

THE Missionary Worker.

VOL. 9.

LONDON, WEDNESDAY, AUGUST 30, 1905.

No. 17.

The Holy City.

THERE'S a beautiful city far away I've been told,
Far away in God's kingdom so bright;
And the streets of that city are paved with pure gold,
And are always resplendent with light.

There's a wondrous stream in that city so fair,
Flowing out from the white throne of God;
And the saved of the ages will all gather there
And drink from its waters so broad.

There will be added joy in that city so grand,
When the redeemed of all nations shall come,
To take that blessed place at the King's own right
hand;
Safe at last in their beautiful home.

O beautiful city! Thou bride of the Son!
How I long thy bright glories to share;
With the battles all fought and the victories won,
To be ever at home over there.

Kirkcaldy.

W. DALRY MACLAY.

The Basis of Our Work.

[The following is an outline of a sermon delivered by Elder Daniells on Friday evening, August 4th.—EDITOR.]

TO NIGHT I shall devote considerable of my time to reading the Scriptures. I desire that we shall hear the voice of the Master speaking to us. Nothing that man can say can equal what God says, and the Lord has spoken, and the church needs to-day to be more than attentive to what He has said; we need a keener faith in His Word. There is need on the part of the church to-day to take with greater firmness, greater eagerness, greater confidence, what God has given us as His eternal truth.

As a people we believe that the Bible is God's Word; that from Genesis to Revelation it is God's Word, and we set at nought no part of that Word. This position ought to give us greater power in our service. It is not every Christian body that believes the Bible to be God's Word from Genesis to Revelation; it is not every minister of the Gospel that believes the Bible to be God's Word from Genesis to Revelation. Just before I sailed from America I read in a newspaper a portion of a farewell sermon delivered by a popular minister to his congregation.

In this sermon he gave his people some advice with reference to a choice of his successor, and the points that he emphasised were these: first, "Be sure that the minister you select believes in the Deity—God;" and secondly, "Be sure that he believes the Bible to be the inspired Word of God." It is a terrible and a shocking state of affairs when a minister in counselling his church as to the selection of a minister to preach the Gospel to them, must warn them to know that the man whom they select believes in God and the inspiration of His Word.

And yet there are hundreds and thousands of men standing as ministers who do not believe in God as set forth in the Bible. They believe in some kind of a God; they make up some kind of a deity to suit their own minds, but it is not the God revealed in this Book. Besides this, there are hundreds and thousands of ministers who do not believe in the inspiration of the Bible.

I am glad to be able to say that so far as I know every minister in this denomination believes in the inspiration of this Book; believes it to be God's Word to humanity—the whole of it from Genesis to Revelation, and we are glad to base all that we believe upon what that Book says. And, believing that, of course we believe in that great, eternal God, the first cause of all things, who lives in heaven, who has His throne in the heavens, a living, personal God as the Bible presents Him to us.

Now this Book tells us that God gave His Son for us; that that Son gave His blood for us; and that through Him we are saved. These are the three basic principles of the Gospel—upon which the Gospel rests.

Now let us read Rev. xi. 15:—

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

This is the statement of what will be the most glorious event since the creation of the world: "And the seventh angel sounded; and there were great voices in heaven." What voices were these?—The voices of the angelic host of the resurrected and translated saints.

"He will reign for ever and ever." He will be a just King, and when He takes the kingdoms of this world by conquest they will become His, and He will set up a kingdom here over which He will reign for ever and ever. He will never die nor be overthrown. There are many men in the world to-day who would like to have this kingdom of Great Britain become theirs; many of our reigning sovereigns to-day are anxious for the extension of their kingdoms. But all these kingdoms, even Great Britain, are going to pass under the sceptre of the King Jesus Christ.

Now let us read Rev. iii. 21, and learn whom Jesus will associate with Him in His reign:—

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

This is a beautiful promise. Why does Christ occupy the throne?—To reign, of course. Some day the universal sovereignty will be delivered to Christ, and He will be coronated. Now to the overcomer Christ will grant to sit on His throne with Him to reign. There will be seats there, to be occupied by those of us who conquer Satan through the power of Christ.

This is one reason why Christians can make great sacrifices for Jesus Christ. People always feel willing to give life and service to a cause which they think will bring them good returns. But nothing brings such results as absolute sacrifice for Christ. In Dan. ii. 44 we read,—

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

These are the kingdoms of our text. They will become the territory of our Lord and form a universal kingdom over which Christ, with us, will reign for ever. It is thus that the meek will inherit the earth. And the time of our King's coming to take us to reign with Him is not far distant. We have been in the last part of the journey since 1844, when the sanctuary began to be cleansed. Some may say, If it has been sixty-one years since He began to cleanse the sanctuary, may it not be 1061 years since He will come? No; He will come in this generation, and the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ.

Union Meeting of North and South England Conferences and Welsh Mission Field.

THE North and South England Conferences and the Welsh Mission Field met in conference at Birmingham, Friday, August 4th, and continued to Sunday, the 13th. Two large tents besides the dining tent were pitched in a most delightful part of King's Heath. We were on the far edge of the city, free from the noise and

bustle of the city, and having beyond us the green fields and open country.

From the very first a deep, worshipful spirit prevailed on the ground. As brethren and sisters met from widely separated parts of the field and, forming new acquaintances and meeting old ones, talked of their love for a common truth, we appreciated as never before the power the Message has of making men and women one.

If we were asked to give in a word the note that seemed to characterise all the meetings, we would say, Loyalty to the Third Angel's Message. Elder Daniells, at 8 o'clock, on the first meeting of the session, struck the right key when he declared the recognition of the integrity of the Scriptures as God's Word to be the only basis upon which our work as Christians and Seventh day Adventists can stand and be successful. (A condensation of the address appears on our first page.) The remarks found a ready response in the hearts of all present, and the interest and enthusiasm awakened continued, and even increased, throughout the entire meeting.

No excitement whatever was manifested—nothing that could be attributed to a want of restraint or to abnormal and unhealthy zeal. But as the old foundation truths of our Message were gone over again by God's servants, and as His people were exhorted to renewed consecration and to deeper devotion to the cause, the Holy Spirit came into the camp and did its work on every heart.

The presence and counsels of Elder Daniells were a source of strength and inspiration. Every morning at 8.30 he met for an hour with the ministers, Bible workers and other labourers, setting before them the principles which must guide all successful service. Then on four mornings at 11 o'clock he talked in the large tent on the origin and early progress of what we know to-day as the Third Angel's Message. By these and other meetings, and by personal interviews and counsel with individual members, Elder Daniells contributed very largely to the success of the session.

We were also blessed by the presence of Elder Conradi, president of the General European Conference, of Elder W. S. Hyatt, president of the South African Union Conference, of Elder J. W. Westphal, superintendent of the South American Union Mission, and of Brother Guy Dail, secretary of the General European Conference. These brethren rendered valuable service in counsel, and by acquainting us in missionary talks with our work and its possi-

bilities in South America, Africa, Europe, and the Orient.

Our report must necessarily be brief and somewhat suggestive. But our readers will understand that the meeting was a pronounced success, both spiritually and in the knowledge of the field and the confidence in the Message it inspired in all present, from the sentiment expressed by all with whom we conversed, "This has been the best camp meeting I have ever attended." Some of these, too, had attended many similar meetings in the States.

We shall not attempt to reproduce more than five or six of the sermons, but by running these quite full through this and the next few WORKERS our readers will better appreciate what it was that inspired the meetings. We shall record all the measures passed in the Conference business sessions, and give the gist of the discussions, together with a few pages devoted to the meetings in behalf of the canvassing and medical work. From these we trust our readers will catch some of the spirit that prevailed on the grounds, and be filled, as were those in attendance, with strengthened confidence in the Message, with a renewed consecration to the cause, and a firm determination to go forward and triumph with this blessed Message.

