbath, I was condemned by the court-martial to two months' imprisonment for having "persisted in disobedience." During this confinement I was subjected to further punishment nearly every week for attempting to observe, while there, the commandments of the great God in an upright and earnest way. But, oh, great was the joy that I experienced during this imprisonment! Surely I could often testify with the Psalmist: "Blessed be the Lord, Who daily loadeth us with benefits, even the God of our salvation."

Having returned to the troops, under guard, on February 15, 1907, I was again arrested on account of the same disobedience at the beginning of the Sabbath, and after three months' imprisonment on trial, was again sentenced to three months in the fortress. This term was somewhat prolonged for disregard of discipline. But in spite of all this, my joy in the Lord was great, and with it was mingled the joy in the thought that I was, according to my conviction, suffering for the truth's sake. At the expiration of this sentence, I returned to my regiment, but was again sentenced to seven months; later to six months, and then another six months' imprisonment, and transferred to an inferior class in the military service.

During this time many attempts were made to render Sabbath-keeping as unpleasant as possible, so that I would give up the idea, by taking all work from me for periods of eight, ten, and twelve days. This is a severe trial—without any occupation whatever, and completely

isolated—and without God it would have been almost enough to drive one to despair. Even this was not enough. According to the direction of the law, a stay of six weeks in a lunatic asylum followed, for a medical examination as to whether my mind was in a good condition or not. After the doctor's testimony had been handed to the court-martial—where no less than forty-eight cases were being tried—I was sentenced to one month's imprisonment for each time I had refused obedience to duty, making a total of four years, since my understanding was declared to be in normal condition.

On the nineteenth of March of the same year I was sentenced to still another year's confinement. After two months, however, I was declared unfit for military service by the commander-in-chief, after the doctor of the fortress had examined my blood; but I had still to serve my time in a civil prison. It is true the difficulties in this struggle of faith were much less in the civil prison than in the military. It was, however, a strange treadmill of daily life. Occupied as a military tailor, one day was exactly the same as another, except the Sabbath, and I was surrounded with severe critics on the points of our glorious truths, having jeer and contempt on the one side, and a kind of sympathetic laughter on the other. However, my inner feelings were always those of joy at having the privilege to suffer for righteousness' sake, knowing that our Lord and Saviour had done much more for me. Added to this, thanks be to God, was the assurance that when God considered the hour come for me to be freed from prison, I should surely be delivered by His grace.

On October 24, 1911, a despatch was received from the office of the commanding general, as a response to a request on my part for grace. What indescribable joy when I read, "To be dismissed"! It was a slight foretaste of the joy described in Psalm cxxvi, and "we were like them that dream." My five years in prison, filled with rich experiences, now lay in the past.

As a closing word, let me say; I should not have wished to have missed the days that I spent in prison, dreary and comfortless as they

often seemed to be. The great God, Who also notices the slightest thing, always gave me to understand that as long as we trust in Him and do not rest on the loose sands of human opinion He will help us to succeed in getting nearer to the heavenly goal, which is the prize of the high calling of God in Christ Jesus. May the Lord grant us all, who call ourselves Christians, the power of His Spirit, that we may practise true, positive Christianity.

J. MUEGGE.

## North England Conference.

### A Year's Summary from Hull.

THE year is closing, and the words "Count your many blessings" can appropriately and profitably be put into practice. In our case they have been so abundant that to "Name them one by one" is out of the question; we should monopolize the WORKER for some time to come, and in spite of his importunate requests for reports, we fear the Editor would disapprove.

Twelve months! Little time forsooth, but what a gladdening retrospect!

When Brother Taylor first arrived in Hull, his first work was to prepare for a series of public lectures in the hall we occupy. The preparations were made expeditiously, and the result of the advertising and personal work of the members was a good and gratifying attendance on Sunday evening, Jan. 21st. We well remember this series of lectures, which constituted the first effort for the year. A good interest was maintained throughout, which being prayerfully followed up, was blessed by the Lord. The figures are given below along with those of the later efforts.

The second effort was commenced on Sunday, June 2nd, when Brother Taylor was joined by Brother Stanley Jackson (a student from Stanborough Park) and Sister Sanders. Eight thousand leaflets were distributed by the church-members, each with a personal invitation. This time we had posters drawn up and placed on the most prominent hoardings in the neighbourhood in addition.

