

# THE Missionary Worker.

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No. 15.

## The British Union Conference, August 3rd-12th.

THE fifth annual session of the British Union Conference will be held, if the Lord wills, in Wood Green, a beautiful suburb of North London, at the usual bank holiday season, beginning Friday evening, August 3rd, and closing Sunday evening, August 12th.

A more suitable location than that which we have selected would be difficult to find. It consists of a large field situated on Bounds Green Road, commanding an extensive view of the country, and within easy reach of Bowes Park railway station. In fact this station is only about five minutes distant. Taking all things into consideration, I do not think we have had a location in the past so well adapted to our purpose. We shall enjoy the advantage of the beautiful green fields, and shaded walks of the country that are in close proximity, and at the same time be in the edge of one of London's most beautiful suburban districts, where we expect to secure convenient and cheap apartments for all who may come.

We are planning to have a large dining-tent on the ground, conducted by Brother Brandt, which will insure the best of service at the most reasonable rate at which meals could possibly be served under the circumstances.

We have secured the privilege of reduced rates for all desiring to attend the meeting. All who will apply to Brother A. Bacon, 451 Holloway Road, London, N., or to their Conference or Mission secretary can secure certificates which will enable them to purchase return tickets at one and a quarter fare, available at any time from July 31st to August 16 h.

We hope to have Elder Daniells, president of the General Conference with us, though we cannot definitely promise this as yet. If not, Elder Spicer, secretary of the General Conference, who is now attending similar meetings on the continent, will be present, together with Elder Conradi, vice-president of the General Conference. Beside this most of the labourers throughout the British Union Conference will be

present to assist in making the meeting a success in every way.

In past years much time has necessarily been consumed in attending to the business of one or more Conferences that have been held in connection with the meeting. This year, however, the business of the local fields was attended to at their conferences held in the early spring, leaving only such business matters to be attended to at this meeting as pertain strictly to the Union Conference, such as the election of British Union Conference officers, receiving reports from the Union institutions, etc., which will leave the labourers more free than ever before to attend to the spiritual interests of the meeting, and all the people more time to receive instruction in the various lines of this great Message.

This will give us a much better opportunity than we have ever had of becoming acquainted with our brethren and sisters from the various parts of the field, whose numbers are so rapidly increasing. This will be the family reunion, and very much more. In the new earth we shall meet each Sabbath in the City of God, but till then we can only hope to meet each year with the believers in our own field, and even then all cannot come together. Let each member of this family who can possibly do so, take his or her place around the board to be spread in this annual feast.

Never have we been brought to such a crisis in the history of this world as now confronts us; never have we so much needed the help that such a gathering of God's commandment-keeping people affords as now. Not that our spirituality is necessarily declining, or our hope growing dim; but the demands of truth and righteousness that are now being made upon us were never so great, the opportunities of giving the truth to others never so numerous.

We therefore urge all our people to do their utmost to be present at the meeting, and where necessary to assist others to come who may be less fortunate. Invite your friends who might be interested in the truth to come and spend their holiday in attending the meeting.

E. E. ANDROSS.

## Native Races of British East Africa.

(Continued.)

### The Swahilis.

THE most important tribes on the coast are the Swahilis, who are a mixture of Arabs with all sorts of African blood, while the Bajuns claim to be the descendants of Persian colonists. Both speak dialects of the same Bantu language.

Living as they do on a long, narrow strip of coast and in adjacent islands, the Swahilis have no chance of attaining any sort of political union even had they desired it, but they have exercised a wide-spread influence, chiefly through their language. In point of wide distribution and utility over a large area, the Swahili may fairly claim to be one of the great languages of the world. It is more or less spoken as a *lingua franca* from Aden in the north to Durban in the south, and from the Indian Ocean to the waters of the Nile and the Congo.

The characteristic profession of the Swahili is that of caravan porter, but now that the construction of the Uganda railway has rendered unnecessary the large caravans which were common ten years ago, this occupation is decaying. Valour is not their strong point, and they make only very moderate soldiers and policemen. They have a fair aptitude for commerce, but are shop-keepers rather than merchants. My own experience of them has been favourable, and they clearly stand on a much higher level than most of the native races, so that there is some hope that they may yet assist in raising and civilising the tribes of the interior.

