

# THE Missionary Worker.

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No. 22.

## Calling for Help.

THERE'S a cry in the wind to-night  
From the lands where the Lord is unknown :  
While the Shepherd above, in His pitiful love,  
Intercedes at His Father's throne.

There's a pain in my heart to-night—  
From the heart of God it came ;  
For I cannot forget that He loves them yet,  
And they've never yet heard His name.

There's a sob in my prayer to-night,  
When I think of the million homes,  
Where never a word of the Lord is heard,  
Not a message from Jesus comes.

—Selected.

## Our Organisation.

THE General Conference, as an organisation, and, in fact, the entire system of our denominational organisation, is modelled after the church of the New Testament. The church, as set forth in the Scriptures, is unquestionably the most perfect organisation ever effected among men for the benefit of humanity. As a spiritual organisation, the church is represented by, or compared with, the human body—the highest form of organisation among all created things in the realm of nature.

Organisation in ecclesiastical affairs did not originate with the apostolic church. By divine instruction the children of Israel at Sinai, who constituted "the church in the wilderness," were placed under the most perfect organisation applicable to human society. Of this the spirit of prophecy says :—

"Here their worship had taken more definite form, the laws had been given for the government of the nation, and a more efficient organisation had been effected preparatory to their entrance into the land of Canaan. The government of Israel was characterised by the most thorough organisation, wonderful alike for its completeness and its simplicity. *The order so strikingly displayed in the perfection and arrangement of all God's created works, was manifest in the Hebrew economy. . . .* Whoever neglected to comply with the directions given, was punished with death."—"Patriarchs and Prophets," pages 360, 362.

Organisation in the church was not to cease with apostolic times. From the same authority I quote as follows :—

"God is a God of order. Everything connected with heaven is in perfect order ; subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and harmonious action. *God requires order and system in His work now no less than in the days of Israel.*"—*Id.*, page 362.

From the account which the Scriptures give of the formation and history of the church, it appears that in its broadest sense it embraces all who have accepted Christ, and have been saved from their sins. In a more restricted sense, the church is a company of Christian believers united in congregational relationship. Among its primary features as an organisation are equality, individuality and unity. All the members occupy a common platform ; each has a personal responsibility ; and all are united as one.

The church is a spiritual or an ecclesiastical democracy. In its counsels and government of the church, each member has an equal voice, and each bears and exercises personal responsibility. From their number the members select persons to act as officers, and place upon them the responsibility of administering the affairs of the whole company. The true church of Christ must represent and carry forward every phase of Gospel work ; for it is to His people that God has committed His work. The church, then, embraces all Christians and all Christian work.

From these general features of the church as an organisation, Seventh-Day Adventists have endeavoured to form an organisation that would extend around the world, unite all the separate churches, and represent every phase of Gospel work. The first step in the formation of this larger organisation is the union of all the churches of a given territory in the Local Conference. The members of each church elect delegates to represent them in the Conference sessions. When assembled, these delegates constitute the Conference in session. As they are

the delegates or representatives of the churches, having been elected by the vote of the individual members, their decisions are considered the decisions of all the churchmembers. The delegates elect, from their number, officers of the Conference to look after its interests and administer its affairs. In this Conference organisation there exists the same equality, individuality, and unity that are to be found in the church.

Thus it is plain that the Conference organisation is based upon precisely the same principles that underlie church organisation. The essential features are the same. The church is a group of individuals, while the Conference is a group of churches. The churches bear a similar relation to the Conference that the members do to the church. The Conference officers are to the Conference the same as the church officers are to the church. The Conference idea of organisation is the church idea expanded.

The Union Conference is formed in the same way. It is composed of Local Conferences, just as the Local Conferences are composed of churches. Each Local Conference in a Union is directly represented in the sessions of the Union by delegates, and in the organisation by the president of the Conference, who is a member of the Union Conference Committee. The essential difference between the Union and the Local Conferences is the area of the territory, and the number of believers represented.

The General Conference does not differ materially from either the Local or the Union Conferences, except in scope. It embraces every Union and Local Conference, every mission, and every church of the denomination in the world. It represents all, and is organically connected with all.

In its sessions, every Union Conference, every Local Conference not included in a Union Conference, and every Mission Field is represented by delegates. The president of every Union Conference and Union Mission Field, is a member of the General Conference Committee.

Besides this territorial and membership representation in the General Conference, every line of work is also represented. The General Conference Committee appoints special Committees to develop the interests of all the leading departments of the cause. These department Committees and Boards constitute a part of the General Conference organisation.