Our Anchor.

Portion of a Sermon Preached by Elder L. R.
Conradi, Sabbath, p.m. August 5th.

PAUL, in Heb. vi. 11, speaks of a hope, the manifestation of which by diligence he desires should characterise every believer: "We desire that every one of you do shew the same diligence to the full assurance of hope unto the end."

It is of the greatest importance that this hope may grow and grow, and continue to increase up to the time of the Lord's coming, and that with this our love may enlarge to send us to those who need help and who are in darkness. Paul speaks of the need that our hope should continue to grow as we near the end.

This hope is based upon the promise to Abraham:

"Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." Gen. xiii. 15, 16. "Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be." Chap. xv. 5.

It was promised to Abraham that his seed should be as numerous as the stars of heaven and the sands on the seashore. He believed it, although people looking at him could see only himself, his wife and son Isaac.

Years ago when asked how numerous a people we were I was ashamed to tell because we were so few. But now when I am asked I point to the skies and declare ourselves to be as numerous as the stars above, and that as the sands of the seashore cannot be numbered neither can we. We can say that this Message is already possessed of its enemies' gates—not because we are strong, but because the God of heaven is behind our cause.

God's Word is sure, His promises fail not; and that our faith may be strong and not waver, He goes further than to give us a simple promise—He adds to His promise an oath, that "by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entered into that within the veil." Heb. vi. 18, 19.

What is the purpose of an anchor? It is that when the boat comes near the rocks on the seashore it may be let out to lay hold of a firm foundation. But if the anchor breaks or slips and drags, we shall be cast upon the shore without hope and be lost.

How is it with us and our work? We believe we are nearing the port; we are nearing the end. But we know that before the boat enters the harbour we shall see the greatest storm the world has seen. Oh! how great is our need of a strong anchor. That anchor is found in God's holy Word—not only the *promise*, but the *oath* of God, that by two immutable things we may have a strong confidence.

Personal Service.

Sermon given by Elder Daniells, August 6, 1905.

THE call of God to the church at this hour is a call to service—to do something. And the best service we can render to God is to serve Him. We talk about church service and going to service; we ask the Lord when we go to meeting to bless the service. And yet in our worship the people sit down and listen—are fed. There is not a great deal of service about that.

Now, I believe the service of God calls every member of the church to endeavour to do something for Him. I do not mean to say that by

our labour we can earn heaven, or redemption from our sins. There is an epitaph in an old continental church in honour of a man who had given a large sum of money to the church. The inscription reads, "Heaven may be taken by force, or it may be purchased by money." The guide said that the church now wished it could be effaced, since Protestantism has shed light on works and faith. Our faith lays hold of God's salvation, and we are called to serve—to do something.

The thing that will enable the worker to endure hardships and go on in the face of difficulties, to persevere under trials and perplexities, afflictions and imprisonments, persecutions, losses and separations—everything that may come in this life: I say, the thing that will enable a worker to do all this is set forth by the Apostle Paul in 2 Cor. iv. 13: "We having the same spirit of faith, according as it is written, I believed, therefore have I spoken; we also believe, and therefore speak."

Now, when I talk about service, I talk about the proclamation of God's truth; and when Paul says, "I believed, and therefore have I spoken," he talks about the proclamation of God's truth. And to get the full force of this, we should read this chapter, and I think it is as good as anything we can read this morning. Let us start with the beginning now: "Therefore seeing we have this ministry, as we have received mercy, we faint not." What is the subject?—The ministry laid upon the church—the service of God. Second verse: "But have renounced the hidden things of dishonesty, not walking in darkness, nor handling the Word of God deceitfully: but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." What is to be done to every man?—The truth is to be brought right home to every man's conscience; that is our work. We have set out to bring the news of the Third Angel's Message to the mind and conscience of every man in Great Britain. Third verse:—

"But if our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Jesus Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Connect this with verse 13: "I believed, therefore have I spoken." This is the blessed secret: God has shined in our hearts. We have believed, and therefore have we spoken. Why did God shine in our hearts? "To give the light of the knowledge of the glory of God." The eighth verse:—

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair: persecuted but not forsaken; cast down but not destroyed. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

How fittingly this describes our workers who go about through the world without homes, without substance, with no certain dwelling-place, and without remuneration, going about living from hand to mouth in what the world would call a most insane way—doing this for Jesus.

"For we are always delivered unto death. . . . that the life of Jesus might be made manifest in our mortal flesh."

What was it that led the apostle to accept that sort of ministry?—He *believed*, therefore he accepted that ministry. Now, dear friends, that is the essential qualification, the essential condition. We must believe in order to render effectual and acceptable service.

Now, what must we believe?—What are we to speak. "I have believed, and therefore have I spoken." And what did he speak?—What he believed. What did he believe?—What he was called upon to teach, to proclaim. Where is that which we have to teach?—In the Word of God. There is the foundation of our teaching; the foundation of our faith. "Faith cometh by hearing, and hearing by the Word of God." We are taught by this the great need of believing the Message which we have to give to the world, for faith in the thing we have to teach is essential to our work being acceptable to God.

Now this brings us to this point: the importance of a study of the truth we are to teach. There was a time when every feature of the Third Angel's Message was very carefully and earnestly studied by everyone identified with it. These beautiful lines of truth did not come together without effort; they did not fall together of themselves. But they came together by the most earnest study, by prayerful and exhaustive study of the Scriptures. Those who received this light knew its value when they found it, and valued and prized it. When they taught it, they taught to the people something very definite, very tangible and very real. They knew their Bibles and the truth, they knew the various texts of Scripture, and understood their application; they preached, taught, and led the people back and forth through the Scriptures, uniting and associating scripture with scripture. The people who came in had a clear understanding of what they were receiving, and they *believed* it.

(To be concluded.)

BE strong!

We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift:
Shun not the struggle—face it; 'tis God's gift.

—Selected.

Christ a Missionary.

CHRIST was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sabbath-school missionary, when He opened up the Scriptures, and set men to studying the Word of God.

Christ was a children's missionary, when He took them in His arms, and blessed them.

Christ was a missionary to the poor, when he opened the eyes of the blind beggar.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zaccheus.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission.—*Amos R. Wells.*

The Restoration of All Things.

(Sermon preached by Elder A. Ritchie.)

MY text this afternoon is found in Gal. i. 6-9:—

"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

These words show the certainty of the genuineness of the Gospel preached by Paul. And the statement is here made that some were already arising to trouble the Galatian believers by perverting this certain Gospel of Christ which the apostle had preached to them. This thought is further extended in 2 Cor. xi. 4, where Paul speaks in prophetic tones of a human power, then yet future, which would arise and preach another Jesus, another Gospel than that first preached. Says Paul, "He that cometh preacheth another Jesus," by whom he undoubtedly refers the "man of sin"—"another Jesus."

This prophecy is fulfilled in the doctrine of the immaculate conception of the Virgin Mary, and in that which declares both Jesus and the mother of Jesus to be superhuman in nature, and therefore not tempted in all points like as we are. This perversion of the truth by a coming power is also referred to by Paul in Acts xx. 28-30, and in 2 Peter ii. 1, where the fact is stated that *many* would follow the pernicious ways of these false teachers.

The eminence in the early church of these false teachers, and the high positions of power and influence they would grasp are pointed out in Rev. ii. 2, where the statement is plainly made to the first of the seven churches, which undoubtedly was the apostolic church:—

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and hast tried them which say they are *apostles*, and are not, and hast found them liars."