In religion, the Swahilis are mostly Mohammedans, though a good many attend the Christian schools, and they have a pride in genealogy and some taste for literature, both derived from the Arabs. The literature consists of poems and stories, of little interest except as indications of the mental culture of the writers, but also of chronicles of the various cities. Some of these have been published, but others which exist only in manuscript will throw a curious light on the colonisation of the East African coast when they are made accessible.

### The Bajuns.

Nearly akin to the Swahilis are the Bajuns who inhabit the islands of the Lamu archipelago. Their language is a dialect of Swahili, from whom they differ chiefly in their much fairer colour, and in their claim to Persian descent. It would seem that there are real

grounds for believing in the establishment of Persian colonies on this coast, but they were probably much mixed with Arabs, and it is noticeable that Nabahan, which is the name of the Bajun princes, is also a name of a dynasty which reigned in Arabia in Oman. The Bajuns must at one time have had a civilisation of some importance, for they can point to forts and ruined cities of considerable size, and the political history of the various communities is not without interest. Besides being constantly at war with their neighbours they had an internal triangular duel between the princes, the common people and the Somalis of the mainland. It was from fear of the latter that the Bajun civilisation was confined mainly to the islands, for though the Somalis raided the coast, they never took to the sea.

### The "Watoro."

My immediate purpose is, of course, to point out how in East Africa, the substratum of Bantu speaking people, containing many physical types but still united by a certain similarity of customs as well as of language, has been invaded by Hamites, and also by tribes such as the Masai. I may, however, allude to one peculiar feature which has contributed to complicate the ethnology of this part of Africa, and this is the colonies of runaway slaves, called in Swahili, "Watoro." The slaves owned by Arabs on the coasts in former times who were numerous out of all proportion to the work required of them, were drawn not only or chiefly from the neighbourhood but from every accessible part, from the Zambesi in the south to the Congo in the west. Those who from time to time escaped, founded colonies or republics, where all other runaway slaves were welcome. Such was Fudadoyo, not far from Melindi, and on a larger scale the district of Gosha on the south bank of the Juba. This is an excellent instance of how rapidly the population of Africa may change from causes which we could not guess if we did not happen to know what actually occurred. A hundred years ago this district of Gosha was probably inhabited exclusively by Gallas. Now it is inhabited chiefly by Somalis.

### Gallas and Somalis.

The Hamites in East Africa fall into two classes, Gallas and Somalis. According to their traditions, both come from Arabia. The main difference between the two tribes is that the Somalis have adopted Mohammedanism and with it acquired a certain amount of fanaticism and Arab civilisation. The Gallas, on the other

hand, are either pagans or Christians, and they have been influenced by Abyssinia rather than by Arabia. At present they are a receding race. In the time of the Portuguese they were the dominant power on the coast, but they were attacked by both the Somalis and the Abyssinians, until in 1872 their power was finally crushed by a coalition between the Somalis and the Arabs or Swahili chiefs of the coast. At present, the name Galla is generally restricted to the remnant of them who live near the river Tana, inoffensive herdsmen, distinguished chiefly by their finely cut features, though in the north of our territories is found the large tribe of Boran Gallas. As no frontier has yet been recognised in this district, it remains to be seen whether the Borans will fall ultimately within the Abyssinian or the British sphere. It would appear that the Abyssinians conquered them six or seven years ago, and now claim them all as their subjects. They are a pastoral people, and live mainly on curdled milk. They keep large herds of cattle and some camels. They have also mules and ponies, and are, as far as I know, the only natives of East Africa who ride, this form of exercise being otherwise unknown, even to the most civilised tribes. Though a physically fine race, they are described as lazy and cowardly, so that their political extinction between the Somalis and the Abyssinians is not strange.

The Somalis are an interesting race. In their general physique and habits they resemble the Gallas, but they are far more vigorous, and have far more aptitude both for war and for trade. They combine the qualities of savage and civilised life. Like the Gallas they keep cattle and camels, and as our campaigns against them have proved more than once, they know very well how to utilise the military advantages which their country possesses. But though they have no seas of their own, at least in British East Africa, they continually visit Zanzibar and the various Arab and European settlements in the protectorate. On these occasions they somewhat incline to be turbulent, but they clearly rank with the Indians and the Arabs, and are superior even to the Swahilis. As merchants, particularly as buyers of cattle, they possess great talent, and show a fondness for litigation and a skill in using the law to their own advantage, which cannot be paralleled by other natives. To my mind they are the most interesting element in the population of East Africa. Only the southernmost of these tribes fall within the limits of the British East

African Protectorate, for the Somalis occupy the whole country from the Gulf of Aden to a little south of the equator, which is divided between the small British protectorate known as Somaliland, and the large but rather nominal sphere of Italian influence. Like the Arabs, they are divided into numerous tribes, whose relations and subdivisions are exceedingly complicated.—*Sir Charles Eliot.*

(To be concluded.)

