

# Missionary Worker.

VOL. 7.

LONDON, WEDNESDAY, AUGUST 19, 1903.

No. 17.

**HYMN.**

"So He bringeth them to their desired haven." Ps. cvii. 30.

How does He lead them? This they cannot tell,  
They only know He doeth all things well—  
Through fire and water some, where floods do meet,  
O'er briars and thorns, with torn and bleeding feet,  
Where tempests rage and storms burst overhead,  
And clouds portentous all around are spread;  
But still He leads them, rough or smooth the way,  
And all His paths are peace, and lead to-day.

And some, where springs abound and pastures sweet,  
Go singing all the way with gladsome feet;  
And some He leadeth gently on the way,  
Guiding the wandering steps that fain would stray;  
Others go trembling on the road for fear,  
With faith so weak that will not see Him near—  
But still He leads them, rough or smooth the way,  
Who follow on to know. He shows the way.

How does He draw them? Some by cords of love,  
That sweetest cord to lift the soul above.  
But not all thus—so wisely doth He lead—  
Love would not always answer to their need;  
And so, by other cords—pain, fear, unrest—  
But always just the one most fit and blessed;  
And so He draws them from themselves and sin,  
Until they find their perfect rest in Him.

How does He keep them? This is theirs alone  
To whom the secret of the Lord is known—  
In perfect peace, though outward foes prevail,  
They stand upon a Rock none dare assail;  
Though every human prop has given way,  
They rest in Him, their comforter and stay—  
And so He keeps them till, their journey o'er,  
They enter in where they go out no more.

—*Laura Harvey.*

**THE CAMP-MEETING.**

THE Conference at Leicester was a very enjoyable occasion, and the brethren and sisters present were, we believe, unanimous in counting it a very profitable one. The surroundings were pleasant, and the little field, bordered with trees, in which our neat white tents were pitched, made a pleasant sight. There was a peaceful atmosphere about the camp, and throughout the whole of the Conference the peace was unbroken. There was a thirst for

information in the business meetings, and a free discussion, but all decisions were unanimous.

The outside interest was excellent, and after the first day or two, the tent was always crowded in the evening. There were over a hundred of our own people in attendance during the greater part of the meeting, the maximum being about 120. The interest among the visitors was very marked, and we believe that a strong church will be raised up in the neighbourhood.

Space prevents our giving a full report of the various addresses, but extracts from some of the talks will be given in this WORKER and the next. The usual programme was a Prayer and Praise Meeting at 9 a.m., meeting on two or three days at 7 a.m.; Business meeting at 10 to 12; Children's Meeting, 12 to 1; Talks on our Work, the Duties of Church Officers, etc., at 2:30 to 4; Health Lecture, 4 to 5; Young People's Meeting, 5 to 6; and Preaching at 7:30. The days were well filled, but everything was important, and too good to be missed.

The Dining Tent was conducted by Brother J. Brandt, who deserves special commendation for the excellent results he achieved under difficult circumstances. He was ably assisted by a good number of volunteers, but even with this help, his labours seldom ceased before midnight. A large variety was provided for every meal, and the dining tent was well patronised.

Special features of the Conference were Dr. Paulson's talks, and the instruction given by Elder Conradi. These will be given as fully as possible. Brother Ballenger spoke on the last Sabbath at the morning meeting, and told of the power of God that had been manifested in Newport in healing a sister of cancer, and raising her up to do good service for the truth. This had made a deep impression in the town, and crowds were attending the meetings. An appeal was made to those who desired to take hold of the power of God for themselves to come forward to the front seats for special prayer, and as a sign of their consecration. Several rows of chairs were promptly filled up. The Lord gave His Spirit in large measure, and the occasion was one of great blessing to very many.

Following a talk by Elder Conradi, the afternoon was given up to a praise service. There was no lack of prompt and joyful testimony, and although the meeting was prolonged, and the expressions of praises were to the point, it was not long enough to give all an opportunity. There was a general feeling of gratitude to God for the privilege of being present at so spiritual and refreshing a Conference.

Not the least factor in promoting the success of the Conference was the genial spirit and ready helpfulness of some of the brethren. These did not conduct meetings, and it would be invidious to mention names, but they spread an atmosphere of sunshine about them that kept difficulties at a distance. If this spirit shall grow in our ranks, we need not fear the attempts of the enemy to create division.