This shows that false teachers would arise in the early church, who would claim the highest offices, and yet be men of vile character—liars, in fact. These are the very men whose names are quoted to-day as the "Fathers of the Early Church" to support the very errors which sprang up in that early apostasy, and against which the work of restitution foretold in the Scriptures is directed. The Scriptures even give the name of one of these false apostles who grasped position and high office. In 3 John 9, we read:—

"I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not."

And as revealing the false character of these quondam apostles, the text proceeds:—

"Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."

Thus does John testify to the workings of that coming apostate power, even in his lifetime. Paul also does the same when he says, "The mystery of iniquity doth already work." And as this mystery of iniquity, which Paul also denotes as the "man of sin," culminated in the visible organisation known as the papacy, it may be said with propriety that Diotrephes was virtually the first pope, as far as any one man is pointed out. His love of self and pre-eminence has always been the chief characteristic of the papacy, of which he was undoubtedly one of the founders.

This work of the papacy is also referred to quite fully by Paul in 2 Thess. ii. 3-8, and in Dan. viii., where it is said that it would cast down the truth to the ground and practise and prosper. But the poet has said that "Truth crushed to earth shall rise again; the eternal years of God are hers," although God permitted the vilest apostasy to manifest in the church, and so completely to cast down the truth to the ground, that Dr. Alexander Carson in his work on baptism declares that not a single institution

of the Lord Jesus as recorded in the New Testament was left upon its scriptural foundation.

Thus far we have traced briefly the progress of this apostasy, but, thank God, the truth that was cast down to the ground is not to remain there. Many scriptures foretell a glorious work of reform in the closing days of time, and this work of restitution is spoken of figuratively as the work of Elijah. This is for two reasons: first, the times of restitution would be very similar to the times in which Elijah lived; and second; the work of restitution would be of the same general character as the work of Elijah.

When Christ was upon earth He plainly told His disciples that John the Baptist was Elias—of course in a spiritual sense, which was explained by the angel Gabriel, who said that he (John) should go before Him in the spirit and power of Elias, turning the hearts of the fathers to the children, and the disobedient to the wisdom of the just, making ready a people prepared for the Lord.

This is a distinct reference to the prophecy which foretells this coming of Elijah in Mal. iv. 5, 6. Christ declared that John was Elias, and in the same breath he also showed that the coming of John was not the complete fulfilment of this prophecy of the coming of Elijah. For, although He said of John the Baptist that Elias is already come, and they knew him not, but have done unto him whatsoever they listed, He also said at the same time, "Elias truly shall [future tense] first come and restore all things."

Thus the Scriptures plainly reveal three comings of Elijah—three Elijah messages—and the last of these comings is plainly declared to be for the purpose of restoring all things.

This thought is also referred to in Acts iii. 21, where we read of the times of restitution of all things. As in the apostasy every single truth of God's Word was overthrown, and as in their place the traditions and commandments of men were put, so in the restitution work all these false and human teachings will be thrown down and the truth of God restored to its proper basis in the lives of the followers of Jesus.

The leading characteristics of the people who are to do this work of restitution in the last generation are plainly pointed out in God's Word. Rev. xii. 17 speaks of them as a people who keep the commandments of God and have the testimony of Jesus Christ; and Rev. xiv. 12 says of them, "Here is the patience of the saints; here are they that keep the command-

ments of God and have the faith of Jesus." In other words, the restorers will be a people who honour the Father's law equally with the Gospel of His Son.

Such a work began in the earth about sixty years ago; but just as it began it met with the characteristic opposition which has opposed every reformatory work which God has carried on in the past. The Scriptures plainly point out the character of this opposition and tell from whence it comes. In Isa. lxvi. 5 we read,

"Hear the Word of the Lord, ye that tremble at His Word; your brethren that hated you, that cast you out for My enemies' sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed. A voice from the city, a voice from the temple, a voice of all that rendereth recompense to His enemies."

From this passage of Scripture we plainly discern that at the time when Christ's coming is near, and when God is about to speak in judgment from His holy temple, His faithful followers on earth will be cast out from the churches by those who until then had been their brethren, but who as the Scripture points out were false brethren who hate those who accept advance light.

This casting-out process really began when the Message of Christ's speedy coming was first preached to the churches and the world about sixty years ago.

(To be Concluded.)

Minutes of Conference Sessions.

AS preliminary to the regular work of the North and South England Conferences and the Welsh Mission Field in joint session, the three divisions met in separate meetings Sunday morning, August 6th. The work in each case was the admission of new churches into the Conference, and the appointment of working committees.

North England.

Elder Andross was in the chair.

The Wigan church, through Brother Ellis, made formal request for admission into the Conference. Brother Gillatt, it was said, had canvassed in Wigan before there were any Sabbath-keepers there, and had been instrumental in bringing Brother Nicholson into the truth, and now through the efforts of the latter and others, the church numbers twenty-five. The Nottingham church, through Elder McCord, also presented a request for admission. On motion, both churches were admitted into the Conference.

Committees were then appointed as follows:—

On Plans and Resolutions (to act conjointly with committees from South England and Wales), S. S. Barnard, Dr. F. C. Richards, S. G. Haughey.

On Nominations, A. G. Daniels, D. Redhead, J. Lewis, C. Davies, J. Gillatt.

On Credentials and Licenses, L. R. Conradi, G. Hawkins, J. Loveday.

On motion, meeting adjourned.

South England.

IN the South England meeting Professor Salisbury, the chairman, called for requests from churches for admission into the Conference. Brother C. C. Jensen presented that of the North Kensington church, formerly known as the Westbourne Park company. Brother George Nickels asked for the admission of the church at East Cowes. Both requests were granted by unanimous votes.

The following committees were then chosen:—

On Nominations, L. R. Conradi, G. Bailey, M. E. Olsen, S. J. Thomas, George Nickels.

On Plans and Resolutions (to act with the North England and Welsh committees) W. T. Bartlett, H. C. Lacey, Dr. A. B. Olsen.

On Credentials and Licenses, E. E. Andross, A. Ritchie, W. C. Sisley.

On Auditing, H. W. Armstrong, E. Clifford. Meeting adjourned on motion.

Wales.

In the meeting of the Welsh Mission Field the following motion was unanimously passed,—

That, We ask Elder Daniels to convey to the General Conference our sincere and heartfelt thanks for the generous help received from them; while we hope the time will soon come when we shall not need support, but be able to help others.

A Committee on Nominations, to confer with the British Union Conference Committee, was then appointed as follows: W. Halliday, A. Rodd and E. Parry.

Monday, August 7th.

This morning's meeting, the first joint gathering of the three fields held this session, was given up to the annual reports of the presidents of North and South England and of the superintendent of Wales. As provision was made for the publication and circulation of these addresses in pamphlet form, it is unnecessary for us here to reproduce them. We would say, however, that each field had only the most encouraging and hopeful items to give regarding the work of the past year and the prospects before us the coming year. We hope each of our readers will receive a copy of the pamphlet of addresses, and study it carefully, that he may thus become familiarly acquainted with the details of our field and denominational work.

Tuesday, August 8th.

After singing and prayer, the chairman called for reports from labourers in different parts of the field. Elder D. A. Parsons, speaking for Newcastle, reported a very good attendance at

their meetings. Twenty have taken their stand for the truth; and as the result of the second effort, which will be held in another part of the city, Elder Parsons hoped more than twenty would step out.

Elder C. C. Jensen then gave an account of the work in North Kensington, London. Since he had been there the Lord had blessed him in his work; the church there now has a membership of forty-two, with ten or more awaiting baptism. All are faithful and willing to follow in all lines of truth.