### Among the South England Churches.

FRIDAY, June 22nd, I went to Plymouth, and remained till the following Tuesday. I was met at the station by Brother Ritchie and taken to his home in Plympton, five miles out of Plymouth. Brother and Sister Ritchie have been labouring here for several months, assisting the church into a more thoroughly organised state for aggressive work. The members of the church are now doing much in the line of tract and paper work, and are meeting with many interesting experiences. Sister Ritchie has all she can do in Bible work in Plympton and Plymouth. Three adults have recently taken their stand for the truth.

The church have at last secured a hall quite centrally located, and well suited for their work. This will be a great blessing to the work there. Brother Ritchie will begin an aggressive effort in it at once.

I greatly enjoyed my visit to this church, especially since it was my first visit to these brethren and sisters who have stood so nobly for the truth, and whose efforts God has so richly blessed.

Tuesday I called at Torquay, where I met three sisters and enjoyed a Bible study with them. Besides Brother Lacey and daughter, these two families are the only Sabbath-keepers in the place. Brother and Sister Lacey were away when I was there. These sisters are of good courage, and are labouring to scatter the seeds of truth.

The following Sabbath I visited the company at East Dulwich, and found them very earnest in the truth and anxious that a tent effort be made there at an early date. Sunday night I enjoyed the privilege of speaking to a good audience at Catford on "The True Sabbath."

Friday, July 6th, I went to Newport, I. W., remaining with Brethren Gauterau and Nickels till the following Tuesday. The Lord is blessing the efforts of these brethren in their tent meetings. They are not having large audiences.

but those who do attend are very regular, and manifest a deep interest. Sister Barnard is assisting in the Bible work, and Brother Alfred Sargent is tent master. It was refreshing to me to have the privilege of labouring with this company in bringing the truth before those who came from night to night and drank in the truth so eagerly. Their first Sabbath meeting was held last Sabbath at which four new Sabbath keepers were present.

Sabbath I visited the Southampton church in company with Brother Gauterau. After speaking to the people we baptised seven candidates. Some of these were from Hythe, where Brethren Nickels and Gauterau have been holding weekly meetings in Brother Hailey's house. In the afternoon we went to Southsea and found a well filled house awaiting us at 4 o'clock. I was thankful for the privilege of meeting with these two churches again, and to find them of good courage in the Lord. A large number are planning to attend our British Union meeting in August.

Do not forget to pray continuously for our labourers, and especially at this time when they are dealing with the testing truths of this Message, and when many are in the valley of decision.

E. E. ANDROSS.

### Welsh Mission.

IT is some time since I wrote to the WORKER family, and I am sure all our friends will be glad to hear how we are getting on. I may say that although we have not written to the WORKER, we have not forgotten you, nor have we been idle that we have nothing to report. We were never more busy in our lives, and are more and more impressed with the truth that the Message must go to the world in this generation.

In Cardiff we are having a fairly good interest in our tent, and we believe that some precious souls will see the truth and obey. Some who have known the truth for a long time are now deciding to be faithful to it. This encourages us, for we realise that the promise is true, "We shall reap if we faint not." Some who heard the truth from Brethren Keslake, Washburn, and Brother and Sister Bartlett, over ten years ago, are coming to our tent. We hope they will now decide to obey, for they admit that we have the truth. Sister Asay is as busy as she can be in Bible work, and we could give another Bible worker plenty to do at once, if we had one.

Brethren Rodd and Carscallen and Sister

Swann are at Blaina with a tent. At first they had good audiences, but for some reason the attendance has dropped off. The brethren, nevertheless, are of good courage, trusting that even under these adverse circumstances some will be faithful to the truth and obey it. They need our prayers.

We have just sent our Bible van out to Bargoed and while it is too early to speak much of its work, we pray that God may abundantly bless Brother and Sister Bailey in their labours in this new line of work.