Elders O. A. Olsen, Westworth, Ballenger, and Corliss, with the ministers of the Conference, preached at different times to appreciative audiences.

W. T. B.

### NORTH ENGLAND CONFERENCE PROCEEDINGS.

The first annual session of the North England Conference was held in Leicester, on Monday, August 3, at 10 a.m., and continued from day to day.

The first matter to receive attention was that of receiving the Leeds and Hull churches into the Conference. Brother Altman and Brother Brandt each made some remarks relative to these churches, and Brother Parsons spoke with reference to the Hull Church. Both were admitted by a unanimous vote.

A general committee of twenty persons was then appointed, consisting of Brethren Andross, Corliss, Hawkins, Bartlett, Gillatt, Altman, Brandt, O. A. Olsen, Bacon, Sisley, Aplin, Redhead, Conradi, Andrews, Salisbury, C. H. Castle, Haughey, Paulson, Parsons, and Westworth.

The President gave an epitome of the work of the Conference during the year just closed, showing that from a force of three ministers and two or three Bible workers at the time of the Leeds meeting, we had grown till our force of workers numbers fifteen. During the year aggressive work has been done.

The Secretary's report was then called for, and the report of the treasurer followed. The report was adopted. The auditors' statements were also read in this connection.

Brother Redhead was asked to speak of the work done at Kettering by that church. He also spoke at some length of the preparation for a church school which they hoped to start immediately following the general meeting.

The committee on plans then submitted the following report:—

1. Whereas the Lord has blessed us during the past year in giving good health and success to the workers, and providing us with the necessary means,

Resolved, that we thankfully acknowledge His prospering hand, and show our appreciation by renewed consecration to His service.

2. Whereas our brethren in America, especially the California and Wisconsin brethren, have so nobly assisted us with men and means,

Resolved that we hereby express to them our sincere thanks for their generous assistance.

3. Whereas the calls for mission fields are so urgent, and the funds for doing the necessary work are so limited,

Resolved that we recognise the necessity of doing our utmost to make this conference, like all other similar conferences in Europe, self-supporting at the earliest possible date.

Resolved, that we request that a legal organisation be formed by the British Union Conference for the purpose of holding property and doing other legal business, and that the real estate of this conference be held by such body.

Each resolution was adopted unanimously. On the second resolution Elder Corliss spoke with some feeling concerning the work that California had done for this field.

Elder Conradi emphasised the principle underlying the third resolution setting forth the sacrifices that had been made by the American brethren to enable them to assist as they had done; and Elder Olsen also made brief remarks.

The following report of the sub-committee on a constitution was submitted directly to the Conference.

#### North England Conference Constitution.

##### NAME

SEC. 1. This organisation shall be known as the North England Conference of Seventh-day Adventists.

##### OBJECT.

SEC. 2. The object of this Conference is to carry the everlasting Gospel to all parts of its territory.

##### TERRITORY.

SEC. 3. This Conference embraces the counties of Hereford, Worcester, Warwick, Northampton, and Lincoln, and all the counties of England lying to the north of them, and the Isle of Man.

##### DELEGATES.

SEC. 4. Each church or organised company shall be entitled to one delegate without reference to the

number of its members, and one additional delegate for each ten members. The members of the Conference Committee and the ordained ministers shall be delegates at large.

## OFFICERS.

SEC. 5. The officers of this Conference shall consist of a president, the necessary secretaries, treasurer, and auditor, and an Executive Committee of five, of whom the president shall be one. The functions of the above-named officers shall be such as usually pertain to such offices.

## SESSIONS.

SEC. 6. This Conference shall hold its regular sessions annually at such time and place as the Committee shall designate, such announcement to be made in the MISSIONARY WORKER. The Committee is empowered to call extra sessions whenever an urgent demand for such may exist.

## ELECTION OF OFFICERS.

SEC. 7. All officers shall be elected at each regular annual session.

## FUNDS.

SEC. 8. The funds of the Conference are the tithe and such local funds as seem to be necessary for the carrying on of its work. A tithe of the tithe, and all the Sabbath-school and First-Day and Annual Offerings are to be paid quarterly to the British Union Conference.

The auditing of the North England Conference accounts shall be vested in a committee consisting of the Conference Committee and four members, not in the employ of the Conference, chosen for this purpose annually by the Conference.