Thus there is an organic link that unites believers, churches, Local and Union Conferences and departments throughout the world in one world-wide body—the General Conference. The

individual believer is united to the church by mutual, Scriptural arrangements, and by personal representation. The churches are united to the Conference by mutual, constitutional arrangements, and by *delegate* representation, the delegates being elected by the churches to represent and act for them. The Local Conferences are united to the Union Conferences, and the Unions to the General Conference by similar arrangements.

It is plain, therefore, that the General Conference is a world-wide church so far as this movement is concerned. It represents the entire field and work. It is impossible for either the Conference in session or the Conference Committee to take any action without involving every Union Conference in the world; for the presidents of the Unions are a part of the General Conference. And further, whatever involves the Unions, involves every Local Conference in the world, because the president of every Local Conference is a member of a Union Conference. As the Local Conferences are composed of the churches, and the presidents are elected by the delegates from the churches, whatever involves the Local Conferences involves every church in the world. And finally, as the churches are composed of the believers in this Message, whatever involves the churches, involves every churchmember in the denomination.

Equality, personal responsibility, and Christian unity extend from the individual through the church, the Local and the Union Conferences, to the highest body—the General Conference.

A. G. DANIELLS.

### Grimsby.

THE weather has been favourable for our work the whole of the week.

I have been pleased to meet some devout persons the past week, who are seeking after God. Also a lady ordered the book who had been canvassed two years ago, but did not take it at that time.

When we take a close view of this work, we find indeed that it is a most serious one in which to be engaged. But "God giveth more grace."

G. W. SHORT.

### My Work.

"LET me but do my work from day to day,  
In field or forest, at the desk or loom,  
In roaring market place or tranquil room;  
Let me but find it in my heart to say,  
When the vagrant wishes beckon me astray,  
'This is my work, my blessing not my doom;  
Of all who live, I am the one by whom  
This work can best be done in the right way.'"

### Brother Andross' Visit to Wales.

ON Friday, October 20th, I met Brother Andross at Newport railway station, and after a short call on Brother Powell's family, we journeyed to Abertillery, where we stayed over Sabbath. Here Brother Andross conducted three Bible studies on the foundation truths of our Message. We were glad to meet six new Sabbath-keepers here, who came in from Blaenavon as the result of Brethren Howell and Purchase's labours.

Sabbath being over, we left for Abergavenny, where we were met by Brethren Rodd and Halliday. On Sunday evening we held two good meetings in the hall the brethren are now renting. I spoke at the first meeting. Brother Andross followed with a stirring address on the "Third Angel's Message," emphasising the wrath of God on all those who worshipped the beast and his image. We had good attendance and a real interest was manifested at each meeting. May God give abundant fruit to the brethren there is our earnest prayer.

Monday, the 23rd, we came to Newport, Sister Asay going part of the way with us to Pontypool, where she holds Bible readings. She reports that some are taking hold there, and becoming obedient.

At Newport the brethren had appointed three meetings each day, and Brother Andross conducted the studies in all of them. The sanctuary question was the main theme. All were deeply moved as we saw the beauty and perfect symmetry of God's plan of salvation. Our hearts were stirred as we saw nails driven into sure places, and it soon became apparent that God had given to this people a firm platform, which has weathered the storms of more than fifty years, and we believe will continue to remain sure and steadfast. There was a good attendance at each meeting.

On Wednesday, the 25th, Brother Andross and I visited Brother Elliott, who is still kept to his home by affliction. We were glad to find him of good courage, rejoicing in the Lord, and eager to learn of any signs which would show that the coming of Jesus was near.

In the afternoon we arrived at Pontypridd, where Brother Andross conducted a study on the "Signs of the Approaching End." A deep interest was taken in this study by several who came in. On Thursday a study was held on the sanctuary again, and the brethren here were also greatly strengthened in present truth.

Thursday, 26th, we met Brother and Sister Buchman at Trecynon, Aberdare, where they

are labouring. Brother Andross spoke here in the evening. A good interest was shown, and we believe a good work will be done here.

Friday afternoon we arrived at Brother Hussey's in Swansea, and Brother Andross spoke earnestly and with power in a cottage-meeting which was full of interested ones.

Sabbath morning Brother Andross again spoke on "Christ's Priesthood and the Ministry of the Heavenly Sanctuary." The subject was continued in the afternoon, and all were blessed.