Sister Buchman has been taking a little rest, but has now returned to her work and sends encouraging reports. A new Sabbath-keeper and tithe payer is the latest news from Aberdare.

We are planning for a baptism at Newport and Abergavenny in the near future, and we also have several in Cardiff who are preparing for this ordinance.

Some of our people put forth a good effort in trying to get before the people the truth on Sunday observance. So far as we can learn this question was not dealt with in the churches as expected.

In Cardiff and Newport we sent out a letter and the tract, "The Lord's Day," to every minister and councillor in those towns. From Cardiff we had no reply. One minister replied at Newport on a post card to the effect that "the present Sunday campaign was not one which was intended to deprive any man of the liberty to worship God according to the dictates of his own conscience, but to reach those who kept no day."

We are of good courage, and thank God for His precious truth, a truth which leads out of confusion into perfect harmony. May we all prove faithful to the end, for soon, "oh, soon, and the coming One will be here."

Yours in the blessed hope,

W. H. MEREDITH.

### Experience in Canvassing with Our Periodicals.

(Written by request.)

THIS was a new line of work for me about four years ago. My first Sunday I ventured out with Brother Saville, in Hull, who was a real help to me. That day I sold 40 copies and felt happy indeed. The next Sunday I sold 60, the next, 75, the following, 95, then 105. Gradually I kept doing better until one day the thought came to me, You are carrying instruction both for the physical and for the spiritual man—hav-

ing both *Good Health* and *Present Truth* with me—why not sell both to one person, and if an individual does not wish both, give him the choice. This I tried the next Sunday, selling 218 copies in four hours.

Soon I was encouraged while in Grimsby by a young man saying to me, "I like the idea of your selling two papers together. You are doing something for the whole man." Though I had never seen this young man before, he seemed to have an interest in my work, and knew the character of the literature I was handling. He was a handsome, clean, and intelligent young man, and bought two papers.

After this I always took the same number of *Good Health* and *Present Truth*, and put them together alternately before putting them into my bag. Often I have gone out after the Sabbath and sold from 150 to 250 copies, and again the same number on Sunday.

Since the "Our Day" series have been published I have often placed with the series a copy of *Good Health* and sold the set for sixpence. While there are not many who take the whole set, it gives a variety of subjects. But usually people take too long in looking over so many papers. I find that I can get more literature into the hands of the people by taking two papers than more, or even only one. In offering the papers together the *Good Health* being smaller than the *Present Truth* or the "Our Day" series, gives a bright, attractive appearance if both have been kept neat without folding.

The largest number I have sold in a day of twelve hours was 408 on June 24 of this year. But I do not think that success is determined in this way so much as by getting the largest number of papers in the fewest number of houses, and further by getting the largest number to take the paper permanently.

In simply selling the papers in the slums, etc., I am very brief. It is easy to enter into long arguments, etc., but usually little eternal fruit is seen from that course, and at the same time one's time is gone. One may bear in mind that in each paper he sells he is talking with a person or perhaps a family for from one to three hours.

So it is best to let the paper do the work. To illustrate—one day two canvassers went out and worked from 9.15 a.m. to 5 p.m. At night one said, "I found almost all the infidels in this city to-day." He had sold 45 papers, and tried to convert the infidels. The other sold 285 in the same time. Did none of those 285 papers fall into the hands of infidels?

Brother W. C. Sisley once asked me if in selling a large number of papers I did not have to go about it in a mechanical way. I think it does not need to be so. There are many methods of introducing the papers. Before starting it is well earnestly to pray for divine guidance and blessing. Ask God if He will not send His angel to guide you to the right territory, and if He will not open the hearts of the people to receive the truth as they open their doors. Then tell the Lord you are on His mission of mercy, and say with Moses, "If Thy presence go not with me, carry us not up hence."

To guard against formalism it is well often to change your canvass. Indeed, this should be done under different circumstances. I will give one simple and brief way of approaching the people: "Good morning, sir, or lady. I am calling with some excellent literature, suitable for the day—the *Good Health* and the *Present Truth*, one for the physical and the other for the spiritual well-being of the reader. Be pleased to look into them. They are (handing them the papers together) only one penny each." While they are perusing them, and perhaps you see a little hesitancy, say, "They are sent all over the kingdom and abroad." If there is still a little hesitancy, a word like this is to the point, "They are standard publications, which I I can recommend to you." I always like to give a tract to people who do not buy.