## AMENDMENTS.

SEC. 9. This Constitution may be amended or altered by a two-thirds vote of the voters present at any session, provided that if it is proposed to amend the Constitution at a special session, notice of such purpose shall be given in the call for such session.

Prof. Salisbury moved an amendment to the third section to make it embrace the words—"And the Isle of Man." Carried. On motion of Elder Corliss the Constitution as a whole was adopted.

The committee on credentials and licenses submitted a report which was adopted.

For credentials: E. E. Andross; M. A. Altman; S. G. Haughey; J. W. McCord; and D. A. Parsons.

For ministerial license: A. S. Marchus.

For missionary license: C. H. Castle; Joseph Brandt; Mrs. Edith Bartlett; Clara Saunders; Jessie E. Bacon; Emily Cousins; Mrs. C. H. Castle; and Mrs. L. A. Parsons.

(To be continued.)

## THE INTERNATIONAL HEALTH ASSOCIATION, LTD.

THE annual meeting of this Association was held on the 6th August at 10 a.m. Brother W. C. Sisley, the President, in the Chair. There was a quorum of members present, and this was quickly supplemented by eight others who responded to Brother Sisley's invitation to subscribe for £1 shares in the Association. Although the meeting was a legal one, and had to be conducted on regular lines, all present were invited to take part.

The Secretary presented the Balance Sheet showing a profit of £111 for the past year. The average monthly sales had increased over the previous year by about £120, and the new year had begun with a considerable advance on the average. The report was adopted.

A number present spoke of the help they had found from the Health Foods, both for their own health, and for the openings thus secured for the truth. Four persons had been brought to the meeting by Bro. W. H. Johnson, solely through their appreciation of our health work. One sister stated that she had used the profits of her sales of foods to pay expenses to the General Meeting, and that she still had £4 in the fund for use in the cause.

A Board of five Directors was appointed, consisting of Brethren Sisley, A. B. Olsen, Barnard, Bartlett, and Redhead. Brother S. S. Barnard takes the position of Secretary and Treasurer, and Brother Sisley will continue to be Chairman of the Board.

The Lord has been very gracious to this department of His work, and we ascribe to Him all the honour of its late development. We believe that He will continue to bless it, and make it an instrument for increasing good. W. T. BARTLETT.

## TALK BY DR. PAULSON.

WE wish that every one of our people could have the opportunity of listening to Dr. Paulson's inspiring talks. He speaks out of a full and rich experience, and although his utterance is rapid, it does not outrun his convictions. His life is manifestly held in trust for others, and he has daily experience of how God works through human instruments.

We give a few points from his talk on the Sabbath afternoon. He followed up the thoughts introduced by Elder Olsen in the morning from the book of Esther.

Esther is an illustration of a woman who saw her time and stepped into her opportunities. She did not rush into them carelessly, with foolhardiness. She prayed over the matter, she and her

maidens, and fasted that her mind might be clear, that she might not through some slip fail in doing her work. The work of saving souls is not to be undertaken carelessly. There are some things that can be done indifferently, and it does not matter. We can put on our clothes wrongly, and it makes little difference, but when it comes to understanding God's thought, we must not do careless work. Every faculty at its best must be properly used, to ensure that we get His mind clearly, and convey it to others aright. Yet we must not think that if we fail to do our part aright, we are blocking God's work.

God's work goes on. We may get left, but that is our loss. A little while ago I had to catch a train in the early morning at 2:15. I lay down to rest for a while, expecting to wake up in time, but I awoke fifteen minutes late. But the plan had been adhered to. The train had gone on. It was I that was left out. I missed my train. But I did not lose my lesson. I got that burned into my soul a little deeper than ever before, that I must take care not to fall out of God's plan by missing my opportunities.

Then notice the tact that Esther used. After she got her chance, she did not hurry the matter. She did not say a word to the king about the matter she had on her mind. Instead of putting the request she had so much at heart, she simply invited the king to a banquet. God gave her wisdom. Her own wisdom might have complicated things, but she was where she could co-operate with God. He was ordering events, and she was in His hands. God's providences are always wonderful, and His providence is always at work. We speak of special providences, but providences are not isolated things. They are always with us, just as the law of gravitation is always here. We do not always take account of it, but it is always at work. We see God's providence sometimes, and that is to teach us the splendid continual reality of it.