Saturday night we got back to our home in Cardiff, and on Sunday the 29th, Brother Andross spoke to our little company at Barry on the "Signs of Christ's Near Coming," and on Monday night at Cardiff on the work of the Holy Spirit to prepare our hearts and make us what God wants us to be, in order that we may arise and finish the work He has given us to do. This visit of Brother Andross to Wales has been a great help to us all round, and I have personally enjoyed his presence, counsel and fellowship very much. It has brought us all closer together, and has been a means of binding us more firmly to the glorious truth of the Third Angel's Message.

We are looking forward to the time when the clarion notes of the loud cry will be heard through the hills and valleys of Wales, and when from the land of the Cymru shall arise a mighty host to meet Jesus, singing the song of the redeemed, and crowning Him Lord of all.

W. H. MEREDITH.

### A Bicycle Episode.

ABOUT one year ago this past August, I was canvassing in the country near Glasgow for "Patriarchs and Prophets" and lodging in the city.

One afternoon I had occasion to call on a former customer, who is interested in the truth, living several miles out of the city. Expecting to be back early I did not take my cycle lamp, and as is usually the case, when least prepared you meet trouble; I was delayed and had to lead my cycle through the city. While wending my way through the crowds of people in the streets, I found myself following three young men. Their conversation was on "Mormonism" and the "Second coming of Christ." I accosted them, apologising for doing so by telling them that they were discussing a subject of great interest to me, referring to the latter subject.

I began by exposing some of the doctrines that the Mormons hold, and showed them how that

church was fulfilling Matt. xxiv. 25. Then we spoke of the coming of the Lord and kindred truths. Finally two of the young men left the company, leaving me with the other young man to ourselves.

We talked until 11 o'clock, and before bidding each other good night we exchanged cards. I thought probably that would be the last time I should see him, but a few days later he called, and we had further study. About two months ago he wrote me concerning the change of the Sabbath, and I sent him some tracts. He has since begun the observance of the Sabbath, and is selling *Present Truth* in Glasgow, and writes that he enjoys the work very much.

This incident reminds me that "there are many waiting for light" and it is our privilege to take it to them. This looked like a misfortune, but it was productive of good.

At present I am working at Dunfermline, and spending the week end with the Kirkcaldy church and Coaltown-on-Wemyss Sabbath-school. On Sabbath, 21st October, at our "Missionary Meeting" the church at Kirkcaldy decided to adopt the envelope system for the collection of the F. D. offerings, also the Wemyss Sabbath-school did the same. We are having good meetings on Sabbath forenoons and Sunday nights.

E. S. TAYLOR.

### South England Conference.

THE plans for the winter's work have been nearly completed by the Committee, and I have no doubt will be of interest to our brethren and sisters in the South. We are laying broader plans than ever before, with the hope that there will be a corresponding increase in the number of souls gathered into the church. We have increased our staff of workers, and are trying to meet to some extent at least, the many calls coming to us for help.

Brother McCord has finished his work in Nottingham, and is now located in Hastings. We welcome him and Sister McCord to this Conference. The Lord has blessed Brother McCord's labours in the North, and we trust he will be greatly blessed in the work that lies before him. Sister Whitgrove who has been in Bath and Bristol the past year, has already joined Brother McCord.

Sister Barnard left Leytonstone last Friday week to join the work in Southsea, where Brother Nickels has more than he can do to meet the new interests which are springing up in Southsea, East Cowes and Hythe.

Brother and Sister Ritchie who have been

labouring in Catford the past year have gone to Plymouth. We hope the Lord will prosper their efforts, that a church may be organised there soon, in addition to the one in Plymouth. Three weeks ago, just before Brother and Sister Ritchie left for Plymouth, Brother Andross met with us in the organisation of a new church at Catford. Twenty-eight members joined, twenty-one by baptism, and seven were received by vote.

Sabbath the 21st, I visited North Kensington, and at the celebration of the ordinances there were over sixty persons present. Their present place of meeting is very much crowded; I spent one afternoon last week with Brother Jensen, in looking for a larger hall.

Last Sabbath I visited the church at Balham. There they have taken a new and very desirable hall for the winter for Sabbath and Sunday nights, and are planning for active work. The Sunday night meetings will be conducted by one of the students from our Training College.

Ten of the young men at the Training College are spending their week ends with the different companies and churches in London, and we are also planning to have two of them follow up a new interest which has started in Ilford.

I can truly say that the outlook for the year in the South England Conference has never been brighter. I hope and pray that an intense longing for souls may find a place in the hearts of all of our brethren and sisters, and that the coming season may be the most active and the most profitable that has ever been experienced by us. The Message is fast closing up, and I trust we in the South England Conference may keep pace with its rapid progress.

