

THE Missionary Worker.

VOL. 10.

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No. 16.

The General Meeting.

I WISH I could properly set before my brethren and sisters the real importance of this meeting about to be held in London. Each day brings new developments that add to the solemnity of the hour in which we are living, and to the necessity of every one making all haste in preparing for the end, by a more perfect consecration of all to God, and a better preparation for service.

Anciently the Lord instructed His people to assemble three times a year for His worship. And then the people did not enjoy such conveniences for travel as we now possess. The Lord saw that even though His people dwelt alone it would be absolutely necessary that they should frequently meet to recount His mercies, to make known His wonderful works, and to offer praise and thanksgiving to His name.

If this was necessary when God's people were so favourably situated, how much more is it necessary to day when we are dwelling in the great cities of the world, surrounded by violence and crime of every sort, with the snares of Satan spread on every side for our feet.

We need the mutual communication of thoughts and feelings in confidential and sympathetic intercourse which will be afforded in the daily praise services, and experience meetings. We need the help, the instruction, the council, that will be given in the daily preaching services by our brethren who have been called to stand in the very forefront of the battle. We need above all things the baptism of the Holy Ghost to enable us to triumph in the awful conflict of these last days, and to fit us to give to the perishing world the precious light which God has committed to His church.

Nothing has ever proved so effectual in bringing God's scattered people into harmonious and united action in the grand and glorious work of carrying the Gospel of the kingdom to the world in this generation as these annual convocations. Nothing has ever been so effective in deepening the spiritual life of our youth, in binding their hearts to the cause of truth, and thus saving

them from the bewitching snares that in a thousand ways the devil has spread for their feet.

Foreseeing the perils of these last days, and the spiritual apathy that would come to His church, the Lord entreats us, saying:

"Knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." "Let us hold fast the profession of our faith without wavering; for He is faithful that promised; and let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is; but exhort one another: and so much the more, as ye see the day approaching."

But "some will say, 'It is too expensive to travel, and it would be better for us to save the money, and give it for the advancement of the work where it is so much needed' Do not reason in this way: *God calls upon you to take your place among the rank and file of His people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people.*"

"Brethren and sisters it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason for the hope that is in you with meekness and fear. You cannot afford to lose one such privilege."—*Test. Vol. 6, p. 39.*

This meeting is not intended for the South England Conference more than for every other division of the British Union Conference. You may feel that because we shall have but little business to attend to at this meeting it is not important that you should come. We have long been trying to arrange for just such a meeting where we would not be over-crowded with business interests so that we were compelled to apparently neglect the essentially spiritual part and now we urge you to come and enjoy the meeting with us.

"We are journeying unto the place of which the Lord hath said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." Num. x. 29. E. E. ANDROSS.

Native Races of British East Africa.

(Concluded.)

I MUST pass on to the last group of tribes which I propose to consider, namely, the Masai, Naudi, Suk and Turkhana. These people are clearly allied to one another, but it is rather hard to find any common name for them which does not imply too much theory. Physically they are tall, thin men with features less regular perhaps than those of the Hamites, but still not characteristically negro, and sometimes almost Caucasian. Their languages are sharply distinct from Bantu, and not clearly allied to any known group. These men go stark naked, though the women are carefully dressed; there is found a recognised class of warriors, who live differently from the rest of the population, and though some of the tribes are settled, there is a strong tendency towards a nomadic and pastoral life. It will perhaps be best to confine our attention to the Masai, who are the most important and powerful of them.

The Masai.

The chief peculiarity of the Masai is their remarkable military organisation, which has proved a most successful instrument for successful raiding, if not for territorial conquests. The young men between the ages of seventeen and twenty-seven or thirty are not allowed to marry, but live in separate villages apart from the married people. They subsist entirely on meat, blood and milk, and do not eat vegetables. In particular they are forbidden to smoke or touch intoxicants. Their only occupations are warfare and looking after cattle. To herd donkeys is, on the other hand, a great disgrace.

At the age of thirty the warrior marries and settles down, and is then regarded as an old man.

The Masai are nomadic, in so far that they change their residences very easily, and are accustomed to spend part of the year in the valleys and part on the mountains. They also have wooden kraals to which they return year after year. They differ from most tribes in not killing or eating game, their energies being reserved entirely for warfare.