It was the beginning of the tent season, and we had many inspiring meetings. At times the tent was crowded, some people having to stand. Fifty-two services were held here, not including the Sabbath services (which were transferred to the tent from the hall toward the end). The attendances were very regular, being about seventy or eighty during the week, and one

hundred and twenty to one hundred and fifty on Sundays. We certainly had a few "bad nights," but they were accounted for by the weather. A good and kindly spirit prevailed all along, and it was encouraging to hear the expressions of appreciation from those who attended. A memorial was raised here to the Lord, and a witness to the winsomeness of the Message.

The Conference was the next great event of the year, and some of the blessings poured out there were brought to Hull, and were made manifest by increased energies to forward the work. The tent had been removed to another quarter during this time, so that the most could be made of the "tent weather."

This was our third effort, and it was during this time that we were dubbed by one of the local papers "The Tent-Worshippers," though we gladly forgave them as they made prominent the fact ("boast" as they called it) that we had "no connection with Mormonism." This effort started on Sunday, August 11th, and again God showed Himself for His people. On more than one occasion we were pushed for seating accommodation, but the neighbours responded and seemed to feel it a privilege to lend us a few chairs. You can imagine how rejoiced we were to be so well treated by absolute strangers; for in many other ways they showed their kindness. We were located here for five weeks, when, midst the regrets of many round about, we closed the tent, and cast about for a hall for the autumn. Here, too, God had revealed His power to save.

One other thing ought to be mentioned here: the time for the commencement of the winter session at the College was approaching and Brother Jackson had to leave us. During Brother Jackson's association with us he earned the goodwill and appreciation of all with and for whom he laboured.

On Sunday, October 6th, effort number four was commenced in a nice hall situated in a good neighbourhood in the suburbs. Again a lively interest was aroused, and our audiences have been good. Right along we have had a good class of people attending, and our song is one of praise and joy in the Lord. This effort has just been closed, and the services have been transferred once again to our regular meeting place. The seeds sown at this hall have already begun to sprout and we have faith to believe that God will add the increase.

Forgive me, please, if this report seems a little long; it might be much longer.

There is only one thing to make us sad, and that is

that Brother Taylor has finished up far from well. Will all the WORKER family unite with us in beseeching the Lord to restore him to full health.

One word more for encouragement to other workers. While our expenses have not been small, the work has been done without borrowing from the Conference, which we believe is a direct answer to prayer.

The results in figures are as follows:—

Effort No. 1, . . . . .	15.
" " 2, . . . . .	15.
" " 3, . . . . .	21.

51.

We shall be able to speak definitely on effort number four somewhere about March, 1913.

"The Lord hath done great things for us, whereof we are glad." Ps. cxxvi. 3.

CHARLES H. LAMB.

### Middlesborough.

IT is now some four or five months since I wrote my last letter to the WORKER family. Since that time, the work of God here has been moving onward, and the evidences are such as to convince us that the Holy Spirit has been moving upon the hearts of many of the sincere.

About three weeks ago I received a letter from the secretary of the Wesleyan Brotherhood asking if I would favour them by giving an address on Sunday afternoon. I felt this was too precious an opportunity to let slip. The choice of a subject was left to me. So on November 24th I spoke in the Wesleyan church to about two hundred people on "The Second Coming of Christ." At the close of the service the secretary, with others, thanked me for the address and expressed the hope that I would come again very soon. I cannot help but believe that the seed sown that day will at some time bear fruit to the glory of God.

After this I received an invitation to address the "Women's Meeting" of the Baptists. This time the subject was not left to my own choosing. The leader came to me and said: "On behalf of the committee we would like you to address our 'Women's Meeting' on the subject of 'Christ's Second Coming.'"

On December 9th I spoke in the Baptist church to about one hundred and twenty people, the minister and his wife being also present. The Spirit of God was certainly manifest, and at the close of the service I was introduced to the minister. I was able to have a good talk with him, and he said he hoped I would be able

to come again. The leader told me at the close of the service that the minister said he felt the Spirit of God was manifest. We have four ladies, members of that same Baptist church, who are attending our own services and receiving Bible studies each week. These are on the point of laying hold upon the Sabbath truth, and may I ask the WORKER family to assist us by your prayers, that these, and others too, may be amongst the "repairers of the breach" who will join in the song of the ransomed.