H. R. SALISBURY.

### Blyth.

I HAD another good time last Sunday. I went seven miles out and as a result of seven hours' steady work the Lord put out 148 for me. I know this effort with "Rest" will not be in vain, for I have had many interesting experiences in it. I am glad to say the dear Master is both owning and blessing the little that has been done here. One dear soul has taken her foot from off the Lord's downtrodden Sabbath, others are interested, and one more is on the verge of decision.

I have been experiencing the dear Lord's blessing and presence in a very special way lately, and I pray it will go on and never cease, I cannot tell you all the joy that fills my heart

that even such an one as myself can be used in a way, however small, to bring light to others. I pray, "Lord help me so Thou canst make this little one talent bring in another for Thy kingdom. It was the one with only one talent who buried it; save me, Master, from doing likewise."

G. G.

### Seeing the King.

"THINE eyes shall see the King in His beauty; they shall behold the land that is very far off." Isa. xxxiii. 17.

The land that is spoken of as "very far off" is that land to which Abraham and his descendants looked. "These all died in faith, not having received the promises, but having seen them afar off." Heb. xi. 13. Abraham "looked for a city which hath foundations, whose builder and maker is God." Heb. xi. 10. Of him and his seed it is said that "God is not ashamed to be called their God: for He hath prepared for them a city." Heb. xi. 16.

In the fulfilment of the promise recorded by the prophet Isaiah, it is said, "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed." Isa. xxxiii. 20.

This evidently refers to the future state, when the New Jerusalem shall be for ever permanently established as the grand capital of the new earth kingdom of Christ, when He as King shall have His "dominion from sea to sea, and from the river to the end of the earth;" when "the kingdom and dominion, and greatness of the kingdom shall be under the whole heavens." That is the time mentioned when the King shall be seen.

In this world it is considered a very desirable matter to see a king. On August 25, 1896, as Brother Lewis Johnson and myself arrived in Linköping, Sweden, we found great preparations had been made in the town to receive the king of Sweden, who was, three days after, to make a very brief visit to the town. From the station, along the principal street were archways of evergreens and flowers, and by the sides of the street were wires and electric light jets; all this expense of hundreds of pounds for the king to pass under into their city and out.

In London, England, in 1894, thousands upon thousands of pounds were expended in decorating the streets through which King Edward was to pass with his suite on the day of his being crowned. There were persons who paid many

pounds simply for the use of a window by which to sit where the procession could be seen as it passed.

The sight of the King mentioned in our text will be free for those who are prepared to behold Him in peace. Not only is it said that the King shall be seen, but to the faithful the promise is "*thine eyes shall see the King.*" As expressed by Job, "in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job xix. 26, 27.

Not only are the Lord's people assured that they shall see the King—"every eye shall see Him,"—but they shall "see the King *in His beauty.*" When men desire to present a beautiful sight in decoration, either with light or flowers, what a study for a proper combination of colours. What a display of beauty will it be when Christ comes in all the glory of the Father and of all the holy angels, a rainbow around His head, in sight like unto an emerald under Him and above Him a glory combining all the colours of the rainbow, like the brightness of heaven in its clearness.

Oh, the rapturous joy of those who, as they behold the King thus coming in His splendour, shall see a beautiful angel coming to bear them to the welcome presence of the King. The Lord fill our hearts more and more, not only with intense desire to see the beauty of that day, but diligently to engage in the preparation needful to receive from that superabundant scene of glory the welcome words, "Come, ye blessed of My Father." May we thus be found, and participate in the endless glory to follow, is the prayer of one longing for that day.

J. N. LOUGHBOROUGH.

### Guernsey.

Dear Brethren:—

It is with pleasure and gratitude I write these few lines in regard to my delivery last week on Guernsey, which has been one of the most satisfactory and enjoyable I have experienced for some time. The subscribers were nearly all ready for their books and expressed great pleasure at receiving them. One lady who had only ordered "Christ Our Saviour," also took a copy of "Patriarchs and Prophets" and of "Our Paradise Home." In some cases they have mentioned that they seldom receive a visit from a Christian worker, and seemed to greatly enjoy a little talk over things spiritual. I am glad and thankful that the Lord still permits me to have a part in His work.

I have read with interest in the last two WORKERS the items reported from Stafford, Basingstoke and Blackburn, all of which are places I have had the privilege of scattering books in ("Bible Readings" and "Patriarchs and Prophets," etc.) in 1892, 1894, 1897 respectively. I am indeed glad that the Lord is giving success to those who are labouring in these places, and that they are meeting with those who have our books and are desirous of more light and truth. It is my prayer that these workers may reap fruit from the seed sown in previous years. Trusting that both Office and field labourers may continue to receive much of God's blessing. I remain, Yours in the Master's work,

(MRS.) E. A. BAILEY.