Although the Masai never founded any centralised political state, they were a formidable power in East Africa in the middle of the last century. We know that they sacked Vanga on the coast south of Mombasa and reached the middle of German East Africa. In the north, they raided at least as far as the Tana. They successfully asserted their independence against the Arab slave-traders, and took tribute from all travellers, including Europeans. Thomson, the first explorer of Masailand who traversed their country in 1883, describes how they entered his tent and ordered about the whole caravan as if they had been the masters, and he was their slave. But bad times came upon them. They were driven backwards on the south by the warlike tribes of German East Africa, and on the north by the Somalis. Rinderpest attacked their cattle and small-pox the human beings. Then their immediate neighbours, who had no reason to love them on account of

their raids in the past, fell upon them and greatly reduced their numbers. At present, they are variously estimated at from twelve to twenty-five thousand souls in our Protectorate, but there must be more than these in German territory. The Masai have had strong influence on the surrounding Bantu speaking races of the Protectorates, who imitate their ways as far as they are able or dare, and have probably received a considerable mixture of their blood.

It is a curious fact, which has been noticed by several travellers, that the natives of East Africa have very few religious observances. It is of course not true that they have no religion at all, as is sometimes said, but it is a fact that whereas to the west of lake Victoria in Uganda, Unyoro, and other countries, there were in pagan times temples, priests and sacrifices of the usual African type, all these external signs of religion are wanting to the north and the east of the lake. Mohammedanism is professed in the coast towns but not very fervently, and by the Somalis with occasional bursts of fanaticism, but also it would seem, not with habitual devotion. It has never penetrated inland, or produced any effect on the Masai or other warrior races.

Two classes of religious ideas other than Christian and Mohammedan prevail among the inhabitants of East Africa. One is the worship of a sky spirit called Eng-ai among the Masai. The Gallas worship a similar spirit under the name of Wak, though it is not clear what the connection between the religious opinions of the two tribes may be. They agree, however, in having little ceremony except prayer. Among the Gallas, I strongly suspect that these prayers are due to Christian influence, as the petitions which are said to be used every day recall the language of the Lord's prayer.

Among the Masai and other Nilotic tribes there appears to be hardly any idea of existence after death, or of ancestor worship. Medicine men who all belong to one family are burned, and are believed to turn into snakes, but they say that common people die like cattle, and their corpses are accordingly thrown into the jungle to be eaten by hyenas.

Among the Bantu speaking tribes on the other hand, a different system of religion prevails, based upon ancestor worship, surviving in a very fragmentary form, but still distinctly traceable. As I have already mentioned, these tribes respect and imitate the Masai, and therefore we find that they often use the Masai name for the deity Eng-ai, but the Bantu names such as Muungu or Milungu, seem really to mean ghosts who are deified, or who at least require to be propitiated. These tribes are also accustomed to throw corpses away into the jungle.

The Bantu speaking tribes are cursed with a belief in witch-craft from which the Nilotic tribes are free. This superstition is terrible in its consequences, for it means that every dis-

aster, such as a death in the family, is attributed to evil magic, and when such a disaster occurs it is customary to consult a witch-finder, who indicates some unfortunate person—usually a woman—as the culprit, and recommends that she be put to death.

It is generally admitted that the negro inhabitants of Africa stand on a lower plane than Europeans or Asiatics, and raise themselves above that level with difficulty. The contest takes an acute form in the United States, but in East Africa, the conditions are entirely different. We have a mixed population which is continually blending and forming hybrids. The Swahili and the people of Uganda and Kikuyu are all clearly hybrids, and it is almost equally certain that the Nilotic tribes are so too. If we could have a thousand years of East African history, we should probably see that it presents no such thing as a persistent and continuous racial type. This appears to me to offer a hopeful prospect for the future.—*Sir Charles Eliot.*

British East Africa.

THE East Africa Protectorate may be roughly defined as the territories under British protection lying between the East Coast of Africa and lakes Victoria and Rudolf. The coast line extends from the equator to five degrees south. On the north it is bounded by the Italian possessions and the river Juba, and on the south by German East Africa. The north-western parts of the protectorate are very imperfectly known, and the frontier with Abyssinia has not yet been delimited. In April, 1902, all the provinces of the Uganda Protectorate, east of lake Victoria were transferred to [British] East Africa.