That night the king could not sleep. Perhaps he had the banquet too late. We do not read that he took any treatment for his trouble, but he commanded that the chronicles of the kingdom be read to him. Chronicles are usually dry, monotonous reading, and doubtless these were well calculated to send him to sleep. But he found something that woke him up. Mordecai's unrewarded action came to light that night in God's providence, at the very time that it could meet with its best reward. Probably someone else had got the credit at the time, some cheap fellows who knew how to push themselves to the front.

Brethren, did you ever do some good work, and feel that you were not rewarded for it? Sometimes a nurse does faithful work, and some doctor gets all the credit for the case. Some humble piece of work is done, and gets reported by another who

receives all the honour. But every faithful performance is on the records, and if some providence does not bring it to light before, eternity will reveal it.

I know the inside history of a great many young people in this work, and one difficulty that often comes up is this, "I did my best and I never got any credit for what I did. What is the use of working?" Mordecai got his reward at the very time it did him the most good. At the right moment we get credit for our work. If we have to wait, it is better for us to wait. I have seen it several times.

Notice that Haman came in at just the right time. If he had not, things would have turned out very differently. But there is no "if" in God's plans. His purposes know no haste, no delay. They are just right, and His connections do not miss. Esther had been praying and God was working.

That which impresses me most to-day in this story of Esther is her words in chap. viii. 6: "How can I endure to see the evil that shall come unto my people?" Esther was a missionary. She did not say: "This danger does not threaten me. The people will perish, but my position as queen will keep me safe." "I am a church member in good and regular standing, and shall escape the evils that I can see are coming on the rest of the world, who do not know the truth." She had a feeling in her heart for humanity. She could not live if her people should perish. She could not endure to see the evil come to her people. And who are our people? Are we troubled over the danger and need of the people as Esther was? Does it keep us awake? Have you ever fasted three days over the problem? We can have Esther's wonderful experience when we have a soul as she had to feel for others that are not in safety as we are. When we know indeed that God is our Father, humanity becomes our brother and our sister.

There are people who think a great deal of their own people, with whom they grow up. We share that with the beasts. I have seen wild beasts fight for their own young as much as any mother would do. But we must get above the plane of brutes. When Christ comes into the soul we can feel for the woes of humanity. We must get above the muddy, misty region, on to the mountain top. It is only from that plane that we can see aright what there is in the valleys below.

In Sweden, the land where they teach physical culture in the schools, and are supposed to have such splendid physical specimens, one-third of the people die before the age of twenty-one. What does that say to us? I got a glimpse in London that I cannot forget. I saw women elbowing their way up to the bar, and saw the poisonous stuff handed

over the bar by women. It was an awful thing to me. I know that means that there is something wrong at the heart of the nation. Is there not a remedy? What are we here for?

Forty years ago the word came to us that God wanted us to gather in the orphans, that there was a great work before us in that direction. We did not heed the instruction. At that time a young medical student in London began just such a work. When I went through his orphanages a week or two ago, where there are ten thousand children in his care, I thought, "What a splendid thing it would have been if there had been a hundred Barnardo's in our work." In his institutions the death-rate is four to the thousand, while the ordinary rate is eighteen to the thousand. Then there is the cigarette evil that demands some attention from us.

Last year 200,000 men came out of prison. We cannot grapple with all that is involved in these figures, but we shall surely come in contact with some of these. Let us do our duty by them as we find opportunity. Nineteen twentieths of these people got into prison through drink. I was in Belfast last week, and I was told at their prison there that half of the convictions were for wife-beating and neglect of children. I spoke a little while ago of the brute plane. Here are people that have fallen below the level of the brutes. The Scripture is fulfilled now, that in the last days men shall be "without natural affection." Our work must come right in here, for the work of Elijah the prophet is to turn the hearts of the children to the fathers, and the hearts of the fathers to the children. Mal. iv. 5, 6.