The morning is always the best time to canvass, 9 a.m. being a good time to be at your territory.

Now a word of courage to my brethren already in this work. Have you ever thought that every Sunday you go out and work faithfully from six to ten hours, you perhaps preach through the papers to two or three times as large a congregation as many of our brethren in the ministry preach to? This being so, let us look up and know that we are reaching people whom you could never get to any other place than a massive structure of brick or stone, with gilded pipe-organ and paid choir to attract. Brethren, be faithful; soon we shall hear the "Well done."

JOSEPH BRANDT.

### North London.

It is just four weeks to-morrow (July 12th) since we commenced our tent meetings in Bowes Park, North London, and the readers of the WORKER will no doubt welcome a report of our progress thus far.

Speaking generally, I think we may say that,

under the Lord's blessing, we have enjoyed a good measure of success. Our Sunday services particularly have been well attended by the public, our tent being usually filled at the 6.30 and 8 o'clock services.

But the most encouraging feature to us marking the attendance of our friends is not so much their number, but the very evident interest and appreciation with which they follow the presentation of the truth. This fact, coupled with the further fact that our audience is composed night after night of virtually the same interested ones, goes a long way towards mitigating the disappointment we might feel over the lack of a larger attendance at the week-night services.

The Lord's Spirit is already watering and giving fruitages to the seed sown to His glory, and four precious souls have begun to obey the Third Angel's Message, and to "keep the commandments of God and the faith of Jesus." These united with us in our first Sabbath service held last Sabbath afternoon in the tent—and we are hopeful that to this number will be added others who are just as deeply convinced of the truth, but who have not yet manifested the courage to walk out in the light of their convictions. To this end we are all working and praying.

Our tent company consists of Elder H. E. Armstrong, the writer, and Brother and Sister Brooks. We hold meetings every night except Saturday night, and three times on Sunday, at 3, 6.30 and 8 p.m. In addition to these public services, we are working the neighbourhood by systematic house-to-house tract distribution. In these ways we are doing our best, not only to bring the truth directly before the people who do not come to the tent, but also to prepare the way for the coming camp meeting, appointed for August in this district. We have great faith in the value of a preliminary distribution of our printed literature.

We would take this opportunity of publicly thanking those members of our North London church, and elsewhere, who have so kindly come forth with their generous donations towards the defrayment of our tent expenses. We should also be glad to receive any further contributions to the same end. But above all do we most earnestly desire all who intend coming to our camp-meeting especially to pray that the Lord will abundantly bless the preliminary work now being conducted in Bowes Park—bless it to His own glory and to the salvation of precious souls.

H. CAMDEN LACEY.

## Sheffield.

ON Friday, June 1st., we received a visit from Elder MacLay, who conducted a service that evening with the members of the Sheffield church and those who were candidates for uniting with us in church fellowship. The spirit of the Lord rested upon the entire audience in a special manner. Many gave expression to their gratitude to God for His care extended over them, and for the great privilege of joining the remnant church and helping to carry the last Message of mercy to the world. The keynote of every testimony was, "Forward to victory."

The next morning at 9 o'clock a number of the members assembled at one of the public baths to witness the immersion of seven willing souls. These individuals familiar with and in harmony with every phase of the Third Angel's Message, were at the regular morning service received into church fellowship. Following this all united in the ordinances of the Lord's house.

We are glad to be able to report that the work is onward in Sheffield. Victories are being won, advance ground is being occupied, and this being the case the enemy is by no means idle. On the contrary he is striving with all his ancient wrath to retard the progress of the work, by raising up individuals to oppose the Message and in other ways seeking to deter anxious souls from accepting the truth for this time.

However we realise as never before the mighty strength of our Saviour, and rely upon Him to frustrate the enemy and to give the victory to His cause.

On Sunday, June 10th., we commenced meetings in our tent on a vacant piece of ground in one of the suburbs of Sheffield. In this effort our hearts are made glad by having the help of Sister Saunders, who arrived here on June 8th.

The meetings are fairly well attended, and a deep interest is manifested by the audience. And what is most gratifying is that quite a number come night after night. It is from these that we look for converts rather than from the casual attendants.