Brother A. A. Carscallen thanked the Lord for the manner in which He had opened up the way before Brother W. A. Shafer and himself in their work this summer at Eastleigh, near Southampton. He had blessed them wonderfully and given them a Sunday night attendance of from sixty to 120.

Brother A. Rodd spoke very encouragingly of the work at Abergavenny, Wales. The people in the town are mostly Roman Catholics and High Churchmen. As a result of strong opposition, serious difficulties were experienced in finding a place for their meetings. But the Lord overcame all these problems; and speaking for himself he could say that he had been greatly blessed by the experiences of the summer's effort, and had been drawn closer to the Master.

In Nottingham, said Brother A. S. Marchus, the Lord had been very good to the workers. The first night it was pitched the tent was nearly filled, and since then the attendance has continued to increase. Brother Marchus also mentioned the outlook for the work in Derby as being very encouraging.

Sister C. A. Swann spoke of the work in Barry Dock, Wales. Personally, she was of good courage, and she knew that one soul saved was worth more than the world. So she laboured on in faith, believing the promises of God. She gave an experience of a person who became interested in the tithe question; and after becoming convinced of the truth of our position on that subject, accepted also the Sabbath and other truths.

Reporting the work at Southsea, Brother George Nickels said that our work had met strong opposition in that place. But yet we know that nothing can be done against the truth, but for the truth. The hall we have been using has become too small, and a larger one has been taken, in which we hope to carry forward a greater work than has been possible heretofore. The work in East Cowes, said Brother Nickels, is also prosperous.

The secretary of the Kettering Church School read a report of their past year's work. Thus far, said Brother Redhead, who arose to supplement the report, the Kettering church unaided has carried on the school. But this work would have to be dropped entirely unless they could have some assistance from our brethren and sisters generally. Their great desire has been so to train the children under its charge that they can be passed from them at the proper time on into the Training College. Professor Salisbury spoke kindly of the work being done at Kettering, and thought we should by no

means close the school. He suggested that a subscription be started at this meeting. This was done, and as a result £20 was pledged within a few moments.

The meeting now adjourned to

Wednesday, August 9th.

The meeting this morning was given to the further hearing of reports from the field. Elder MacLay, of Scotland, reported encouragingly of the work as a whole in that field, while Brother D. P. Miller spoke of the success that is attending the tent effort in Paisley. Brother R. Mussen, of Ireland, reported progress in the Irish field, and said that the Lord is blessing their meetings in Ballymoney, giving them an attendance of about seventy.

Prof. H. C. Lacy gave a report of the tent effort which he had conducted at Plymouth since the close of school in May. The interest had been good from the start. The first night about 100 persons came into the tent, and later the Sunday-night audiences numbered from 120 to 140, while the attendance during the week averaged about seventy-five. Nine have already begun to obey, and others are deeply interested. The people had contributed liberally toward the expenses, £15 5 3 in all having been given. He was grateful for the help received from the brethren and sisters in the church at Plymouth, and prayed the Lord to continue His blessing upon the work begun there.

Brother S. J. Thomas, speaking of the work at Balham, London, S.W. stated that last winter the Church organised itself into a tract loaning society and received many blessed experiences as a result of their efforts.

The work at Manchester was presented by Elder S. G. Haughey, who stated that since the general meeting at Leicester a year ago, twenty-one persons had been baptized, fifteen of whom belonged to Manchester. Their membership now numbers fifty-five, and a class of people is being reached to whom it has heretofore been impossible to gain access. The tithe of the church is good, and there is no reason why the work in Manchester should not become a monument to God's goodness and power.

Brother J. Ellis, of Wigan, stated that their church now has a membership of twenty-five and is entirely free from debt. There has been strong local opposition on the part of some of the ministers in the town, but the Lord has made all their efforts of none effect.

At this point in the meeting the chairman called for any committee reports that might be ready for presentation. The North England Conference nominating committee gave its report as follows:—

President, E. E. Andross.
Secretary and Treasurer, Mrs. M. Barnard.
Assistant Secretary and Treasurer, Miss May Loveday.
Conference Executive Committee, E. E. Andross, G. Hawkins, D. Redhead, J. Gillatt, M. A. Aitman.

Auditing Committee, S. S. Barnard, A. G. Briscoombe, B. Normansell, C. Davies.
Auditor, W. T. Bartlett.

In regard to the presidency, it was stated that Elder Andross' name was suggested with the idea that he should retain the position only until someone should be provided by the General Conference to take his place, so as to leave him free for his duties as president of the British Union Conference.

By a unanimous vote of the delegates of the North England Conference, the report was adopted.

The nominating committee of the South England Conference presented its report as follows:—

President, H. R. Salisbury.
Secretary and Treasurer, T. C. O'Donnell.
Executive Committee, H. R. Salisbury, E. E. Andross, W. T. Bartlett, J. W. McCord, E. Clifford.
Auditing Committee, W. C. Sisley, S. J. Thomas, D. Sargent.
Auditor, S. S. Barnard.

Professor Salisbury consented to accept the presidency of South England only until such time as Elder Andross will be released from his duties as president of the North England Conference.

A motion to adopt the report was accepted unanimously.

Meeting now adjourned to 9.30 the following morning.

Thursday, August 10th.

THE first business this morning was the presentation of the report of the Welsh nominating committee, as follows:—

Superintendent, W. H. Meredith.
Secretary and Treasurer, W. Read.
Executive Committee, W. H. Meredith, E. E. Andross, Isaac Powell, A. Rodd, J. W. Ford.

A vote of adoption was unanimous.

The committee on plans and resolutions presented a partial report as follows:—

1. *Resolved*, That we hereby express our gratitude to God for the prosperity granted to us during the past year, and for the great blessings that have marked this meeting, and that we unitedly consecrate ourselves afresh to the Master's service.

2. *Whereas*, God calls every believer in the Third Angel's Message to bear a part in its proclamation,—

Resolved, That we plan and labour to the end of enlisting every member of our churches in active service.

3. *Resolved*, That we take advantage of the public interest awakened in health questions by the recent Mansion House meeting, and the formation of the National League for Physical Improvement, and do what we can to scatter abroad the principles of healthful living by organising and supporting Good Health Leagues, circulating *Good Health* and other health literature, and personally visiting friends and neighbours.

4. *Resolved*, That we call upon our people everywhere to prepare themselves for intelligent service in meeting the Sunday campaign which has already been begun.

5. *Whereas*, There are numerous calls for experienced well-educated, energetic Bible workers,—

We Recommend, That Conference Committees plan for the development of a strong force of suitable Bible workers in this field.

6. *Whereas*, Many of our worthy young people are unable through lack of funds to attend the Training College, though desirous of doing so, to become better fitted for the work,—

Therefore Resolved, That our churches take a special interest in assisting to send those who through adverse circumstances cannot fully meet all their expenses.

7. *Resolved*, That we recommend the adoption of a Constitution by the South England Conference.

8. *Resolved*, That, in recognition of our stewardship, for the support of the Gospel ministry, and on the stated conditions of divine blessing, we pledge ourselves to the payment of a faithful tithe.

9. *Resolved*, That we urge upon every Seventh-day Adventist the necessity of subscribing to the MISSIONARY WORKER, and commend to every church and company the importance of seeing that each of its members has an opportunity of reading the *Review and Herald*.

10. *Whereas*, The hymns of Moody and Sankey's collection and other popular selections are inadequate for our special services,—

Therefore Resolved, That a cheap edition of our own hymns be printed for public use in camp- and tent-meeting efforts.