The old ties that used to unite men do not have power to bind them together now. Capitalists unite themselves by trusts, and thus they are able to band themselves together when otherwise they could not. Then among the working men there are the Labour Unions. America has been known as the land of the free, but I want to tell you that there is a cloud on the horizon there. There is a handwriting on the wall that you do not need a Daniel to interpret. We have a message both for rich and poor that will help them, and when we can help the rich men, then they will feel like helping us. We cannot expect that they will help us with their means unless we first minister to them in spiritual things. One of our churches was being painted by trade unionists. A brother was painting the basement for nothing; but while he was at work, one of the unionist painters, an Italian labourer, stepped into the basement, and said: "Where is your working card?" The brother had none, and the Italian stepped outside, and cried: "There is a scab working here!" Instantly every man dropped his brush, and no more painting was done until the brother had left

the basement. At one time we asked our milkman if he could not manage to leave the milk a little earlier, or else we would have to get it from another shop. He said: "That is where you're mistaken. Every milkman in the city belongs to the union, and I have only to hold up my hand and you could not get a drop of milk." Things have got so far that labels are put on houses that are rented by non-unionists, and no tradesman will supply a house that has the label on it.

The janitors have a union, and one of their laws is that no man may be dismissed, even for drunkenness, unless the case is first laid before their executive. One man who owned a large house dismissed his janitor for drunkenness. The Janitors' Union denounced him, and not one of his tradespeople dared supply him with goods. It was impossible to live there, so he engaged a van to remove his furniture and leave the house, but as soon as the furniture van drove up, a man stepped up to the driver and warned him against touching the furniture. In the end the furniture had to be removed in wheelbarrows, and the unfortunate man was nearly ruined. In the States we are beginning to understand already the meaning of Rev. xlii., and what it is to be forbidden to buy or sell. These things are not as bad as they will be, but we are getting samples now of all the greater evils that are coming. We are getting tastes of the plagues even now.

Take the matter of insanity. Every week 500 people become insane in the United Kingdom. In 1860 there was one insane person for every 536 of the population. In 1903 there is one for every 293, and most of the increase has come since 1894. Insanity is increasing four times faster than the population.

Brethren, what do these things mean to us? Can we endure to see the evil that is coming to the people, and not give ourselves to save them? I have attended a hundred camp-meetings of our people during the last few years, and it does seem to me that we are not alive to the situation, and that we have not realised the things that belong to our peace. There is a world going to destruction, and a cry of woe is going up from human hearts. If we do not do our part deliverance will arise from another place, and we shall suffer an eternal loss.

#### CANYASSING.—NO. 1.

BEFORE taking up this work it is well to be satisfied in one's own mind that it is the work the Lord would have him do. Otherwise, he probably will not engage in it as heartily as its nature demands. If it is entered upon as an experiment, or simply to get a living because nothing else appears, the result is likely to be about the same.