### Glasgow.

LAST winter the Lord enabled me to form quite a nice Bible class amongst strangers, but going away I turned them over to Brother Aplin, I myself visiting them individually every time I was at home. I have just recently been blessed by the Lord in forming quite a large Bible class amongst a nice respectable class of people. I booked an order from one for a 15/-book. I give them studies every Friday evening. I trust many will walk in God's light. I am glad to be used to praise the Lord a little.

Whilst canvassing the other day and things were going terribly hard I was about to go away when I thought I would try another shop in which was an aged gentleman. I canvassed him for the book, when he told me he was reading a book about the children of Israel in the wilderness. It was "Patriarchs and Prophets." He told me it was grand, it explained the Bible to him in such a beautiful manner. So I showed him the companion volume, "Great Controversy," out of the catalogue, and he said he must have that, so I got an order just when I was at the end of (as I thought) my tether. "Praise the Lord."

W. J. YOUNG.

OUR prayer should be for vision. Oh, fools and blind, we do not see, we tremble because we cannot see. At the gates of our Dothans we cringe with the hearts of servants, when we might stand erect and invincible, in the attitude of princes. Many a day has the mountain before us been filled with God's horses and chariots, but we did not know it because we had no faith, and we forgot to pray.

—Margaret E. Sangster.

## British Union Sabbath-Schools.

Quarter ending Sept. 30, 1905.

Sabbath-School.	Member-ship.	Average Attendance.	No. of Classes.	Total Donations.	Donated to Missions.
<b>South England.</b>					
Balham, .....	42	26	5	1 8 3	1 8 3
Bath, .....	38	22	4	11 8½	9 0
Brighton, .....	6	6	2	3 3	3 3
Bristol, .....	13	11	1	10 0	10 0
Caterham, .....	25	20	2	1 16 6½	1 16 6½
Canford, .....	45	34	4	2 3 2½	18 10½
Creilly, .....	5	4	1	1 8 1½	1 8 1½
East Cowes, .....	20	16	2	1 18 6½	1 10 0
East Dulwich, .....	24	20	2	3 0 9½	
Leytonstone, .....	55	29	5	2 5 7½	1 1 7½
North Kensington, .....	65	51	8	3 5 0½	1 8 3½
North London, .....	70	45	9	5 0 6½	4 19 3½
Plymouth, .....	50	35	6	1 4 3	1 4 3
Portsmouth, .....	44	33	3	1 19 8½	1 18 8½
Southampton, .....	16	12	2	15 0	16 0
<b>Total,</b>	518	364	56	27 7 7½	22 13 0½
<b>Previous Quarter's Total,</b>	401	62	26	12 3	24 4 0
<b>North England.</b>					
Birkenhead, .....	35	20	3	1 9 8	
Birmingham, .....	44	28	5	2 5 10	1 18 4
Bolton, .....	8	7	3	14 10½	14 10½
Boston, .....	9	4	1	17 9	10 0
Derby, .....	31	31	2		
Grimsby, .....	7	6	1	14 1	14 1
Hull, .....	42	30	5	17 1½	17 1½
Kings Heath, .....	32	16	3	1 9 9½	1 8 3½
Kettering, .....	61	49	7	2 9 2	15 3
Leeds, .....	28	14	3	1 3 10	19 8
Leicester, .....	24	16	3	1 16 3	1 8 8
Liverpool, .....	24	14	3	1 2 7	16 10
Manchester, .....	49	36	7	2 17 8	1 13 4
Newcastle, .....	26	19	3	3 0 8½	3 0 8½
Market Harborough, .....	15	14	1	7 2	5 9
Nottingham, .....	36	20	2	12 9½	12 9½
Oldbury, .....	24	11	2	1 1 2	7 2
Sheffield, .....	27	18	1	1 4 0½	1 2 1½
Uxley, .....	9	9	1	6 0	6 0
Wellingborough, .....	21	17	2	1 12 9½	1 6 9½
Wigan, .....	40	30	4	2 8 7	1 16 11
Conference Department, .....	36	36		6 4	6 4
<b>Total,</b>	628	445	62	28 18 2½	21 1 0½
<b>Previous Quarter's Total,</b>	607	441	61	30 5 10½	21 16 10½
<b>Sc't'd</b>					
Glasgow, .....	27	18	4	1 7 8½	19 6
Edinburgh, .....	12	9	2	1 5 11½	1 3 1
Kirkcaldy, .....	47	34	4	1 14 7	1 7 9
Falkirk, .....	8	7	1	16 6	16 1
Paisley, .....	15	13	2	1 6 8½	1 6 4½
Coatton-of-Wemyss, .....	13	13	2	5 1	5 0
<b>Total,</b>	121	94	15	6 16 6½	5 17 9½
<b>Previous Quarter's Total,</b>	105	84	16	5 6 7	4 0 1½
<b>Wales.</b>					
Aberdare, .....	9	6	1		
Abertillery, .....	27	22	*2		
Abergavenny, .....	8	8	1		
Barry Dock, .....	23	15	2	17 4½	17 4½
Cardiff, .....	47	34	4	1 16 7½	16 0
Newport, .....	53	32	*5		
Pontypridd, .....	14	8	1	5 0	5 0
Swansea, .....	21	17	1		
<b>Total,</b>	202	142	17	2 18 11½	1 18 4½
<b>Previous Quarter's Total,</b>	200	146	18	4 4 9	2 10 11½
<b>Ireland.</b>					
Ballyclare, .....	8	7	1	1 4 10½	11 7½
Ballymoney, .....	11	10	1	17 0	8 6
Banbridge, .....	7	5	1	13 7½	
Belfast, .....	27	18	3	1 14 3½	1 12 10
Cloues, .....	4	4	1	1 9	1 9
Limerick, .....	5	4	1	9	9
Tandragee, .....	5	5	1	7 3	6 0
<b>Total,</b>	67	53	9	4 19 6½	3 1 5½
<b>Previous Quarter's Total,</b>	54	45	8	3 18 4½	2 6 3
<b>Grand Total,</b>	1536	1098	159	71 0 10½	54 11 7½
<b>Previous Quarter's "</b>	1458	1077	161	70 6 11½	40 4 10½