Each solution in its turn was the occasion of a very interesting discussion, which, for want of space, we cannot reproduce. Regarding the second resolution, however, a remark by Elder Conradi ought to be given. Said he, "More time should be given the ministers to visit among the people; and if the brethren and sisters in the churches could do without the ministers more and do their work themselves, great blessings would come to them, while the ministers would be left free to care for working for those not in the truth." And in the discussion of the seventh resolution, recommending a constitution for the South England Conference, Elder Andross testified to the immense benefits that the North England Conference had derived from the adoption of their constitution, and to the satisfaction it had given to all concerned. A subsequent meeting of the delegates from South England was held, at which the constitution of North England was read. Several acknowledged its simplicity and workability, and speak of the desirability of having such a constitution for the South. A motion to adopt the constitution as read, with such changes as are necessary to adapt it to the southern Conference, was carried unanimously.

Friday, August 11th.

The committees on credentials and licenses from the various fields reported this morning as follows:—

South England.

For Credentials, J. W. McCord, A. Ritchie.
For Ordination and Credentials, C. C. Jensen.
For Ministerial License, W. T. Bartlett, W. A. Shafer, A. A. Carscallen, Geo. Nickels, T. C. O'Donnell.
For Missionary License, Mrs. A. Ritchie, Mrs. C. C. Jensen, Mrs. Laura Whitgrove, Mrs. W. T. Bartlett, Miss Emily Barnard.

The report was adopted unanimously.

North England.

For Credentials, E. E. Andross, M. A. Altman, D. A. Parsons.
For Ordination and Credentials, A. S. Marchus.
For Ministerial License, J. Gillatt.
For Missionary License, Miss C. Sanders, Miss J. F. Bacon, Miss E. Cousins, Mrs. L. A. Parsons, Miss E. Eadie, J. Ellis, J. Gillatt, Jr.

On motion the report was adopted unanimously.

Wales.

For Credentials, W. H. Meredith.
For Ministerial License, W. Halliday, A. Rodd.
For Missionary License, W. Read, Miss C. A. Swann, Mrs. Myrtle Asay, Mrs. Buchman.

This report also was adopted unanimously.

Sunday, August 13th.

A further report from the committee on plans and resolutions was presented as follows:—

Whereas, All present at this joint meeting have testified to the blessings of such a union meeting, and,—

Whereas, The summer is the most favourable time to provide for such a large gathering and to furnish the ministerial help from abroad,—

We would therefore recommend, That in the future the British Union Conference follow the example established by the other Union Conferences in Europe, and have its regular session during the Bank Holidays in August, while the local Conferences and Mission Fields defer their annual meeting to winter or spring.

It was explained by the committee that winter or spring meetings of the local Conferences and Mission Fields would obviate some confusion that had arisen at the present meeting incident to transacting at one meeting the business of so many separate fields. Several spoke in favour of the resolution, and with the following amendment, it was adopted unanimously,—

That we so amend the resolution that instead of its reading, "We would therefore recommend that in future," it should be, "We would therefore recommend that it be for the coming year."

With this amendment we shall not be bound, in case it does not prove itself feasible, to follow the plan after the present year. Another resolution was presented by the Committee as follows:—

In view of the pressing need for Union institutions required to strengthen our work in Great Britain, and for funds required for building the same,—

Resolved, That we gratefully accept the liberal offer of the General Conference through its Relief Bureau in

supplying us the excellent book, "Ministry of Healing," and that we pledge ourselves to sell 10,000 copies on the proposed plan.

Further Resolved. That while this book is being prepared we put forth a vigorous effort to finish the sale of "Christ's Object Lessons" undertaken for the school.

Elder Daniells, in explaining the resolution, stated that "Ministry of Healing" is a new book written by Sister White, dealing with medical missionary work. All who have seen the book declare it to be one of her very finest works; and if we take advantage of the offer made by the Relief Bureau we can procure for the building up of our educational work between two and three thousand pounds. Elder Conradi mentioned the pressing need of our educational work and other lines for institutions, and showed that by taking up the sale of this new book we shall be out nothing whatever, but shall be able to bring in a large sum for the benefit of our own work. The 10,000 copies, said Brother W. C. Sisley, apportioned to our membership, would give about six copies to each member, and would net us about £2,500.

A motion to adopt the resolution was passed unanimously. Another resolution, which was spoken to feelingly and appreciatingly by several and adopted unanimously, was as follows,—

Resolved. That we express our appreciation of the earnest and faithful labours of Elder O. A. Olsen during the past four years, and pray that God may give him health and strength, and bless his efforts in the field to which he has been called, as He has blessed him during his sojourn in Great Britain.

This closed the business of this annual session. The utmost harmony and brotherly love existed throughout all our deliberations. As we laid out and discussed plans of work for the coming year the Spirit of God seemed very near; and we trust that the same Spirit shall maintain the same nearness in the heart of each member as he labours, to uphold the hands of those to whom God has intrusted responsibilities, and to carry out the provisions resolved upon at the Conference. For our recommendations were made with the idea that we should carry them out, and we know that as God led us in planning, so He will direct in executing.

THE very peace that fills the Father's own glorious nature—the peace which is the experience of human hearts is so closely allied with love and faith, the peace of the Lord Jesus Christ—will settle down on the troubled, restless heart, as the evening, with its costless air and majestic beauty, settled on the fevered landscape.—*Anon.*

The Health Meetings at the Conference.

MEETINGS devoted entirely to instruction in health principles and plans for future work in this branch were held on the afternoons of Sunday, Tuesday, Thursday, and again on the last Sunday of the Conference.

Dr. Richards occupied the time at the first and last meetings, giving practical instruction on various subjects pertaining to the maintenance of health. The attendance was good at these meetings, and an excellent interest was shown by the audience.

On Tuesday afternoon, the time was given up to five-minute talks by Brethren Daniells, Conradi, Sisley, Salisbury, and others, who brought out clearly some of the essential principles underlying the health work, and suggested ways and means of carrying it forward more rapidly.

Elder Daniells dwelt on the relation of the health work to the Third Angel's Message. He showed that these principles are bound up in the Message, and that it is impossible for one to have a right relation to the work as a whole without being in harmony with the health principles and actively engaged to the best of his ability in their promulgation. He brought before the meeting some interesting facts in reference to the early history of the health movement, and showed that it was vitally connected with our more definitely religious work.

Elder Conradi said some excellent things in regard to the importance of having well-balanced views on health reform. He thought there was danger of going to extremes in certain lines, and thus prejudicing people against the principles as a whole; he dwelt on the importance of using good common sense in the adoption of health principles, and of cultivating a spirit of contentment under all circumstances.

"Health Principles Judged by their Fruits" was the subject of Dr. Franklin Richards' talk, and Brother B. Normansell told from his own experience how to make a living by the sale of *Good Health*. Brother and Sister Normansell have been engaged in the work something like three years, and so could speak from practical experience. The importance of doing systematic work, and of faithfulness in going over the ground again and again was emphasised in this talk.

Brother W. T. Bartlett spoke on "The Place and Work of our Health Journal," and Brother Sisley told us the various ways in which busy people could assist in the circulation of *Good*

Health. Brother Joyce enlarged on the value of *Good Health* as a help to the book agent. "The Good Health League, and Who Should Belong to It" was the subject of Elder Ritchie's address. He believed that the Good Health League was an excellent means of co-operating with earnest-minded men and women who are interested in the health of the people, and he urged that every Seventh-day Adventist should join the organisation and do his best to forward the work.