# Canvassers' Report for Two Weeks ending July 31, 1903.

Agent's Name.	Territory.	Name of Book.	No. of Agts.	No. of days.	No. of Hrs.	No. of Ord'rs Tak'n	Value of Helps sold.	Total Value	Books No of B'ks.	delivered Value
							£ s. d.	£ s. d.		£ s. d.
<b>Irish Mission Field.</b>										
Robt. Whiteside,	Belfast,	Home Hand-Book,		4	30	7			6	
A. A. Carscallen,	Co. Antrim,	Patriarchs and Prophets,						7 1 6	1	6 3 0
James Barker,	Belfast	Great Controversy,		8	61	14	5 6	5 18 6		7 6
Robert Mercer,	"	"		7	55	8		3 8 0		
L. A. Hartford,	Londonderry,	"								
Miss M. Hanna,	Belfast,	Christ's Object Lessons,								
Miss M. Ballard,	"	"								
Wm. Shaw,	Dough, Co. Antrim	"								
M. D. Byron,	Londonderry,	Ch ist Our Saviour,								
Miss E. M. Jackson,	Belfast,	"								
David McClelland,	Ballyclare,	"								
Total,			11	19	146	29	5 6	16 8 0	7	6 10 6
<b>North England Conference.</b>										
E. Buckland,	Leicester,	Home Hand Book,								
Mrs. R. Buckland,	"	Ladies' Guide,								
G. W. Short,	Grimsby,	Patriarchs and Prophets,								
Walter R. Short,	Ulcaby,	"								
A. E. Freesh,	Wombwell,	Chri-t Our Saviour,		2		2	5 1 0	5 6 0		
T. Winstanley,	Gateshead,	"								
H. Jackson,	"	"								
F. H. Smith,	Leicester,	Christ's Object Lessons,								
W. A. Slater,	Telling on Tyne,	"								
W. Chapman,	Manchester,	"								
Thomas Willmore,	"	"								
John Ellis,	"	"								
J. Gillatt,	Newcastle-Tyne,	"								
A. Blake,	Scarborough,	"								
Total,			14	2		2	5 1 0	5 6 0		
<b>South England Conference.</b>										
Mrs. Loal,	Ryde,	Great Controversy,		4	19	1	18 6	1 1 0		
E. L. Morse,	"	"		3	20	3	3 0	1 5 6	7	2 14 6
Miscellaneous,	"	"				1	11 6	19 0		
Geo. Nickels,	London.	"								
R. Mussen,	Gravesend,	"		6	72 $\frac{1}{2}$	23	2 7 2	10 15 6		
Horace Brooks,	"	"		12	36 $\frac{1}{2}$	17	3 9 6	9 0 0	4	1 15 0
E. Brown,	Yeovil,	Home Hand Book,				4		3 18 0		
H. C. Williams,	"	"				2	2 0	1 19 0		
Mrs. L. V. Porter,	Southsea,	Ladies' Guide,		8	41	30		8 15 0	11	6 17 6
E. Armstrong,	London,	Christ Our Saviour,								
Douglas Armstrong,	"	"		6	33	20	1 0 10	3 10 10	18	2 2 6
Miss M. Niner,	Trowbridge,	"		5	70 $\frac{1}{2}$	22	8 4	3 3 4	108	13 10 0
Mabel Rowell,	"	"								
Total,			13	44	392 $\frac{1}{2}$	123	8 15 10	44 7 2	148	26 19 6
<b>Scotch Mission Field.</b>										
E. S. Taylor,	Dairymple,	Home Hand-Book.				8		9 18 6		
David Johnson,	Ayrshire,	"		10		40		44 7 0		
C. Dyer,	"	"		4	25	14		6 17 6	11	10 16 0
Dr. J. Richards,	Dumtermlne,	"		8	48	32		28 7 6		
Mrs. E. W. Szymour,	Perth,	Great Controversy,								
E. Aplin,	Glasgow,	"		4	20	23		10 4 0		
Andrew Ness,	Dumtermlne,	"		7	46	11	1 13 0	6 5 6	1	7 6
James M'Kay,	Inverness,	"		10	101	17	19 7	7 11 1		
John Gunn,	Paisley,	Bible Readings,		7	60	3	3 17 0	5 1 6		
A. E. Earl,	Edinburgh,	Christ Our Saviour,								
L. V. Longstreeth,	"	"		10	61 $\frac{1}{2}$	36	1 6	4 11 6	50	6 5 0
Alex. Monteith,	Kirkcaldy.	"								
Jay Nethery,	Edinburgh,	"		10	37 $\frac{1}{2}$	66		8 5 0	32	4 0 0
Mrs. Nethery,	"	"		8	19 $\frac{1}{2}$	54		6 15 0	54	6 15 0
Jno. G. Bleasby,	Glasgow,	"								
W. J. Young,	Lanark,	"		5	32	35		4 7 6		
Miss E. Cail,	Falkirk.	"								
Miss A. Sparks,	Kirkcaldy,	"		5	69	2	4 0	9 0	6	15 0
Wm. Brown,	Strathglingo,	"		5	26	61	3 0	6 19 9		
W. H. Allen,	"	"								
Chas. Aplin,	Govan,	"			19	35		4 7 6		
D. P. Bleasby,	Glasgow,	"								
R. M. Lamie,	"	"								
Miss B. Taylor,	"	"				32		6 8 0		
D. P. Miller,	Edinburgh,	"								
A. Wood,	Perth, Maybale,	Home Hand book,								
Mrs. L. Kinghan,	Ayr,	Steps to Christ,								
W. B. Scott,	Glasgow,	Various,								
Total,			23	99	561 $\frac{1}{2}$	437	6 18 1	160 10 10	154	23 18 6
<b>Welsh Mission Field.</b>										
A. Rodd,	Cardiff,	Home Hand-Book,				32		14 16 0	21	8 9 6
W. H. Oimsted,	Gomer,	Great Controversy,		9	39	49	10 6	19 10 6		
J. P. Clement,	Talgarth,	"		10	74	5		1 19 6	20	8 7 6
George Keough,	Kidwelly,	"		5	10			4 17 0	23	9 12 0
W. A. Shafer,	"	"		7	28	11	10 6			
Wm. King,	Ebbw Vale,	Christ Our Saviour,								
A. C. Johnson,	Abergwynfi,	"		8	33	79		9 17 6		
Thos. Briggs,	Merthyr Vale,	"								
M. Hussey,	Brynamman,	Steps to Christ, (Welsh)								
E. Buchman,	Newport, Mon.	Power for Witnessing,								
Total,			10	39	184	176	1 1 0	51 0 6	64	28 9 0
G. W. Bailey,	Brecon,	Various,		5	51	27		11 6 0		
Miscellaneous								28 19 6 $\frac{1}{2}$		
Total,				5	51	27		40 5 6 $\frac{1}{2}$		
Grand Total,			76	202	1354 $\frac{1}{2}$	794	£22 1 5	£317 18 0 $\frac{1}{2}$	373	£90 17 6