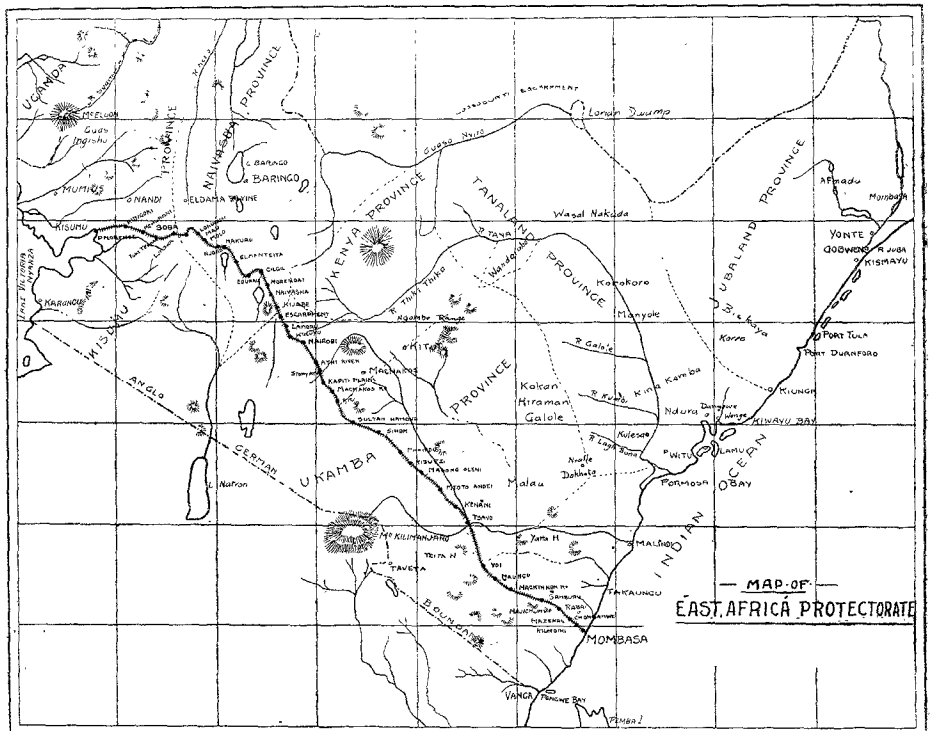
The East Africa Protectorate is essentially a

new country. A few years ago, everything between the coast towns and the kingdom of Uganda was regarded as a savage wilderness.

Now, thanks to the construction of the Uganda Railway, a line 584 miles long, extending from Mombasa to lake Victoria, with steamers traversing the lake, parts of this vast region are well known, and have proved to be not swamps and deserts, but healthy and fertile tracts, which are suitable for European colonisation.

The chief town and port is Mombasa, with the magnificent harbour of Kilindini, and a population of about 20,000. Other ports are Kismayu, Lamu, Malindi, and Vanga. Up country, the best known stations are Nairobi, Machakos, Naivasha, Nakuru, Mumias and Kisumu; the last named is at the head of the Kavirondo Gulf on lake Victoria and is the terminus of the railway. The railway station and pier are often called Port Florence.

The Protectorate is administered under the Foreign Office by a Commissioner, and is divided into seven provinces, named Jubaland, Tanaland, Seyidle, Ukamba, Kenya, Naivasha, and Kisumu. Each of these is in charge of an officer styled sub-commissioner, and is divided into districts in charge of collectors. The law of the country is substantially the same as is applied in British



India, supplemented by local regulations and ordinances, which are published in an official Gazette, issued fortnightly.

The various parts of the East Africa Protectorate differ so greatly in character, climate, and products, that it is better to treat of them under two separate headings, Highlands and Lowlands. By Highlands are meant the central plateaux, situated in the provinces of Ukamba, Naivasha, and Kisumu, which possess a temperate climate, are capable of growing European vegetables, and are considered by the residents to be suitable for colonisation by European immigrants. The Lowlands are the districts on the coast, along the Tana and Juba rivers, and around Lake Victoria. These are tropical regions producing cocoanut, timber, india rubber, maize, rice, etc. It is believed that they offer advantageous ground for the cultivation of cotton. Although the low country is not suitable for European colonisation, the climate is not unhealthy (like that of the West Coast for example), and officials and men of business can do their work in Mombasa and the other coast towns with no greater inconvenience or danger to health than they would experience in India or Ceylon.

The Highlands.