We are at a disadvantage by our tent being behind high hoardings, and thus being hid from view somewhat, as also by the fact of the tram company having the road broken up for some distance on either side of the entrance to our tent.

Still we are of good courage, and ask an interest in the prayers of the WORKER family, that when the white-robed throng of the redeemed sing the song of Moses and the Lamb, in their number shall be found many precious souls from "sooty Sheffield."

Yours in the Master's service,

J. GILLATT.

J. D. GILLATT.

**Bolton.***Dear Brethren and Sisters,*

The territory which we are now canvassing has the strongest church influence of any part of Bolton, while the church people are looked upon as the most Christian portion of the city. Yet, strange to say, we have here met with the first opposition I have encountered since coming here twelve months ago. The opposition, too, is very bitter. Many, now that they have got to know that we are Seventh Day Adventists, will not even look at the books, and will scarcely glance at a paper. Brother Mayoh and myself have many orders to deliver a week to-morrow, and we are wondering how they will fare.

Since it has been known that we keep the Sabbath, many are interesting themselves in getting to know from others my address. One of these came Friday to cancel his order for "Patriarchs and Prophets," and for no other reason than that I was a Seventh-Day Adventist. I canvassed the sexton of the church, with whom I had a little talk on the state of the dead, the saints' inheritance, touching also upon the question of everlasting torment. I have not yet been to the vicar. We have put several "Lord's Day" tracts into the homes of the people, and after to-day's service at church we expect further developments.

I am glad in one way that this has come. It will, I hope, be the cause of many being willing to investigate the matter for themselves. I might say that the person who cancelled his order went to the vicar and told him that he had ordered the book, and what he had learned about us. The vicar advised him not to have it. We have not yet finished the territory, and I await with interest to hear of the result of to-day's controversy amongst themselves.

Yours in the work, A OXLEY.

**Crelly, Cornwall.**

THE following lines are selected by permission from a personal letter written to Brother Joyce by Brother Wm. Olmstead, of Crelly. We are sure the contents will interest all.

*Dear Brother,*

Your welcome letter was received by me Wednesday morning. Last Sunday I went on my bicycle up to Perrinforth and commenced to work there Monday morning, and found that neither "Great Controversy," nor any of our books had not been sold there. I began with "Great Controversy," and Monday the Lord gave me two orders; Tuesday, three orders; Wednesday, six orders; Thursday, five orders. To-day I have not worked as I had to come home and go to Helston to get my box of books that was waiting at the station for me.

No, Brother Joyce, you have never used any pressure to make me work poor territory, but the Lord tells us that the hardest and most un-

promising field is not to be passed by ("Desire of Ages," page 822), and I thank God for the lessons learned and the truths placed in the homes of these people where the dear Lord has given me to labour. I can thank Him, too, that we have never been in want, but have always had plenty, and a mite for the cause we love so well. Besides, the dear Lord has given us many blessings, and we are happy in Him, and ever want to do a thorough and faithful work for our Master who gave His life for us. We are in this work, not for the money we can make, but that we may do the Master's will, that when the work is done we may have the smile and approval of our heavenly Father, and that when He comes, we may be able to say, "Lo, this is our God; we have waited for Him and He will save us; we will rejoice in His salvation."

We are very glad to know that you and the workers you have with you are doing well, and we hope and pray that the dear Lord will continue to give you the best of success. I have just received a good letter from Brother J. V. Barker; he says he is doing well and is happy in the Lord. We have been having good weather here for quite a while now, and I am feeling like myself once more. As ever, your brother in the blessed work,

WM. OLMSTEAD.

A LETTER from Brother Charles Dyer, written from his new home, Middletown, Connecticut, U.S.A., states that he and his family had a safe journey from Scotland, and that they are all well. Brother Dyer says, "This is the prettiest place I ever saw. I have done about six days' canvassing, taking £8 8s. 0d. worth of orders."

**Better than Barnes'.**

I CALLED at a house a few days ago to give a canvass. The gentleman who received me told me he had a grand book, one far better than "Barnes' Commentary." He went for it, and it proved to be copy of "Bible Readings." The incident shows how our books are valued by the people.

ELIAS J. YOUNG.