Professor Salisbury gave some excellent counsel in reference to the League programmes. He advised that care be taken to arrange a symmetrical programme with health talks, demonstrations, music, etc., that would properly fit together. He counselled brevity in the talks, and thought that oftentimes the programme was too lengthy. One good talk followed by a demonstration would be sufficient in many cases, and then opportunity could be offered for the asking of questions. The meeting should be brought to a close before the people were tired out.

"Simple Treatment Demonstrations as Part of the League Meeting" was the subject of Dr. A. B. Olsen's address. This was followed by an interesting talk by Brother Joseph Brandt on "Cookery Demonstrations." Elder D. Parsons then spoke of various ways in which ministers and Bible workers could forward the health principles, and the writer said a few words in regard to the late Mansion House meeting and its appeal to us for help.

Quite a number of people joined the Good Health League at the close of the meeting. This is a privilege which is open to all readers of the WORKER. In fact, we hope that every one of our people will feel it a privilege to join the organisation and to induce others to join. A copy of the League booklet and any other desired information will be sent to all who apply by postcard or otherwise.

Thursday morning at the Union Conference meeting the following resolution was presented:—

Resolved, That we take advantage of the public interest awakened in health questions by the recent Mansion House meeting, and the formation of the National League for Physical Improvement, and do what we can to scatter abroad the principles of healthful living by organising and supporting Good Health Leagues, circulating *Good Health* and other health literature, and personally visiting friends and neighbours.

This was spoken to by Dr. Olsen, who read some extracts from the *Times'* report of the

Mansion House meeting, and enlarged upon its unique character and the splendid opportunity it afforded our people of speaking to their neighbours and friends about the importance of studying the health principles and learning to take the best possible care of their bodies.

Brother MacAvoy spoke encouragingly of the work *Good Health* is doing in Belfast. Our workers there find the magazine and the principles it advocates much appreciated by people of the highest classes as well as many others.

Brother Partridge suggested the importance of teaching the principles in such a way that they would not fail to turn people's minds towards the Gospel, and not away from it. Brother Daniells said that he had some further thoughts on this subject, but as the time had arrived for closing the meeting, it was voted to ask Brother Daniells to lead out at the afternoon health meeting, and this he did, giving a talk of about half an hour, which was much appreciated by all. In this talk he showed how our position as a people differed from that taken by vegetarian societies in general. Instead of neglecting the Bible teaching and putting it all on a purely rational basis, it was our desire to teach the whole subject of healthful living from the standpoint of the Cross, and to show people the importance of obeying physical laws, not only in order to escape disease and suffering, the results of disobedience, but also with a view of becoming more proficient in the Lord's service. He showed that only the Gospel could save from sin. Diet reforms and all other reforms connected with healthful living could not of themselves reconcile man to his Maker.

After Brother Daniells' address had been given, Brother Brandt came forward, and gave a most interesting and helpful cookery demonstration. He went through the whole process of preparing a walnut roast with the exception of the baking. As the audience saw the simplicity and ease with which every part of the recipe was carried out, it opened their eyes anew to the fact that healthful cookery is not only more wholesome and palatable than that in common use, but is really simpler and more easily accomplished.

There were other items on the programme, but as the time had expired the meeting was brought to a close.

Between the meetings, there was a good deal of helpful talk back and forth in reference to the health work. It was most encouraging to hear the experiences of the brothers and sisters who have been engaged in this work the past year. Without exception they have been marvellously blessed of God, and have realised in a

special sense the joy of being workers together with Him in the uplifting of fallen humanity, and in alleviating much unnecessary pain and suffering. It was especially good to learn from Brother and Sister Normansell, who have been giving their time so successfully to this work, of the many friends they have made amongst their customers. Quite a number of these have been taking the paper regularly for the last three years, and every month look forward to its coming with glad anticipation. Sister Normansell has now and then done a little nursing, and it has been her glad privilege to see not only her patients, but also in some cases the entire family turn about and adopt decided reforms as a result of her presence with them for a few days. She and her husband have also come in contact with doctors and health officers, and have been most kindly treated, these men realising that they are accomplishing a great work in behalf of suffering humanity.

Brother C. Davies and his wife and daughters were also at the meeting. These friends have done very much to spread the principles in Manchester. Brother Davies and his two daughters have frequently put out as many as 400 copies of *Good Health* on a Sunday. Brethren Willmore and Death have also done much for the health paper in that city, and Elder Haughey, who has had charge of the work, has not only helped personally in the introduction of the magazine, but has put forth earnest efforts to instruct the people in this part of the truth, and encourage their active co-operation in the circulation of the paper. We fully expect to see great results of this health work in Manchester.

Sister L. McPherson, who has been taking 1,200 copies of *Good Health* monthly in addition to about the same number of *Present Truth*, making a total of 2,500 papers monthly, spoke most encouragingly of her experiences. We are sorry to lose Sister McPherson from this field temporarily. She is returning to America to visit her relatives, but looks forward to resuming her work here when the Lord shall open the way.

Sister E. P. White has been having remarkably good success both in the introduction of *Good Health* and in her nursing work. She returns to Lincoln to be our health missionary worker in that needy city.

Brother Hart expects to go to Newcastle to enter upon an energetic health campaign, in which we are sure he will have the Divine blessing.

It was also a pleasure to meet Brother and Sister Horspool who are doing a great work in Sheffield for our health magazine. Sister Horspool has had a large experience as a nurse, and is on this account especially fitted for the introduction of our health magazine and the inauguration of active health campaign work. We were sorry not to see Sister Hupton, whose labours with *Good Health* are accomplishing so much in Plymouth.

Brother Meredith spoke encouragingly of the interest in health principles in Wales, and many other brethren had excellent experiences to relate.

Surely the outlook for our health work is more encouraging than ever in the past, and we have every reason for putting forth renewed efforts to make known these principles as part of the everlasting Gospel. A little booklet entitled "The Ministry of Health" has been prepared, and will shortly be sent out to the various churches. We would like each reader of the *WORKER* to have a copy of this booklet and read it carefully with the question ever in mind, "Lord, what wilt thou have me to do?" The time is ripe for a great health movement in this kingdom. Our little health journal, as a result of the Divine blessing already has a larger circulation by far than that of any other health magazine in the kingdom, and it surely is in the divine order that the work should go on and increase in magnitude, and that this people looking for the soon-coming of Jesus should put forth an earnest, whole-hearted effort to hold aloft the principles of pure living, and teach the people the laws of health as part of the everlasting Gospel.

We shall be glad to hear from the leaders and officers of the various branch Leagues, also from workers in all the churches, and to have the co-operation of all in an active health campaign. It is time that we were wide-awake, and each one doing what he can when disease is increasing on every side, and there are so many opportunities for the ministry of health. M. E. O.

Cwrbbin, Wales.

CANVASSING recently in a village called Cwrbbin, I canvassed a sharp, shrewd old lady. When I showed her our book she quickly stopped me, and running into the house brought me out an old-fashioned book that she received from her niece in Devonshire in 1897, and which she valued very much. It proved to be "Christ Our Saviour," with the words and illustrations printed in blue. She then asked me if I had called at a shop close by. I replied that I had, but failed to take an order, the lady being very busy. She at once sent for this lady, telling her she had made a mistake in refusing to take a book, and suiting the word and action together, she dived into my bag and took out two books,

and gave one to the shop lady and kept one for herself, paying me for the two.

I was then asked into the kitchen, where she prepared a nice meal of bread and butter, milk and hot water for me. This I enjoyed very much.

I now had one book left, and I called at a house where I found an elderly man and woman who loved pictures, although they were true Welsh people with no English whatever. However, they bought my book, expressing the hope that someone would soon come along who would be able to tell them its meaning. How I felt for them and prayed that very soon we should have a nice Welsh book with illustrations that will suit the dear people here.