The Highlands may be said to extend for about 300 miles along the Uganda Railway, beginning at Kiu, 267 miles from the coast. Although the line of the railway leaves them at Fort Ternan in order to descend to the lake, they are continued a few miles from it on the Nandi escarpment and Gwas Ngishu plateau. Their geography will be best understood by following the course of the railway. At Kiu station it has risen 4,861 feet, and enters upon the Athi plains, vast undulating expanses covered with grass and supporting countless herds of game. At the end of this plain lies Nairobi, a town of about 8,000 inhabitants, situated at the base of the Kikuyu escarpment. This is the first range of mountains on the way to the lake. Northwards it extends to Mount Kenia; westwards, after attaining a height of about 8,000 feet, it descends abruptly into the Great Rift valley. This remarkable depression, which is about 2,000 feet lower than the surrounding elevations, is about forty miles across, and contains the lakes of Naivasha, Nakuru, and others. It is bounded on the east by the Settima (or Aberdare) range and the Lalkipia escarpment; on the west by the Mau and Kamasia ranges. All these upland districts contain enormous areas of excellent grazing and agricultural land. After crossing the Rift valley the railway mounts on the other side of the Mau escarpment, which is about 9,000 feet high, and

descends again to the plain surrounding the lake (between three and four thousand feet high), while the Highlands are continued in the Nandi escarpment. These limits of the country suitable for European settlement may perhaps prove to be capable of extension. For instance, many travellers have expressed the opinion that the country about Makindu and Sultan Hamud affords good grazing land. The Taita hills, about 100 miles from the coast, possess an excellent climate, and several missionary settlements have been founded on them. They are fertile, well watered, and thickly populated by natives.

There are wet and dry seasons. The wet seasons vary in length and sometimes in date, but generally speaking there are two—one from November till the end of December, and the other from March to May. The remaining months are usually dry, but there have been rains right up to the end of June and at times in February. July, August, and September are cold months as a rule.

The mean average temperature is 67° F. at 9 a.m. and 78° F. at noon, while the nights are much colder, and the thermometer often goes down to 45° in the early morning. As to the average rainfall, the following statistics are available:—

Rainfall in Inches. Averages for available years.

| Station. | Observation Period. | Average Rainfall. | Highest Recorded. | Lowest Recorded. |
|------------------|---------------------|-------------------|-------------------|------------------|
| Kibwezi | 1894-1897 | 25·7 | 33·1 | 21·5 |
| Machakos | 1896-1900 | 32·4 | 58·3 | 31·8 |
| Nairobi | 1900-1901 | 40·6 | 42·4 | 38·8 |
| Fort Smith | 1893-1898 | 44·6 | 65·0 | 29·5 |
| Nakuru | 1902 | 27·99 | | |

The heat increases at times to about 80° at mid-day and remains stationary till about 2.30 p.m., when it cools down, but the average at that hour is somewhat lower.

Grazing is abundant and good. Potatoes are generally grown all over the Highland country, and the soil seems peculiarly suited for their production. The tuber does not deteriorate by its product being used successively for seed. At present they are exported to South Africa in large quantities. Next to potatoes, maize is the principal crop grown by European settlers, and its produce is all that could be desired.

In many districts wheat and barley can be successfully grown, and samples of the latter have been classed on a par with Australian.

Beans of the native variety are largely cultivated, and give good returns. Sugar-cane and cassava, and sweet potatoes are all indigenous.

There are several indigenous fibres, and samples sent to Europe have been favourably reported on. India-rubber has been found on the Nandi escarpment, and probably grows in other places. Vegetables of nearly every variety produced in Europe are grown in profusion, and where there is irrigated ground they are produced all the year round.—*From a Government Handbook.*

Bristol, Bath, Leytonstone, Hastings.

FRIDAY evening, July 18th, I met with the little company of earnest believers at Bristol, and Sabbath morning we celebrated the ordinances. It had been a long time since they had enjoyed this privilege, and all greatly appreciated participating in the rite. In the afternoon we met again, and a very precious season was spent in communion and in study of the Message for this time.

Sunday afternoon a number of the members of the church at Bath met for Bible study and in the evening I enjoyed the privilege of addressing a well filled hall, composed largely of strangers, on the subject of "The Signs of Christ's Coming." The interest manifested was very gratifying, indeed, and considering the brief notice given, the attendance shown seemed to indicate that a suitable effort put forth might be followed by good results. It certainly seems that the Lord is preparing many hearts for His saving Message.