BROTHER WM. MAUDSLEY, one of our Duncombe Hall students, who is canvassing in Lancashire for "Great Controversy," states in a letter that in the delivery which he has just made he was successful in delivering every book which had been ordered, save one ordered by a Catholic person who objected to certain portions of its contents. As far as we can learn all the students from the College are enjoying good success in their summer's work.

Sunset Calendar.

FRIDAY, July 20, 8.4 p.m.

" " 27, 7.55 "



## The Missionary Worker.

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*The Worker*, 451 Holloway Road, London, N.

WE have just received a copy of "Welcome Visitor," a periodical three-page letter issued by the Scottish Mission Field. The letter is type-written, reproduced by mimeograph, and is devoted to the field work of the Mission.

ANY desiring apartments for all or any part of the general meeting should write at once to Brother Alfred Bacon, 451 Holloway Road, London, N., stating what accommodation is required. Otherwise we cannot guarantee same. Please preserve the railway information given on this page, and bring with you to the meeting.

ON Wednesday, June 27th, the London Sabbath schools joined in their annual outing at Epping Forest. There were over 350 persons on the ground, representing the North London, Catford, Leytonstone, North Kensington and Edmonton schools. The weather was all that could be desired, the well-planned arrangements for entertainment passed off smoothly, and all were reluctant to leave the grounds even at 8 o'clock, though a large number had been out since 9 in the morning.

### Greenock.

IN harmony with the recommendation of our Mission Committee, a tent was pitched here to carry on the summer's work. Consent was given by the authorities to use a portion of the Academy Park, which is a favourable situation. Brother W. A. Shafer, from London, and Sister Archibald, from Edinburgh, joined me as the working force, with Brother T. Grenville as tent-master.

The meeting opened on Sunday, June 10th, since when the attendance of the people has been up to fifty on Sunday evenings and from ten to twenty five on week nights. As yet the critical features of the Message have not been presented, but up till now we have been glad to see the same faces from time to time at the meetings, which is the evidence we look for indicating an interest in the Bible Studies. As the result of the winter work some six persons embraced the truth, and even now others are

still investigating, and we earnestly hope will decide to follow the Lord and keep His commandments. On the whole we are much encouraged, believing that with the abundance of sowing there will also be a rich ingathering.

WILLIAM KNIGHT.

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### Directions for Reaching the Camp Ground.

To reach Bowes Park Station, on the Great Northern Railway, where the General Meeting will be held, all, on arriving in London, must take a train from Kings Cross to Bowes Park, fare 5d. On leaving Bowes Park Station turn to the left, down footpath until you come to Bounds Green Road, then turn to the right, pass the Board School when the tent will be seen in a field on the left.

### To Reach Kings Cross from the Under-Mentioned Railways.

From the Great Western Railway, Paddington Station: Trains run from this station (Metropolitan Railway) direct to Kings Cross.

From the Great Central Railway, Marylebone Station: Turning to the left from station walk down Marylebone Road to Baker Street Station (Metropolitan Railway), and take train to Kings Cross.

From the London and North Western Railway, Euston Station: Get into Euston Road and take bus going to Kings Cross. Fare 1d.

From the Midland Railway, St. Pancras: This station is only a few yards from the Great Northern Railway.

From the London and South Western Railway, Waterloo Station: Take bus outside station to Kings Cross. Fare 2d.

From the London, Brighton, and South Coast Railway, London Bridge: Take electric railway to Finsbury Park Station, and book from there on Great Northern Railway to Bowes Park.

From the London, Chatham, and South Eastern Railway, Holborn Viaduct or London Bridge: Those arriving at London Bridge, take electric railway to Finsbury Park and train from there to Bowes Park. Those arriving at Holborn Viaduct can take train from Snow Hill Station, under the Viaduct Station, to Bowes Park.

From the Great Eastern Railway, Liverpool Street Station: After leaving station inquire for Moorgate Street Station, and take train to Bowes Park, on Great Northern Railway.

From the Great Northern Railway, Kings Cross: Some fast trains from the north stop at Finsbury Park. Those coming by same may get out there and book to Bowes Park. Otherwise go on to Kings Cross and take another ticket to Bowes Park.

Luggage and boxes may be sent by the regular luggage in advance, to be delivered at S.D.A. Camp ground, Bounds Green Road, Wood Green, London, N., at the rate of 1/- or 1/6, according to the particular part of London in which the terminal point of the railway may be situated, carriage paid in advance.

ALFRED BACON.