THOS. MITCHELL.

Canvassers' Meetings.

ON the first Sabbath, Sunday and Monday mornings of the Conference, Elder Daniells and Conradi met with all the workers—ministers, Bible workers and canvassers together,—and laid before them the foundation principles that underlie our denominational work. On Tuesday and successive mornings the canvassers met together and studied and considered their part of the work from every standpoint. We cannot, of course, give in our short space all the papers and talks verbatim, but we shall attempt to give the gist of what was done and said.

On Tuesday morning, at 8.30, Brother W. C. Sisley led out in the meeting and was followed by others.

W. C. SISLEY.—I am sure the heart of everyone present rejoices at this meeting. Often the faithful canvasser works on alone day after day, week after week, and month after month, without seeing a fellow-canvasser, and it is very pleasant to come here and meet with so many working along the same lines. It fills us with courage, and helps us in every way.

Now the subject for discussion this morning is "The Importance of Heeding the Admonition, Diligent in Business, Fervent in Spirit." For we believe there is enough importance in this canvassing work for us to put real business method into it as well as the Spirit of Christ. Brother Gillatt will speak for a few moments, followed by Sister McPherson. Then we shall have twenty minutes in which anyone may speak.

J. GILLATT.—My text this morning covers both the Old and New Testaments, for part of it is in the Old, and part in the New. Prov. xxii. 29 and Rom. xii. 11.—"Not slothful in business, fervent in spirit, serving the Lord."

There are three parts to this verse. "Not slothful in business." He who is slothful in his business will not

long have a business to look after; he will have his creditors looking for him. He will have to make inquiries as to the best way out of his difficulties. The slothful man cares more about his worldly comfort than his work. He spends very little time with his business, and only cares about it when he is at it. He does not look after it properly, and it ends disastrously. The Saviour says that one may know a tree by its fruits; so the man who is invariably unsuccessful in his business is a man who is not a business-like character, and the first thing he ought to do is to see that his business is based on right principles. He can learn valuable lessons from the characters brought out in the Scriptures, taking as the leading character the Saviour, who was diligent in His business. When twelve years of age, and His mother was seeking Him, He said, "Wist ye not that I must be about My Father's business?"

"Seest thou a man diligent in business? He shall stand before kings; he shall not stand before mean men." In other words, he shall stand before those who are recognised by the Lord as "kings." He is a man who will not be brought into bondage by any singular evil that may come upon him; if he has an appointment to meet he will remember it, even if he has to note it down, and people will respect him because he keeps his word. This is true in secular business, and the business of the Lord requires the same careful thought, and the same wise planning. Indeed, we ought at all times to see that our business is regulated in such a manner, that we shall be able to meet every action and word in the judgment, whether we have put in full or short time, whether we have procrastinated, or been straightforward, for every man will receive the reward of all he has done in his body.

What is the canvasser's first duty on Monday morning, after everything is ready, so far as the Tract Society can arm him? His first duty is to meet with the Lord, for the man who has not met with his Lord is not in a fit condition to meet his fellow-men. Pray that God may be with you for good all that day, for the Saviour says He will be with every true and faithful canvasser. If you neglect this morning talk with the Saviour, your day's work will be a failure, for you cannot yourself give the right impressions unless you have met with Him in prayer.

The next thing is one's dress. This is a very important point for the canvasser, and indeed for any business man. If a man were a clothier, what would you think of his ability as a tailor if his clothing were out of shape, and threadbare, and poorly made. We ought to be just as careful in our appearance as possible. I always made it a practice when I had two suits, to canvass in the best suit. I know this point is necessary, for I know from my association with canvassers that as a class they are not as careful as they should be. They often go out with a slovenly appearance. But, brethren, it would not pay in a worldly business, and it will not pay in the Lord's. Recollect that you have the Saviour with you, and if you do not present the best appearance, people will judge *His* work by *your* appearance. I believe many an order has been lost because the canvasser has had an untidy appearance and lost an interview where possibly he might have obtained an order, and that order might have resulted in someone's salvation.

We must see to it that every point is recorded, and that we are regular. A great mistake is made by many in thinking that because they

are canvassers they are their own masters. "Ye serve the Lord Christ," and if you serve Christ you ought to put in as good time as for any other master. A worldly master would not think of employing a man who would put in two hours in the morning, and if he had good success, leave it the rest of the day; the master would look for another representative. And if a man who is paid by commission fails to put in his full time, he will be given his walking license.

"Fervent in spirit." The word "fervent" means intense; it means that he is thoroughly in earnest, that he puts his whole soul into the work. You need not expect to get good success in the Lord's business unless your whole soul is in it. Let us hear what Hezekiah did:—

"And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God, And in every work that he began in the house of the Lord his God, and in the law, and in the commandments to seek his God, he did it with all his heart, and prospered." 2 Chron. xxxi. 20, 21.

Then, if we put that side by side with some work that has been done in the British field, when we see a man who has not met with success, what may we say?—We may say with all confidence that that man has not put his whole heart and soul into the work.

"Serving the Lord." There are two ways of serving the Lord: "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood." Jer. xlvi. 10. I will leave the verse to speak for itself. The Revised Version renders it, "Cursed be he that doeth the work of the Lord negligently." That applies to the business man, and to the business man who is doing the work of the Lord.

When the canvasser enters upon his work, he should not allow himself to be diverted. He should not try to do someone's else work. For instance, I have one canvasser in mind who gets into conversation with someone; they continue their conversation for two or three hours; then he meets someone else, and starts up another conversation. He will get home about nine or ten o'clock tired out, not by work but by wasting opportunities. He has been trying to do two men's work, and he makes a failure of both. I have many times had an opportunity of giving people a reading on the Sabbath question; but I had another object in view, and I kept that object before me. What was it?—to give a Bible reading? Did I carry my prospectus for that purpose?—I had a single purpose

—to sell a book; but I knew that if I should give a Bible reading, I should in all probability receive an order for my book "Bible Readings," with one hundred and sixty-two Bible studies in it.

The Lord says we are to be diligent in business. The canvasser will never be out of work. There is work for him until the Lord comes. The Lord will not forget his labour of love. If we do our part, the Lord will do His.

W. C. SISLEY: I am sure we are all interested in these remarks. Brother Gillatt is a man of experience. He took during one year over 1,200 orders for large books. The money he received for these was £362 2 9, and that figures up at a little more than £3 10 0 per week for himself, and that for fifty-two weeks in the year. Now, during this time, Brother Gillatt took time for a rest, and spent a few days at camp-meeting: so that what he has said comes from a practical experience.

MRS. L. MCPHERSON: I cannot do better than to ask you to read with me the first chapter of Joshua. There I am told to be strong and of good courage. I once had anything but good courage, yet the Lord has given me wonderful success.

I wish to tell you this morning something of how I do my work. I arise early in the morning, and ask the Lord to direct me where to go. [Question, "What time do you arise?" "I arise at five o'clock."] I start out a little after eight, and work until about three. I sell from 75 to 100 papers on Sunday, then returning home I take a little rest before going to meeting. I have regular days for my work. Mondays I deliver my *Good Health*, selling as I go along. The most I ever sold in a day was 209 copies of *Good Health*—and I carried them, too. I have my regular days for doing my work. On Tuesdays I deliver *Present Truth* and a few copies of *Good Health*. After delivering my papers, I keep on selling and visiting the people. If there is anyone sick, I go in and talk and pray with them. I finish up with canvassing. I take my lunch in my pocket, so as not to waste time in going home. I continue that all the week. [Question, "How many papers do you sell per month?"—"About 2,500."]