BERTIE ARMSTRONG.

## The World-Wide Field.

### British East Africa.

SINCE writing to the WORKER some time ago about the brighter outlook here, unlooked for opposition has been met with, which has hindered the advance we had hoped to make during this year. The three stations we purposed to open last June and July are not yet begun.

In July the Catholics carried false reports concerning our work and methods to the chiefs from whom we had requested land for station sites. Consequently when the officials arrived to arrange with those chiefs about our applications, they were told that we were not desired. These false impressions are leaving these chiefs as they learn to know us better. We are confident God will give us what we want from these chiefs, and in the very near future too.

To remove false impressions Brother Lane has camped near one of these chiefs for four months. When Brethren Baker and Lane first pitched their tent, they received orders from the chief to leave at once; but Brother Lane stayed on. Now that this chief has learned that the Catholics grossly misrepresented us and our methods of teaching, the warmth of his former friendship is returning.

Although unable to speak the native tongue, before Brother Phillips had been at Gendia a week he started to reinforce Brother Lane in his good work with the chiefs. Having remained with Brother Lane a little time, he has gone to camp alone near another chief who needs to be laboured with.

Canvassers at home know how perplexing it is to have to spend an hour or more trying to bring an obstinate person to the ordering point. Here we have to labour sometimes for months at a time to bring these native princes and kings to decide to grant us the privilege of

teaching them the message of the soon coming Saviour.

To one in England it will, I am sure, seem a very dangerous undertaking for a person new to the country and not knowing the language to go alone among these people, many miles from the home station, with no idea when a fellow-worker will come to visit him. True it is lonely. Trained and trusty boys are sent along. The people are quite peaceable. One can travel among them quite as safely as among the people along the lanes in England, and much more safely after night than in England, for these Luo people are afraid to leave their villages after dark. Being alone with the natives, these brethren are making rapid progress in the language.

In this great South Kavirondo Country which we are trying to evangelize there is room for six or more new stations with a distance of from twelve to twenty miles between each. The farthest one southward will be about eighty miles from Gendia, the home station. Within the territory of each of these proposed new stations there are thousands of natives. At each of these new places there is opportunity for good schools, and as soon as native teachers can be trained, places for many out-schools.

A hundred more trained native teachers could be put to work at once were they available; but they are not, so they must be found and trained as quickly as possible. Several more European workers are needed at once.

Not long since, the writer, in travelling through one portion of this great country, had occasion to pass over a hill which arose some 2 000 feet above the surrounding country. From the top of this eminence a small portion of the great Kavirondo country, within the radius of eighty miles, lay before him to the east, south-east, and southwards.

Within this stretch of country are thousands of villages, in each village an average of ten huts, and in each hut three or more people. Only a few of this great number have heard of the Saviour and His coming again.

Let the reader think seriously that adjacent to the Luo people dwell other equally large and some even larger tribes. Then beyond those are many more tribes, occupying large districts where no one has yet entered to carry to these dark-skinned peoples the message of a loving Saviour. Surely everyone at home will put forth greater effort to help send enlightenment to those who dwell in such gross darkness.

At least four young men from Great Britain

should be sent to our aid at once, unless the Catholic missionaries are to have the first opportunity to enter doors that are now open to us. Who are the men? We wait eagerly to hear, for upon the help we get from the home land depends whether we can extend our stations, or whether we are to see our opportunity secured by others.

Young men are needed who will have no fear of fevers, plague, sleeping-sickness, the long, hard marches under a burning sun, and the scores of trials and temporary discouragements which confront every mission worker in Africa; those who will not be daunted by continued and united resistance of pagan sophistry and superstition to Christian teaching, but are ready to be used where the battle waxes the hottest. We who are here cannot leave to search for you. Those upon whom the Lord places the burden to come must double march, overtake us, and then throw your every power into the battle with us.