Monday afternoon I visited the company at South Stoke. The little mission hall erected by Brother Clifford was well filled in the evening with very attentive listeners. It is evident that the faithful seed-sowing that has been done there will bear fruit in the near future.

This, my first visit among the dear brethren and sisters at these three places, I greatly appreciated, though it was necessarily brief.

The following Sabbath I visited the Leytonstone church, and Sunday went to Hastings to visit the tent company and to become better acquainted with the work there. A very earnest and intelligent audience listened with wrapt attention to the unfolding of God's plan concerning the millennium. I rejoice that God has given us that which so wonderfully meets the needs of every longing heart. Let us all redouble our efforts to place these precious treasures before the people while yet there is time.

Brother Douglas Armstrong, who has been assisting Elder McCord in the tent effort in Hastings, was suddenly taken ill some weeks ago, but I am pleased to say he is steadily improving, and he will we hope, soon be about again. This leaves Elder McCord with heavy

work, and I would ask all to remember him in prayer.

Sisters Whitgrove and Brewer are doing faithful work in the houses of the people, and though the regular attendance at the tent is not very large the prospects for a good harvest are favourable. A few have already decided to obey.

Looking over the past few months since Brother and Sister McCord and Sister Whitgrove began aggressive work in Hastings we certainly have reason to praise God for what He hath wrought. We had expected that it would be a hard field to work, but now we see about eighteen earnest souls walking in the commandments and ordinances of the Lord. Pray for the continuance of this good work. E. E. ANDROSS.

Hastings.

It is some time since I wrote to the WORKER family about our work in Hastings, so I will now briefly relate what the Lord has been doing the past six months.

We—Sister Whitgrove, my wife and I—came to Hastings last October. The only place we could secure in which to hold services was a carriage shop which had been vacant then about three years. This place is called an "old stable" by some of our enemies, but we call it the "Mount Pleasant Gospel Hall," and with a little attention a very pleasant hall it has become. This humble place became a sanctuary for the King of kings, an honour not always enjoyed even by more pretentious buildings.

From the first we have experienced much opposition from the leaders of missions, every one of whom is against us. To show the enmity that exists here, I will give you a case in point. Miss — has charge of a mission not far from our hall, and frequently visits our people. On these occasions her favourite method has been to scold and browbeat the people simply because they refused to return to Sunday-keeping. After treating two of our sisters like this, she prayed with them and, in her prayer, asked the Lord to close my mouth and to break up our work in Hastings.

In spite of opposition, however, the Lord has graciously blessed and prospered our work. As a result of the winter's work we have about seventeen new Sabbath-keepers, the majority of whom are now almost ready for baptism and church organisation. Many of these have been keeping the Sabbath fully six months and appear to love the truth sincerely.

Quite recently the writer presented the spirit of prophecy to the company. The subject occu-

pied two Sabbaths and the presentation included extracts from "Early Writings." The people received this gracious truth gladly.

During our stay in the hall the attendance, especially on Sunday, was very good, and the interest remained good to the end.

When we remember that eight months ago Hastings was practically virgin soil, and consider the conservatism of its people, we humbly thank our Father in heaven for this measure of success, and earnestly pray that the tent series so recently begun here may be likewise owned by Him.

Your fellow worker,

J. W. MCCORD.

The Lord Directs Us.

IN his weekly report to the International Tract Society Brother J. Spencer, canvassing in Lincolnshire, writes:—

"The past week has been a heavy one, owing to opposition, etc., in one large village, and the distances covered daily.

"I should not have gone so far but felt directed to do so. Now I am able to see why, for I met a man who had got 'Great Controversy' from Brother Cheesborough and was wanting more light. He ordered 'Our Paradise Home,' and I am to see him again with reference to the Sabbath and immortality questions."

The Bible on Our Side.

THE following is an interesting letter from Miss Fannie Gingell, one of our Duncombe Hall College students, who with Miss Bradley, a fellow student, is canvassing during the holidays:—

Monday we spent at Clacton-on-Sea, where we sold 61 copies of *Good Health* each, spending part of the day enjoying the sea breezes on the sands.