† Not reported, therefore figures taken as last quarter, except the amount donated to missions. \* Home schools included.

BROTHER D. J. ORR of Forfar writes: "I have sold the 100 copies of *Present Truth* in three hours. This is the first work I have done on Sunday since starting the book work."

# Canvassers' Report for Four Weeks ending Oct. 20, 1905.

Agent's Name.	Territory.	Name of Book.	No. Agt.	No. of days.	No. of Hrs.	No. of Ord's Tak'n	Value of Helps sold.	Total Value	Books delivered No of B'ks.	Value
<b>Irish Mission Field.</b>							£ s. d.	£ s. d.		£ s. d.
Ballard, Miss M.	Belfast,	Christ's Object Lessons,		6	19	6	15 0	1 19 0	3	12 0
Barker, James	Co. Down,	Christ Our Saviour,		4	23	22	5 2	2 11 11	18	2 0 6
Henry, John	Moneymore,	" " "		5	43	16	4 0	1 18 0	16	1 14 0
Shaw, Wm.	Larne,	" " "		16	101	74	5 0	8 19 0	47	5 15 3
Hartford, L. A.	Dublin,	Home Hand Book,		20	127	23		21 17 6	9	9 2 6
Total,			5	51	313	141	1 9 2	37 5 5	93	19 4 3
<b>North England Conference.</b>										
Short, G. W.	Grimsby,	Patriarchs and Prophets,		4		7		2 16 6		
Walker, Miss J. E.	Bradford,	Christ Our Saviour,		5	19	29	5 0	3 17 6		
Short, Mr. E. R.	"	" " "		18	114	27	10 3	3 16 9		
Freeth, A. E.	Bromsgrove,	" " "		8	70	31		3 17 6		
Spencer, J.	Boston,	" " "		17	123	54	2 5 0	8 10 0		
Smith, P. H.	Staton,	" " "		18	124	88	18 3	11 13 3		
Baldwin, Wm	Kettering,	" " "		4		13	4 0	1 16 6		
Horscoll, E.	Sheffield,	" " "		17	83	74		8 10 0		
James, W.	"	" " "		16	74	51		5 12 9		
Salway, F.	Creswell,	Home Hand-Book,		16	99	11	6 14 6	17 6 0	11	10 15 6
Wildgust, Wm.	Nottingham,	" " "		10	80	3		3 7 6	2	2 5 0
Galley, Mrs.	Bradford,	Ladies' Guide,				2	7 2	1 12 2	5	3 7 6
Total,			12	143	786	330	14 11 8	73 1 5	17	16 8 0
<b>South England Conference.</b>										
Olmstead, Wm.	Lizard,	Bible Readings,		20	131	43		17 6 0	31	7 6 6
Spicer, Miss G.	E Dulwich	Ladies' Guide,		10		16		10 0 0		
Yeates, H.	Norwood,	Christ Our Saviour,		17	93	162		18 9 0		
Peirce, H. S.	"	" " "		15	102	75	1 18 5	11 5 11	38	4 13 6
Savage, A.	Beckenham,	" " "		3	15	9	1 6 5	2 6 8		
Bailey, Mrs.	Guernsey,	Patriarchs and Prophets,		17	65	17	4 12 6	11 8 0		
Yarrow, J.	Jersey,	" " "		10	64	6	14 0	4 1 0	5	2 11 0
Bailey, G. W.	Guernsey,	" " "		20	94	30	1 15 0	13 17 6		
Yarrow, Mrs. R.	Jersey,	" " "		14	84	2	2 1 0	2 18 0	7	2 16 6
Kingham, Mrs.	Salisbury,	Steps To Christ,		9		38		2 17 0		
Armstrong, E.	London,	Great Controversy,		9		11	10 0	4 12 6	4	1 10 0