There are indications that the time is almost here when this Message will sweep over this land like a mighty flood. Elder Conradi is to be here in a few days to aid in laying out plans for a wide and rapid extension of the work in British East Africa. May aid be sent quickly is our prayer.

B. L. MORSE.

*Gendia, Via Kisumu, British East Africa.*

### The English Work in Mussoorie, India.

THE Lord has afforded a unique opportunity for presenting the Sabbath truth in Mussoorie, and we are all praising Him for the victory that has been gained.

Situated at an elevation of 6,500 feet above sea-level, on some of the lower heights of the Himalayas, Mussoorie is one of the three largest hill stations and summer resorts for missionaries in northern India.

A good hall was secured for this season's effort in the heart of Mussoorie. It is on the much-frequented main thoroughfare, where the English business firms have their establishments. Brother Pettit, and Sisters Pettit, Shaw, and Jones have laboured untiringly, visiting the homes in the station. The attendance at our meetings aroused opposition, and posters were displayed announcing that a lecture would be given, entitled "The Saturday Sabbath, a Jewish Heresy."

Our brethren counselled together, and sent the speaker an invitation to give in the course of his lecture three Bible texts setting forth

respectively, the example of Christ for first-day observance, a first-day commandment, and the abolishment of the seventh-day Sabbath. A printed post-card was then sent to every address in the station, stating what our request had been, and inviting all members of our congregation to be present.

The speaker had, therefore, a good attendance, and proved himself to be a speaker of good ability. He did not produce the Scripture texts our people had called for, but spent much time in heaping ridicule and accusation upon seventh-day observers, and used some mirth-provoking anecdotes to illustrate the faults of ignorance and prejudice which he professed to see in them. Many an inexactness was launched upon the credulity of those who were willing to hear any representations which would seem to excuse them in a wrong course of action. He concluded by challenging our brethren to answer sixteen propositions.

Ten minutes were then offered to our brethren to make any statement they might wish. Elder J. L. Shaw arose and was invited to the platform. There was intensity in the few moments' silence, and the people leaned forward in their seats. In a calm and impressive manner Brother Shaw said that, after listening to the arguments which had been made, he still believed that the seventh day was the Sabbath. He took up some of the arguments presented, and showed that they were unsustained by Scripture. He appealed to the infallible Word of God, the Christian's sole guide.

Brother Shaw's well-chosen remarks made a deep impression. It is probable that never before has such a testimony been given in India to a congregation in which were present so many learned missionaries of other societies. It was good to see the expressions of joy and confidence in the faces of some who had recently begun the observance of the Sabbath. It seemed as if a passing gale had swept over the edifice of eternal truth, and examination had shown that not only were the ancient pillars standing, but every pin and fastening was in its place. Believers have been strengthened for harder opposition in the future.

Our own meeting two days later for the review of the lecture was well attended. Brother Shaw replied to the charge that Seventh-Day Adventists were not engaged in a soul-saving ministry of the Gospel. He gave a grand review of our work, aims, and the results accomplished by our denomination since its origin.

It fell to Elders Pettit and Enoch to reply to

the sixteen propositions with which we had been challenged. Both of the brethren made constant use of their Bibles. The Lord helped them in a wonderful manner. We felt that the cause of truth had been strengthened, and our denominational prestige raised in the eyes of a number of excellent and intelligent persons who were present.

Our opponent was allowed ten minutes, but failed to make any points. His influence had already been injured by his denial that the earth was created in six literal days. He had given the impression that the Bible is unreliable. When that comfortless position is taken, the Gospel does not come with assurance and power.

The Sabbath question is a live issue in Mussoorie to-day, and minds are being exercised over the things which have lately come to pass.

PERCY C. POLEY.

### Testimonies From Chinese Believers at Shanghai, China.

PERHAPS we can a little better understand with what joy hearts respond to the truth in distant lands, as a result of our toil in securing funds, and the sacrifice made in sending on workers, if we enter a prayer-meeting and listen to a few testimonies. Here are some tributes of praise to God from new believers in Shanghai, China, given at a Friday night meeting, and translated for us into English:—

Ying (a Shanghai man): "I thank God to-night for the wonderful light of His truth which has been shining in my pathway for the last two weeks, calling me from the darkness in which I have been walking for many years. I have been a follower of Jesus for more than twenty years, and all this time I have been in darkness in regard to God's holy Sabbath. Now I see that Sunday is not the true Sabbath, and I have been in error all these years. I thank God that He is patient with us, and calls us from darkness into His marvellous light. My heart is very happy to-night when I think of His goodness to me, but I also remember that I have many friends who have never heard of the true Sabbath, and I want you all to pray for me that I may tell them about it, and that they will quickly turn to God and keep holy His ten commandments."