## The Missionary Worker

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### OUR MEDICAL MISSIONARIES.

IT was encouraging to meet at the Leicester meeting so many enthusiastic workers from different parts of the North England Conference, and learn of their interesting experiences in connection with the health paper.

SISTER MCPHERSON, of Nottingham, reported a prosperous year, with much of the Lord's blessing. This sister, while maintaining a *Present Truth* list of more than two hundred, still finds time to circulate about the same number of *Good Healths* every week, and in this way reaches the people who are longing for light on the proper care of the body. Let us add for the encouragement of beginners that Sister McPherson when first taking up this work spent a whole day and sold only three *Present Truths*. But she stuck to it, until now she is one of our most successful canvassers.

Perhaps some who help circulate *Good Health* do not realise how much they are doing for our Sanitariums. As a matter of fact, fully nine-tenths of the patients in these institutions have come as a result of reading *Good Health*. But those who come to our sanitariums are few compared with the ones who, as a result of reading the magazine, and conscientiously observing the principles of healthful living for which it stands, have made such good recoveries right in their own home as to make it unnecessary to go to a sanitarium.

BROTHER SHAW writes from India that our office there now has a *Good Health* yearly subscription list of over 800. The workers sell nearly the same number from house to house. The brethren in Jamaica are also taking up the circulation of the magazine.

WE are especially pleased to note the genuine interest manifested by our young people and children. With their bright, cheerful faces, radiant of health and happiness, these can often reach hearts not susceptible to other influences, and accomplish a world of good.

AT one of the canvassers' meetings held in connection with the Leicester Conference, the question

of work on rainy days came up for discussion. We were pleased to learn that some of the most successful workers had learned to be quite independent of the weather. In fact they often found a rainy day exceptionally favourable, because then the people were likely to be at home, and anxious for something bright and interesting to read.

WE would invite our workers to be early with their orders for *Good Health*. The magazine is usually ready for delivery by the 20th of the preceding month, and the sooner your orders come in, the better for the office. As far as possible, try to supply your regular customers by the beginning of the current month.

THE September number of *Good Health* contains an illustrated write-up of our three Sanitariums and their methods of treatment, covering nearly seven pages. This will be a very excellent number to introduce into new homes, since it gives more information about our work and principles than most any other one we have put out. Dr. Paulson's article on "Intemperance in Disguise" is a strong one. Dr. Perry DeForest, of Switzerland, writes on "Fruit," and Dr. Sisley on "Good Health," and there are a number of other interesting features, including a cut of Mr. Holbein, the long-distance swimmer and cyclist.

IRELAND has already ordered 5,000 copies of this issue, and we invite all our faithful workers to increase their orders, and plan to annex some new territory with this well illustrated and attractive number. Thousands are suffering with disease in various forms who might have health, and thus be in a much better condition to discern and do the will of God, did they but know the principles in which we rejoice. Let us make the most of our opportunities, and the Lord will add His blessing in abundant measure.

M. E. O.

To find our mission we have but to be faithful wherever God puts us for the present.

"HE that will not sail till he has a fair wind, will lose many a voyage."

MUCH of our strength in prayer and effort is exhausted in striving to induce God to agree with us and come to our assistance. Someone asked Abraham Lincoln to appoint a day of fasting and prayer, that God might be on their side. "Don't bother about that," said the man of common sense. "God is now on the right side; you simply get with Him."