The first day I went out, I sold three papers. I then went out into the forest and asked the Lord to show me how to sell papers. The next day I sold seventeen; I was lifted up high then. Then it came about that we were to sell *Good Health*, and I decided to take twenty-five. Well I sold them very quickly, but it is easier for me now to sell 500 papers a week than it was to sell those twenty-five. So I know the Lord can

help those who are trying to do their best. I walk, on an average, 100 miles per week. I do not take tea, coffee, or meat. I am a strict vegetarian, and live on health principles as far as I understand them. Another thing I believe in doing, is to pay the Lord His own. I have three boxes into one of which I put the Lord's portion, into another the office money, and into the third my own money. Every night before I go to bed, I put into each its proper portion, and in this way I am not troubled with debt. I am so happy that I go along the road singing. Very often when I get home I am not as tired as many who go along in the ordinary way all day. I sing when I get home. I have never missed a whole day since I have been in the work. The weather makes no difference to me.

[We have given a few columns in this issue to a report of the canvassers' meetings. Many important and helpful things were said which we should like all our readers to have. We shall therefore make our report more full than at first we had planned, and extend it over one or two issues following.—ED.]

Parting Testimonies.

EARLY Monday morning, August 14th, the brethren and sisters came together in the large pavilion for a final farewell and praise service. It was a blessed occasion. One after another arose and expressed in a pithy sentence or two the gratitude of his heart for the blessings received, and his purpose to work for the Lord the coming year as never before. We caught a few of these brief testimonies, and give them herewith, hoping that by them those who could not attend the meeting may be filled with the same spirit of earnestness and consecration that the meetings engendered in us who were present:—

"I thank the Lord for the blessings that have come to me at this meeting, and for the tender influence of the Spirit felt day after day throughout the entire session. I am sure the influence of this Conference will be felt throughout the field during the year to come."

"I thank the Lord for what I have seen, heard and experienced at these meetings. I go forth to my work stronger in the power of the Lord and the strength of His might."

"I praise the Lord for His salvation and for the joy that has come to me from this meeting. I also praise Him with my whole heart for the Seventh-day Adventist truth and people. I go forth from this meeting with renewed courage to present the Message to all whom I meet."

"I am glad the Lord brought me to this meeting. I had no intention of coming; but when one of our brethren came back to our church from the early part of the meeting and told me of the blessings

he had received, I said, 'I must go too.' I am so glad I came, and I go back with a determination to lead a life nearer to God than ever before."

"I praise the Lord for the joy He has given me in a full surrender and a deep consecration."

"I am thankful to the Lord for bringing me to this meeting. My experience has been broadened and I feel much better fitted for labour than ever before."

"I thank the Lord for His goodness and mercy to me. To Him I consecrate myself anew."

"I thank God for a part in this closing work and the blessings I have received at this meeting, and I go back to my work with the very best of courage."

"The rock on which we as a people have builded has never seemed so strong to me as it does this morning."

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.' I want to carry the sweet influences of this meeting back to my field, and multiply them many times as I pass them on to others."

"This has been the best camp-meeting I have ever attended, and I pray that as we go back to our places, the coming year may prove to be the best year of our experience."

"I thank God for the joy and peace of soul that He has given me at this meeting."

"Let everything that hath breath praise the Lord.' I praise the Lord for this grand and glorious truth, and I want to continue in it."

"I praise God this morning for the great good I have received in this meeting."

"I praise the Lord that the truth shines brighter and clearer to me this morning than ever before."

Faithful Time.

BROTHER A. M. STANDON, of Basingstoke, has been doing faithful work in that town and surrounding villages since the close of school. He has circulated over 5,000 copies of *Present Truth*, and has greatly enjoyed the work. I visited him on the 16th of July, arriving at his house on my bicycle at 7:30 in the morning, and found that he had already left one hour earlier, on his cycle for Andover, about twenty miles distant, taking with him 200 copies of *Present Truth*. Brother Standon arises every morning at 4 o'clock, has breakfast and starts off at 6 o'clock for his labour. The Lord is certainly giving him a rich experience in the canvassing work, and we cannot but feel that much of his success is due to the faithfulness with which he puts in his time. S. JOYCE.

—o—
"BEAUTIFUL feet are those that go
On kindly ministries to and fro—
Down lowliest ways if God wills it so."

The Missionary Worker.

Printed Fortnightly. Annual Subscription, 1s. 6d

Address all communications to

The Worker, 451 Holloway Road, London, N.

Sunset Calendar.

Friday, September 1st, 6.46.
" " 8th, 6.31.

THE address of Elder S. G. Haughey until further notice will be 35 Station Road, King's Heath, Birmingham.

FOLLOWING the Birmingham meeting were held first the Scottish meeting in Paisley, and then the Irish in Ballymoney. We shall try to secure reports of these meetings for our next WORKER.

WE have received for the WORKER a very interesting letter from Elder Olsen, written aboard ship *en route* to America. Want of space forbids its insertion this issue, but it will appear in our next number.

THE dining tent this year, as last, was under the direction of Brother J. Brandt, of Newcastle, assisted by Brother and Sister Normansell of Birmingham, Brother C. C. Jessup of Bristol, Sister E. Barnard of Leytonstone, and others. The service was excellent in every way, and gave satisfaction to all.

WE are sure all will sympathise with the resolution passed at Birmingham providing for the sale of 10,000 copies of the new book, "Ministry of Healing." Our Training College, closely cramped in its present quarters, is in sad need of a home of its own, where it can grow and expand with the needs of our field. Such a place the proceeds of this new book will go toward securing. However, while we are waiting for the completion of the edition, we should make every endeavour to sell the remainder of "Christ's Object Lessons." The money already received from the sale of this book is in hand intact, and justice to the school fund demands that we proceed at once to dispose of the remainder of the edition before we begin the "Ministry of Healing" campaign. More will be said about this later.

Sheffield.

THE Lord is blessing the work here in this large city. Several have recently commenced to keep the Sabbath, and the interest is still good. We have recently enjoyed a visit from Brother Hawkins, of Wellingborough. We had a blessed time together. One dear old brother, nearly eighty years of age, testified to the Lord's goodness and power to keep. H. CASSON.

Testimonial for "Home Hand-Book."

FOR the benefit of those selling "Home Hand-Book," I give herewith a recommendation secured yesterday from a doctor well known in this part of the country, a proprietor of one of the largest hydropathic institutions in Great Britain:—

August 1st, 1905.

F. DEWITT GAUTERAU, ESQ.,

Dear Sir,

I have used Dr. J. H. Kellogg's "Hand-Book of Medicine" for several years, and I regard it as a most useful sensible, and instructive work. And it is written in such a way as to enable any person of ordinary intelligence to understand it easily.

I am,

Yours sincerely,

REV. ALEX. STEWART, M.D., LL.D.

Supt. and Proprietor Deeside Hydropathic,
Murtle, Near Aberdeen.

F. DEWITT GAUTERAU.

Aberdeen.

Blackburn.

THE past week has not been notable for the number of orders taken, but still as this is the beginning of the holidays it is not remarkable.

One thing seems encouraging about my last five orders—they came through a woman whom I met one Friday afternoon when the work seemed hard. This lady liked the book, but as she could not afford to take the book she asked me to go to her brother's house, and try to induce him to take a copy. I did so, and he gave me an order and the names of four of his friends who would probably order it. Two of them gave me orders, and one of the others referred me to a man who gave me an order. The last man was one of the most satisfactory persons whom I have canvassed. He seemed to take great interest in the book, and at the last said something to this effect, "Yes, I must not miss this chance; you had better put me down for one when you bring the others."

Your brother in the work, A. WARREN.