Liu (a Szachuen man): "God's truth is more precious than silver or gold. How is it when a man is about to die? He will give all he possesses to live a little while longer. But his money cannot prolong his life one minute. God's

truth can make him live, not only in this life, but in the everlasting life to come, over which death has no power. I praise God for His truth, and especially for the many new truths which I have received since coming to Shanghai. I was unwilling to come at first, but now I know that God was leading me in order to teach me the wonderful truths of the Third Angel's Message. Christ says: 'Ye shall know the truth, and the truth shall make you free.' Pray for me, that I may be kept faithful, and soon be able to return to Szechuen and give the truth to my many friends and neighbours who have never heard of these things."

Ling (Shanghai man): "I am so happy now that the Lord has led me to see the true Sabbath. I had been puzzled for a long time why people kept the first day of the week when God said plainly we should keep the seventh. Now I am happy to find a people who are keeping the true Sabbath, and I want to keep it with you."

Yang (Shanghai man): "I want to daily repent of my sins and be forgiven and become a Christian. I have given up the use of wine and pork in our family, and I want to learn how to be an overcomer every day. I know that prayer is very important. Pray for me that I may learn how to pray and become a real disciple of Jesus."

Tso: "I thought at first I would not get up, but I know that I must not lose this opportunity to testify for my Saviour. I have felt discouraged many times when I have seen my old bad habits breaking out from my heart, but I have received new courage to night from the Scripture reading of Paul's experience and from hearing the good testimonies. I want to daily repent of my sins and trust in the power of Christ to help me to overcome."

Tsu (Szechuen man): "I am rejoicing to-night in the glorious truth of the Third Angel's Message. Jesus Christ is God's Son. I have accepted Him as my Saviour, and I know, according to John i. 12, that God accepts me as His son. This is a wonderful truth. We are not only God's sons, but we are soldiers of the cross. One of the first requirements of a soldier is that he obey orders. Then if we are Christ's soldiers, we must obey His commandments, not only one of them, but all of them. I hope God will open our hearts to receive His truth and lead many souls to keep the commandments."

King (Shanghai man): "Though I have believed the Gospel for many years, I never understood about the true Sabbath until now. I have been studying here in this chapel for

several weeks, and now I see clearly that the seventh day is the Sabbath of the Lord, which was established at creation for all the people of every nation and every generation to keep. It is God's great sign of His creative and redemptive power. Although I know this truth, it is very hard for me to change. I realize that I must do it, but I am very weak. I earnestly ask you all to pray for me that God will give me the strength to obey Him."

Yong (Shanghai man): "I am thirty-seven years old. Seven years ago I accepted Christ and joined the — Church. Afterwards I met friends who asked me many questions, such as this: 'Do you find this Jesus doctrine good to eat?' (Chinese idiom). 'What profit is there in joining the church?' 'Can I get rich if I believe in Jesus?' etc. I told them that it was not to get rich in this world that we joined the church, but to obtain everlasting life and eternal riches that would never pass away. I told them also that I had eaten the 'Jesus doctrine,' and found the taste very good and satisfying, and asked them all to come and eat. I thought at that time that there was nothing more for me to learn, but since coming to this chapel, God has revealed to me new truth."

Lee: "I praise God to-night for the Bible and the precious promise of Christ's soon coming. It is the hope of the ages. I have no other hope. The man who hopes to become an official or gain an honourable position in this life will be disappointed, as the glory of this world is all empty. But we hope to become kings, and reign with Jesus Christ, not fifty or one hundred years, but for ever and ever. All earthly hopes will perish, but our hope is sure and steadfast and will be fulfilled."