Spearing, P. A.	Hove,	" " "		15	114	48	1 0 0	19 14 0		
Partridge, F.	pswich,	" " "		5	35	12		4 17 6		
Total,			13	144	800	469	13 17 4	123 13 1	35	18 17 6
<b>Scotch Mission Field.</b>										
Gautreau, F. De Witt	Ft William	Home Hand Book,		7	49	30		37 0 0	42	47 14 0
Grieve, J. L.	Aberdeen,	" " "		19	137	11	2 1 6	14 1 0	2	2 1 0
Dyer, C.	Broxburn	" " "		16	89	33	8 6	33 12 0	34	34 16 0
Baxter, Mrs. A. P.	Greenock,	Christ Our Saviour,		11	54	147		16 18 3	93	10 10 6
Barr, A.	Broxburn	" " "		16	108	132	4 15 6	19 15 6	74	9 8 6
Grenville, T.	Downfield,	" " "		17	97	161	1 6	18 1 3	120	13 12 3
Gunn, John	Fifehire,	" " "		7	48	50		6 5 0	101	12 12 6
Young, W. J.	Glasgow,	" " "		13	99	18	3 12 4	11 4 10	13	4 3 6
Grenville, H.	Lochie,	" " "		20	94	127	1 6	14 9 0	89	10 11 0
Wilson, Mrs. M.	Greenock,	" " "		3	15	35	5 11	4 13 5		
Orr, D. J.	Forfar,	" " "		13	60	35	1 2 6	5 10 0	31	3 17 6
Cuthbert, Miss C.	Paisley,	" " "		6	27	24	13 6	3 18 6	46	5 15 0
Grenville, Mrs.	Lochie	" " "		4	19	15		1 15 3	43	4 17 0
Miller, Mr.	Paisley,	" " "		2	3	8		1 0 0	20	2 10 0
Cuthbert, Miss M.	Paisley,	" " "		8	39	37	13 0	5 5 6	13	1 12 6
Brown, Wm.	Oban,	Bible Readings,		3		5	1 17 0	3 14 6		
M'Kay, James	Suther and,	Great Controversy,		11	75	12	1 17 11	9 11 11	20	7 16 0
Ness, Andrew	Hawick,	" " "		12	50			2 4 6	52	7 14 6
Total,			18	188	1033	880	17 10 8	210 5 11	793	178 1 9
<b>Welsh Mission Field.</b>										
Trask, S.	Langharne,	Christ Our Saviour,		13	86	38	16 0	12 17 0		
Wyatt, Mr. S. N.	Haverfordwest,	" " "		4	30	26	7 8	3 12 8	50	6 5 0
Mitchell, T.	Penclawdd,	" " "		21	179	85	2 8 6	11 18 6	114	13 10 0
Johnsoo, A. C.	Connaghs Quag	His Glorious Appearing.		13	73	149		7 9 0	118	5 18 0
Johns'n, N.	"	" " "		4	26	37		1 14 0	20	1 0 0
Total,			5	54	399	332	3 12 2	37 11 2	302	26 13 0
<b>Students.</b>										
Langford, L. F.	St Johns Wood,	Patriachs and Prophets,		6	10	7		2 16 6		
West, Jas.	"	" " "		12	42	7	7 6	3 2 0	2	15 0
Corns, John.	Crouch End,	Our Paradise Home,		20	20	33		4 2 6		
Maudsley, W.	"	" " "		25	63	33	1 14 0	5 16 6	13	1 12 6
Cheesborough, A.	Stoke Newington,	Great Controversy,				4	5 0	1 15 0		
Total,			5	73	185	84	2 6 6	17 12 6	15	2 7 6
<b>Joyce, S. Miscellaneous</b>										
	Bideford,	Great Controversy,		4	31	21	1 2 6	10 6 6	1	7 6
Grand Total,			59	657	3497	2323	54 10 0	512 1 0	1306	261 19 6

## The Missionary Worker.

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### Sunset Calendar.