We had an interesting experience last week. Miss Bradley canvassed a lady who invited her to the Bible Class at the Railway Mission Hall on Tuesday night, promising to introduce her to the Bible teacher. We both attended the class, after which Miss Bradley introduced the "Great Controversy." He would not purchase a copy, but seemed very much interested in our work. He knows something of our truths. He said that Seventh Day Adventists have the Bible on their side, and that there wasn't a shadow of evidence in the Bible that the Sabbath was changed. He wished everyone kept the seventh-day Sabbath. We are going to take him some

of our literature, and hope he will be led to keep the Sabbath of the Lord himself, whether other people keep it or not.

We are enjoying the Lord's blessing, and are thankful to be used by Him to spread our beautiful literature.

Yours in the Master's service,

FANNIE GINGELL.

A Letter.

To the Editor of the *Missionary Worker*,

ONCE again with pleasure I renew my subscription to the *MISSIONARY WORKER*. You cannot realise the comfort it is to me here, so far away from my native home. I am more than glad to be able to tell you of the work here. There are many interested souls listening to the Bible truths as taught by our faithful brethren and sisters, who give up much of their time, and who work very hard for a living, most of us being farmers or farmers' wives. Yet, what a rest it is to our souls, and how it helps us on our homeward way to tell others of the precious truth as it is in Jesus. What a gap in their lives seems to be filled up by the truth! It is something they have been hungering and thirsting for for years. My heart rejoices to know that I may have a part in this work of spreading and sending forth the Third Angel's Message.

I earnestly read the Canvassers' Weekly Reports appearing in the *MISSIONARY WORKER*, and I mentally take each Canvasser by the hand, and looking up to heaven ask God's blessing on the work in England and in all the world.

It was with deep regret that I read of the death of Sister D. A. Robinson. She was a good and noble worker for the Master, and so much enjoyed teaching and talking with those new in the truth. Your sister in the Master's service,

(MRS.) LIZZIE THOMSON BORAM

The Periodical Work.

Dear Brethren and Sisters,

I wish to give my personal testimony as to the importance of doing thorough work with our papers. What good can we do to souls if in working our territory we visit a house only once in two or three months? How can people come to a saving knowledge of the Message if we only give them a chance to read the paper half a dozen times in a year? Again, after the initial labour is over, it is far more pleasant and more

certain of results, to take the paper where it is wanted, week after week, than to have a great number buy it who cannot learn how to appreciate it.

Here is my own plan of labour: I go to every door in the street, I ask those who come to the door if they have seen the paper before (generally they say no), I thank them kindly for taking a copy, and tell them I shall be pleased to give a second call to see how they like it after reading. Thus they expect me round again soon.

We will sell perhaps a dozen papers in a street of fifty houses. At the second call we only have to canvass twelve houses. Of course we never can tell how many of the twelve will order the paper. Two or three in one street is a good average. In this way we work street after street until we have gone over the place. Then I settle down and do all I can for those who learn to love the paper. The way is thus prepared for a good class of intelligent readers who are ready to listen to and to obey the truth when the complete Message is presented to them.

This is our method of work, and it is the best in every way in which we look at it, as our present experience and results abundantly testify.

Your brother in Christ,

G. GOLDER.

Wigan.

Dear Fellow Workers,

The month just gone by was one ever to be remembered by me. Ever since I was first converted, nearly four years ago, I have known sin to be sin; but early this past month the Lord showed me sin to be *exceedingly* sinful. It is the work of the Spirit of God to convict of sin, and during the past month I have been permitted to see myself in a new light. My pride, my self-confidence, the natural corruption of my heart, my unfaithfulness to God in the past my cherished sins, and the selfish wayward course pursued some time ago, that might have brought great dishonour to the cause of God, and untold misery and pain to others—all these stand revealed in a new light as exceeding sinful. In repentance and deep humiliation I have bowed before the Father of all mercies, and pleaded the shed blood of Christ, and I know I am forgiven and accepted in Him. I also ask the forgiveness of all those who have suffered as the result of the course I pursued many months ago. As I now look by faith upon Calvary, even the power of my besetting sins is broken, and in-

stead of continually falling through looking and trusting in self, I can now say with truth, "Thanks be unto God that giveth us the victory through our Lord Jesus Christ." In the conscious sense of being an overcomer day by day my heart is filled with joy, and now with face set Zionward, nevermore, by His grace, to turn to the right hand or the left, with humility and a heart softened and subdued by the Saviour's great love, I desire faithfully to do the work to which He calls me.

The work is onward here, and we are hoping several more souls will soon take their stand for the truth. What we hunger for is power from on high that our work may stand the test of the judgment, which shall try every man's work of what sort it is.