Surely these testimonies have the genuine Seventh-Day Adventist ring in them. And then to think that everyone of these from whom we have just heard, a few weeks ago were ignorant of the blessed Sabbath truth and that of the soon-coming of Jesus.

May God touch our hearts with His divine Spirit that although some of us may have been a little longer in this good way, we shall not become weary nor faint in our minds, but be alive and do all we can to hasten on this blessed message by our prayers and our means in helping to send on to the needy fields other messengers to proclaim to those still waiting the truth as it is in Jesus—the truth that sets hearts free.

MISSION BOARD.

"NOBLE souls know no resentments."



# The Missionary-Worker.

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Sunset Calendar.

Friday, January 3rd, 4.1 p.m.

" " 10th, 4.11 p.m.

—O—

ALL copy for the next issue should reach this office not later than Sunday January 5th.

—O—

OUR readers will, we feel sure, rejoice with us that the 125,000 copies printed of the holiday number of "Good Health" have all been disposed of. In fact, two orders, one for two thousand and the other for one thousand copies, our brethren at the office have been unable to supply. While we sympathize with those who have been disappointed, yet we rejoice that the special number has enjoyed such a ready sale. It may be interesting to the WORKER family to know that no less than seventeen orders were received each for two thousand copies, one for nine thousand, one for four thousand, four for three thousand, ten for one thousand, and twenty-seven for five hundred each.

—O—

WE are also glad to announce that no less than 73,000 copies of "Greetings" have been despatched from this office. This brings the total number of "Holiday Specials" of both "Good Health" and "Present Truth" combined up to 198,000, only 2,000 short of 200,000.

—O—

ON behalf of the International Tract Society we are asked to express our best thanks to the canvassers and workers in the field for co-operating so courageously and energetically with the publishers in giving these special numbers a large circulation. All concerned have great cause for gratitude to our heavenly Father, from Whom cometh every blessing we enjoy as individuals and as a people. Let us pray that the seeds of truth sown by the scattering of these periodicals may bring forth an abundant harvest. Let us hope, too, that (D.V.) this large output of papers promises a larger regular circulation for "Good Health" and "Present Truth" for the coming year.

—O—

THE Tract Society has recently received a donation of 3/3 for foreign missions from one of our faithful canvassers. This amount, we understand, represents the first step toward the carry-

ing out of a decision made by this canvasser to give the profits on the most expensive books sold each Monday to the cause of missions. This same worker has ordered fifty "Good Health," Xmas number, the profits on the sale of which are also to be given to missions. We are sure the Lord's richest blessing will rest upon this worker and others who may feel led to follow the example set.

BROTHER G. W. SHORT sends us the following, taken from the "Jewish Chronicle" of December 6th:—

"A recent paragraph in this column concerning the curious sect of 'Christian Sabbath-keepers' who elect to look upon Saturday as their day of rest, has reminded a correspondent of the existence of the "Seventh-Day Adventists" who number some hundreds in England and many thousands in the United States. They observe the Sabbath from dusk on Friday until dusk on Saturday, are strict in their observance of the laws of hygiene, and are for the most part vegetarians. The correspondent says that he recently spent several weeks at a Watford sanatorium belonging to the Adventists and speaks very highly of the treatment he received there. He adds: 'The diet being entirely vegetarian, orthodox Jews should find it very convenient. From my own experience, the skilful treatment and carefully-prepared dietary are most beneficial.'

A FEW more young women are required to fill up the first year's course at Stanborough Park Sanitarium. Dr. C. H. Hayton will be glad to hear at once from any suitable young people who desire to take the nurses' training.

THERE are four kinds of readers—the first is like the *hour glass*, and their reading being as the sand, it runs in and out, and leaves not a vestige behind; a second is like the *sponge*, which imbibes everything, and retains it in nearly the same state, only a little dirtier; a third is like a *jelly bag*, allowing all that is pure to pass away, and retaining only the refuse; the fourth is like the *labourer* in the mines of Golconda, who, casting aside all that is worthless, retains only the pure gems.—*Coleridge*.

WANTED—At once, bright, useful help. One who can manage children preferred. Comfortable home. Jewish persuasion. Sabbath can be kept. Apply: Miss B. Phillips, 44 Torbay Road, Brondesbury, London, N.W.