FRIDAY, November 10th, 4.18 p.m.

" " 17th, 4.7 p.m.

A NEW resident was welcomed at the Leicester Hydro on October 24th. The Drs. Richards are in constant attendance upon him, and he is reported to be tolerably well contented with his surroundings and the treatment. He is gaining flesh rapidly.

BROTHER T. C. O'DONNELL, editor of the WORKER, was united in marriage with Miss Bertha Smith, late of Battle Creek, on October 25th. Brother H. R. Salisbury performed the ceremony at the house of Brother Sisley, in the presence of a large gathering of friends, whose good wishes will, we are sure, be echoed throughout the field. Mr and Mrs. O'Donnell have left London for a few days.

WE are very sorry indeed to announce the death of Brother George R. Drew, which took place at his home on October 25th. Further particulars will appear in the next issue. While we mourn the departure of a true servant of God, we rejoice in the confidence that he has fought the good fight and that a crown of life is laid up for him.

ALL orders for *Present Truth* should reach the Office not later than the last post Saturday night. Last week after our printing order had been made up, we received orders for nearly 1,000 papers which could not be supplied; while a few weeks before more than 500 extra copies were printed in anticipation of orders from our agents which we did not receive.

AS far as I have read "Our Paradise Home," I have enjoyed it very much, and it seems to me of all our small books the best to get before the people, as it contains so much of the Message for these last days. I have taken about ten orders so far. Several of them had "Christ Our Saviour" last year. They all speak in splendid terms of it. H. C. PRATT.

BY careful planning, it has been arranged so that Brother Joyce, our general agent, should, according to his earnest desire, spend a few weeks soliciting orders for "Great Controversy." Notwithstanding the fact that he has had to carry a considerable portion of his general work with him, he has been able to put in good time in the field. The following extract from a letter

just received will give you some idea as to how he is enjoying his work, and the measure of success he is having:—

"Yesterday was wet and stormy, yet the Lord gave me grace to secure £5 8s. 0d. worth of orders, and to feel very happy amid the storm. I was out from 8 a.m. to almost 10 p.m., and never was treated more kindly in all my experience. To-day the weather is similar, and I have already got eight orders."

A full report of his work will appear later. We feel sure, if any irregularities have occurred in his correspondence, that they will be cheerfully excused, as Brother Joyce is really having a holiday.

W. C. SISLEY.

### Important.

AT a recent meeting of the British Union Conference Committee it was voted to request the different divisions of the Union Conference to set apart a Sabbath for the purpose of awakening a deeper interest throughout the field in general missionary work. Accordingly we have thought best to prepare special readings on the subject of missionary effort, and send them out to our churches and companies and isolated believers, and request that all set apart Sabbath, November 18th, as a special missionary day.

Each day that passes brings new evidences of the approaching end. The great upheaval in Russia is but one more sign of the "time of trouble" that is just before us, "such as never was since there was a nation." Shall we be of those who, "having eyes see not, and having ears hear not," or shall we be among the wise who understand, and of whom it is said, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever"? "He that hath an ear, let him hear what the Spirit saith unto the churches."

We would urge that every believer in the Third Angel's Message in this field join us in an effort to make Sabbath, November 18th, a day of great spiritual awakening. Begin at once to prepare for it by earnestly seeking God that He may show you how you can do more and better service than you have done in the past; seek Him as the disciples sought Him previous to Pentecost, that you may be anointed by the Holy Spirit for service; but remember that, as then, so now, there must be the entire renunciation of every form of evil, and the complete dedication of all that we have to God before we can claim this promised blessing. While you seek God for a personal preparation for labour, do not forget to pray for those who are called to lead out in this great work, and to devote their whole time to it.

We trust that nothing will be allowed to take the place of the theme for consideration on this specific Sabbath, but that this will prove to be the beginning of a genuine revival, and a mighty awakening throughout the whole field that will last till our work is finished. E. E. ANDROSS.