Your brother in Christ,

A. ROBINSON.

Notice!

LETTERS are frequently received by our physicians from persons who state that a *Good Health* canvasser has suggested to them that they should write to the doctor as he gives advice gratis. This might easily be construed into a kind of advertising, carried on for the doctor's advantage, and as all advertising is forbidden to medical men, the suspicion that he was attempting in this way to work up a practice would prejudice the physician in the eyes of other doctors, and place him at a serious disadvantage. It is requested, therefore, that all *Good Health* canvassers, and others who may wish to bring people in touch with our Sanitarium work, will not mention our doctors by name, but will instruct them to write to the editor of *Good Health*. This will be just as effectual for them, and will prevent any of our physicians being charged with advertising themselves.

W. T. B.

WE are glad to be able to state that Brother J. McGregor, who was confined to a hospital about four months ago while canvassing in Wiltshire, is again able to be up, though still somewhat weak. Brother McGregor has sent us an interesting account of the many opportunities of teaching the Message which he embraced while in the hospital, which we must leave over to the next WORKER, owing to the large amount of copy which we already had in hand.

Sunset Calendar.

FRIDAY, August 3, 7.44 p.m.
" " 10, 7.32 "

The Missionary Worker.

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The Worker, 451 Holloway Road, London, N.

PROF. H. R. SALISBURY returned last Thursday from America, where he had been attending the Educational Convention at College View. He reports a convention most successful in every respect.

BROTHER AND SISTER G. W. BAILEY, who have taken charge of the Gospel Van fitted out by the Welsh Mission Field, write that they have had their first meeting "off the front of the van, and feel encouraged. We are beginning already to receive some friendly visits from the people."

WE beg to acknowledge receipt of the following letter with enclosure: "Dear Brethren,—Enclosed please find the sum of £13 10s 0d. for foreign mission work. This is a small amount I had lying in the bank, but as I have no immediate or future need for it that I know of, the 'thought' mentioned in Luke xli. 22 shall not hold it back any longer."

A LETTER from Elder Ritchie, at Plymouth, says; "I am thankful to say we entered into possession of our new hall last Sabbath, and felt very glad and thankful that at last through the mercy of God we have a place where we can meet, as often as we like. As we are not financially able to fit it up as it ought to appear just at present, we shall not open public services until after the coming Conference."

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 King's 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 in advance.

ALFRED BACON.

South England Conference Comparative Tithe Report, QUARTER ENDING JUNE 30, 1906 JUNE 30, 1905.

| | £ | s. | d. | £ | s. | d. |
|------------------|-----|----|----|-----|----|-----|
| Balham | 27 | 15 | 9½ | 9 | 19 | 4 |
| Bath | 14 | 14 | 5 | 12 | 12 | 8½ |
| Bristol | 1 | 13 | 0 | 1 | 0 | 10 |
| Brighton | 1 | 17 | 0 | | 15 | 0 |
| Caterham | 25 | 8 | 3 | 6 | 4 | 7 |
| Catford | 19 | 3 | 4½ | 4 | 17 | 1½ |
| Conference | 42 | 11 | 0 | | | |
| East Cowes | 7 | 11 | 8 | 5 | 7 | 10½ |
| East Dulwich | 22 | 4 | 5 | 16 | 1 | 5½ |
| Edmonton | 4 | 5 | 1 | | | |
| Ilford | | 8 | 0 | | | |
| Individuals | 23 | 19 | 8 | 44 | 14 | 11½ |
| Leytonstone | 13 | 7 | 0 | 7 | 6 | 4½ |
| North Kensington | 29 | 3 | 4½ | 23 | 11 | 0 |
| North London | 165 | 15 | 6½ | 149 | 0 | 7 |
| Plymouth | 45 | 0 | 10 | 18 | 12 | 5½ |
| Southampton | 13 | 13 | 9 | 17 | 14 | 7 |
| Southsea | 22 | 9 | 0 | 8 | 7 | 0½ |

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T. C. O'DONNELL, Treasurer.

MIDDLE AGED single woman desires a situation as a cook or general servant, where she can keep the Sabbath of the Lord. Has had previous experience. Can come any time. Address, Miss Stabbs, 17 Wesley Mutley, Plymouth; or A. Ritchie, 19 Moorland View, Plympton, Devonshire.